# EXPOSITION OF THE OLD NEW NEW John Gill, D.D.

Isaiah through Lamentations

# EXPOSITION OF THE OLD AND NEW TESTAMENTS

# By John Gill, D.D.

Complete & Unabridged

VOL. 5 of 9

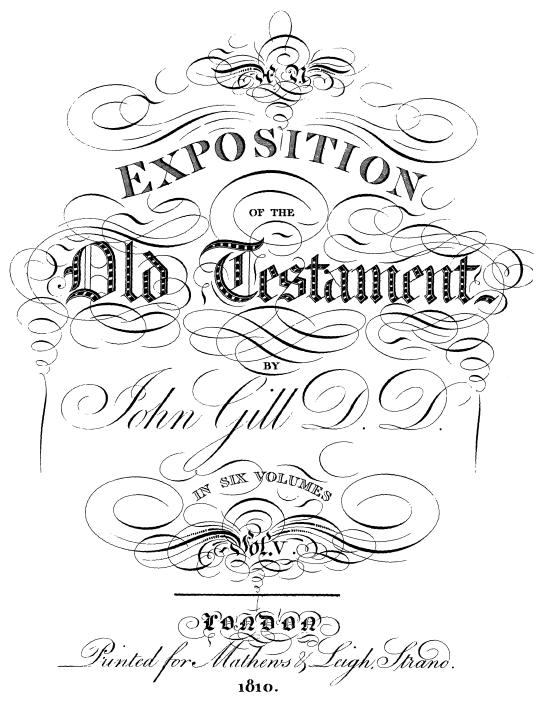


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# JOHN GILL, D. D.

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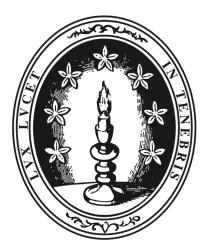


Hereitt de Queen de Blevmete?

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## **THE WALDENSIAN EMBLEM** *lux lucet in tenebris* "The Light Shineth in the Darkness"

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# **EXPOSITION**

OF

# The Books of the Prophets

OF THE

# **OLD TESTAMENT:**

IN WHICH IT IS ATTEMPTED TO GIVE

AN ACCOUNT OF THE SEVERAL BOOKS,

AND THE WRITERS OF THEM;

A SUMMARY OF EACH CHAPTER;

A N D

#### The genuine Sense of every Uerse;

AND, THROUGHOUT THE WHOLE,

THE ORIGINAL TEXT AND VARIOUS VERSIONS ARE INSPECTED AND COMPARED;

INTERPRETERS OF THE BEST NOTE, BOTH JEWISH AND CHRISTIAN, CONSULTED;

ANP

THE PROPHECIES

SHEWN CHIEFLY TO BELONG TO THE TIMES OF THE GOSPEL, AND A GREAT NUMBER OF THEM TO TIMES YET TO COME.

# BY JOHN GILL, D.D.

IN TWO VOLUMES.

#### VOL. I.

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1810.

#### THE PREFACE.

THE prophets I have undertaken an exposition of are those whom the Jews call the latter prophets; taking the hint from Zech. i. 4. The former prophets, with them, are the writers of Joshua, Judges, the two books of Samuel, and the two books of Kings; which are so called by them, as Huetius \* observes, because, though they are histories, yet contain significations and figures of things future. They are not indeed all agreed in this matter; for some say ' David, and Samuel, and Solomon, were the former prophets; and even some distinguish the latter prophets into former and latter; and make the former prophets to be all, excepting Haggai, Zechariah, and Malachi, to whom they give the name of the latter prophets; but generally, in the Hebrew copies of the Bible, the latter prophets begin with Isaiah, and end with Malachi; and these are divided into the greater and lesser prophets. The greater prophets are Isaiah, Jeremiah, and Ezekiel; to which we Christians add Daniel; but he stands excluded from the class of prophets by the Jews, for a reason that is easily discerned; not being willing to own the famous prophecy in him concerning the coming of the Messiah. They unanimously agree, as Maimonides affirms<sup>4</sup>, to put him among the Cetubim or Hagiographa, the holy writings, but not among the prophets; they allow his book was written by the inspiration of the Holy Ghost, but not by the spirit of prophecy ; wrongly distinguishing between the one and the other; nor should such a distinction of the sacred writings, as of Prophets and Hagiographa, be admitted; since all the inspired writings are yeave ayaa; and so the Scriptures are called, Rom. i. 2. and xvi. 26. The latter prophets are the twelve which begin with Hosea, and end with Malachi; and, with the greater, are in all sixteen. Of these I shall not say any thing in particular here; as who they were; what time they prophesied; what, or to whom, or of whom, they prophesied; or of their style and manner of writing; for which, with other things, I refer the reader to the arguments and titles of the several books; but shall observe some things concerning prophets and prophecy in general.

The word גנביא, a prophet, comes from גנבא, which, in the Arabic language, primarily signifies to be lifted up on high, to be in an eminence ; hence there is a mountain called Nebo, from its height and eminence, where Moses died, and from whence he had a view of the land of Canaan, Deut. xxxii. 49, 50. and xxxiv. 1. and the Chaldeans had an idol of this name, which, Hillerus f thinks, was so called from its height and distance, Isa. xlvi. 1. and it may be prophets had their name from hence; either because they sometimes stood on an eminence, when they delivered their prophecies, that they might be the better heard; and when they cried aloud, and lifted up their voice like a trumpet: or rather because they were raised to great dignity, and invested with a high and honourable office; and indeed the highest office in the church, under the Old Testament, unless that of priests, and particularly of the high-priest, can be thought to be above it; and so, under the New Testament, prophets are set in the second place in the church, next to the apostles, 1 Cor. xii. 28. Ephes. iv. 11. This word also in the same language signifies to shew, declare, publish, and proclaim any thing; or deliver a message<sup>1</sup>, which was one part of the business of the prophets, not only to predict things future, but to declare the will of God, whether it respected things present, or to come; their work lay very much in shewing the people, to whom they were sent, their sins and transgressions; to convince them of them; to reprove them for them; to call them to repent-

- · Demonstrat. Evangel. prop. 7. sect. 11. p. 339.
- \* T. Bab. Sota, fol. 48. 2.
- · Ibid. & Misn. Sota, c. 9. sect. 12. & Maimon. & Bartenora in ib.
  - More Nevochim, par. 2. c. 45.
  - Li editus, elatus fuit, Golius, col. 2287. So Castel. VOL. I.-PROPHETS.

col. 2183, LIAR. editus, elatus fuit, Hottinger. Smegma Oriental, l. 1. c. 7. p. 170. <sup>4</sup> Onomastic, Sacr. p. 595, 604.

indicavit, Schindler. col. 1056. annuntiavit. Hottinger. ib. Nal amuntiavit, apud Arabes, Stockius, p. 634.

a

ance and reformation; or otherwise to tell them they would issue in their ruin; and much of this kind may be observed in the writings of the prophets we are about to explain : and with this sense of the word agrees Jarchi's derivation of the word for prophet; which, whether just or no, I will not say. He derives it from , which signifies to bud, to bring forth fruit; and metaphorically to speak, or utter any thing, as in Prov. x. 13. the mouth of the just, Just, bringeth forth or uttereth wisdom; hence speech is called עיב שפתים, the fruit of the lips, Isa. lvii. 19. and so, according to him, a prophet is a man that proclaims and causes people to hear the words of reproof; and who, in common speech, is called *prediger*<sup>h</sup>, or a preacher. So Piscator<sup>1</sup> takes the word to be akin to  $y_{23}$ , and to have much the same meaning; which signifies to pour, or throw out, as water out of a foun-tain; and so designs such persons, who, with great force and energy, and in great plenty, pour out in their ministry things expect and diviso expected by the table. in their ministry things secret and divine, revealed unto them, which appertain to the glory of God, and the good of his church. The prophets were faithful publishers of the mind and will of God, made known unto them ; they were, as Kimchi calls them, an echo to the voice of God ; they said nothing but what they heard and received from God, and that they fully and freely declared to the people; they were interpreters of the word of God, and taught the people both doctrine and duty. Thus the Lord said to Moses, Exod. vii. 1. Aaron thy brother shall be thy prophet. The Targum of Onkelos renders it, Churcher, the shall be thine interpreter; his spokesman, instead of a mouth to him; rehearse what he said, and explain it when not so well understood; Aaron being one that could speak well, plainly and clearly; when Moses had some difficulty in his speech; see ch. iv. 10, 14, 16. and prophets in Jer. xxix. 15. are explained, in the Targum of Jonathan, by doctors, or teachers; and by Scribes, in 1 Sam. x. 10. all which agrees with the meaning of the words prophets and prophesying, as they are used in the New Testament; where they signify such as had gifts for the public ministry of the word, for the preaching of the Gospel, and exercised them; 1 Cor. xiv. 1, 4, 5, 6, 29, 24, 29, 31, 32. for, as the apostle says, ver. 3. he that prophesieth speaketh unto men to edification, and exhortation, and comfort ; yea, praying and praising are called prophesying, 1 Cor. xi. 4. agreeably to the use of the word in the Old Testament. So the Lord said to Abimelech concerning Abraham, he is a prophet, and he shall pray for thee, Gen. xx. 7. prayer for others being one part of a prophet's work, which the Prophet Jeremiah was sometimes forbid to do ; see Jer. vii. 16. and xi. 14. and xiv. 11. and also the sons of Asaph, and others, are said to prophesy with the harp, to give thanks and to praise the Lord, 1 Chron. xxv. 1, 2, 3. and the company of the prophets prophesying in 1 Sam. xix. 20. are by the Targum interpreted a company of Scribes praising, and it was no uncommon thing with persons of this character to use instruments of music; and which have been thought to have been of service, to dispose their minds for the prophetic influence; see Exod. xv. 20. 1 Sam. x. 5, 6. but, after all, the word is frequently used of foretelling things to come, or however of declaring things, whether past, present, or to come, which were so secret, as could never be known nor published without a divine revelation ; and from hence it is that persons so extraordinarily gifted are called prophets; and such were those whose writings are under our present consideration; for it is easy to observe, that, besides ordinary instructions and teachings, whether with respect to doctrine or practice, there are, in them all, predictions of future events, which have had, for the most part, their certain accomplishment already; and which is a proof of their being the true prophets of the Lord

The first time we meet with the word prophet, in Scripture, is in Gen. xx. 7. where Abraham is called a prophet, as before observed. The learned Witsius' thinks by it is meant no more than his being a friend of God, as he is elsewhere called, Isa. xli. 8. Jam. ii. 23. one that was familiar with him; a favourite of his, whom he would not suffer to be wronged; and to which the psalmist seems to allude, when speaking of his posterity in strange kingdoms, who were also much in the favour and friendship of God, says, that he reproved kings for their sakes; saying, touch not mine anointed, and do my prophets no harm, Psal. cv. 15. but, though this was true of Abraham and his seed, as it is of all other true prophets of the Lord, whom he uses as his intimate friends, and therefore discloses his secrets to them, as he did to Abraham, Gen. xviii. 17. for the Lord does nothing, but he reveals his secrets to his servants the prophets, Amos iii. 7. yet he might be called a prophet from his knowledge of future events, revealed to him by the Lord, which he no doubt spoke of to others;

<sup>&</sup>lt;sup>b</sup> Comment. in Exod. vii. 1.

<sup>&</sup>lt;sup>1</sup> Prolegomena in Prophetas, p. 7.

<sup>\*</sup> Miscell. Sacr. tom. I. l. 1. c. 1. sect. 3.

as of the destruction of Sodom and Gomorrah ; of the Messiah springing from his seed, whose day he is said to have seen, and rejoiced at; and of his offspring suffering affliction in a land not theirs; and of their continuance there, and their deliverance from thence at a certain time; all which had their exact accomplishment; see Gen. xviii. 22, 23. and xxii. 18. and xv. 13, 14, 16. but though the word prophet is not expressly used of any before Abraham, yet it is a clear case there were prophets before his time. Noah was a prophet; for he was warned of God of things not seen as yet, as the author of the epistle to the Hebrews says, ch. xi. 7. and by deeds. in preparing the ark, as well as by words, being a preacher of righteousness, foretold the destruction of the world by a flood ; likewise the curse that should come on his grandson Canaan, and his posterity ; the enlargement of Japhet and his offspring, and their dwelling in the tents of Shem. Gen. ix. 25, 26, 27. and Lamech his tather prophesied of him, that he should comfort them, concerning their work, and the toil of their hands. Gen. v. 29. and Enoch, the seventh from Adam, prophesied of the mockers and scoffers in the last days; and of the general judgment, as Jude expressly says, ver. 14, 15. yea, Adam the first man was a prophet; who, upon Eve's being brought unto him, not only knew her, and for what end she was presented to him, but foretold that for the future a man would leave his father and mother, and cleave to his wife, and they should become one flesh, Gen. ii. 24. a prophecy that has been always fulfilling ever since; and after the times of Abraham, quite down to those, whose books of prophecies are extant, and before us, there were many prophets. Jacob on his death-bed foretold what would befall the several tribes in future times, and even in the last days. Moses was the chief of all the prophets ; the Jews give high encomiums of him as such ; and indeed it is expressly said of him, that there arose not since such a prophet in Israel, with whom God spake face to face ; and to whom the Messiah, the great Prophet of all, was to be like, Deut. xxxiv. 10. and xviii. 15. in whose time the seventy elders, and Eldad and Medad, prophesied, Numb. xi. 25, 26. Job, though not of the Israelitish nation, yet had a spirit of prophecy, and foretold the appearance of Christ on earth, and the resurrection of the dead, ch. xix. 25, 26, 27. Samuel is placed at the head of the prophets that followed him, Acts iii. 24. and David is expressly called a prophet, Acts ii. 30. in whose days also Nathan the prophet lived, 2 Sam. vii. 2. and after his times there were Ahijah the Shilonite, Elijah and Elisha, and many in their days, of whom we shall take notice hereafter; but these delivered their prophecies by word of mouth; there are no prophetic writings of theirs extant, only of those sixteen before mentioned ; and who are eminently called the prophets, and are always meant in the New Testament when the prophets are appealed unto, or any thing quoted from them, or any thing said to be fulfilled that was written in them.

Now prophecy, from whence these men are chiefly denominated prophets, is, by the celebrated Witsius<sup>1</sup>, truly defined "a knowledge and manifestation of secret things, which a man knows, not " from his own sagacity, nor from the relation of others, but by an extraordinary revelation of God " from heaven." It is called knowledge, with respect to the prophet himself; and a manifestation or discovery, with respect to others to whom it is made known. The things it is concerned with are secrets, whether they are things past, or present, or to come"; for a man may be denominated a prophet, from his knowledge and discovery of the one, as of the other; when they are such things as his own sagacity, and that of others, could never suggest to him; or he could never attain to by any means but by a revelation from God himself: it was in this way that Moses became acquainted with the creation of the world, and the order of it; the fall of our first parents, and the means of it; the universal deluge, and the repeopling of the world, with other things that were past; which no man could have given that regular and orderly account of from himself, or the relation of others, had not God made it known unto him. Daniel shewed himself a prophet, by telling Nebuchadnezzar his dream, that was past; as well as by the interpretation of it; shewing what would be the fate of the four monarchies; and the woman of Samaria perceived that Christ was a prophet, by his being able to give an account of her past life and behaviour. It was by a prophetic spirit that Elisha knew that Gehazi his servant took gifts of Naaman the Syrian; so that things past and present are the subject of prophecy, as well as things to come; and those that are future are such as are not to be known by any settled laws and course of nature ; such as the

<sup>&</sup>lt;sup>1</sup> Miscell. Sacr. tom. 1. l. 2. c. 2. sect. 1.

Movit namque omnia vates Quæ sint, quæ fuerint, quæ mox ventura trahantur. Virgil. Georgic. 1. 4. ver. 391.

revolutions of day and night; of summer and winter; the ebbing and flowing of the tide; the eclipses of the luminaries, and the return of comets at certain periods; the knowledge and discovery of these is not prophecy; but it is the knowledge and discovery of things in themselves, and with respect to second causes, which are contingent and free; as the birth of persons; the names they shall be called by; and the actions they shall perform; such as these have been declared in prophecy, and have exactly come to pass, as in the instances of Josiah, Cyrus, and others.

Such kind of prophecy as this is not natural to men; it is not owing to the genius of the mind; or the temperament of the body; or the influence of the stars; but to the sovereign will and pleasure of God. Maimonides makes a perfection of the corporeal faculties, particularly the imagination, the subject of which is the brain, arising from the good temperament, proportion, measure, and humour of that member, to be requisite to prophecy ; but we see that men of a different genius, capacity, education, and manner of living, have been endowed with the spirit of prophecy, as Isaiah and Amos: nor is this to be acquired by any means that man can make use of. It is true, indeed, there were, as it should seem, schools or colleges of prophets, which were very early, and continued long: there seems to have been one at the hill of God in Samuel's time, where was a garrison of the Philistines, where Saul met a company of the prophets that dwelt there ; from whence probably it had its name, 1 Sam. x. 5. and there was another at Naioth in Ramah, where Samuel was at the head of them, being appointed over them, 1 Sam. xix. 20. and in the times of Elijah and Elisha there were of this sort at Beth-el and Gilgal, 2 Kings ii. 3, 5, and iv. 38. in those schools or seminaries of learning, young men, who are called the sons, that is, the disciples of the prophets, were educated and trained up in religious exercises; in prayer, and singing praises to God; and were instructed in the knowledge of God and his perfections; in the knowledge of the Messiah, his person and office, so far as they were then known; they were instructed in the doctrines and duties of morality; and in the institutions of the ceremonial law; and in all the parts of divine worship and service: and this will account for the number of prophets in those days; the companies that Saul met; the hundred which Obadiah hid by fifty in a cave, after a great slaughter Jezebel had made of others; and the fifty men of the sons of the prophets, that were sent to seek Elijah after his translation : now, though these are called the sons and disciples of the prophets, and prophets also; being by such means fitted for, and were capable of, instructing the people in the common principles and duties of religion; yet they did not hereby attain to that kind of prophecy we are speaking of. God might indeed, and no doubt he sometimes did, take out from among these, being sober, religious, and truly gracious men, at least some of them, and make them prophets extraordinary; just as he now does, takes some persons in our days, who are brought up in schools and academies, and makes them ministers of the Gospel; though all the learning they there obtain will not give them such a character, nor qualify them for such a work, unless God gives them grace and ministerial gifts. So the Lord was pleased to take the Apostle Paul, who was brought up at the feet of Gamaliel, and by his grace make him a preacher of his Gospel, when the other apostles were generally illiterate persons; so some of these sons of the prophets might be taken and made ex-traordinary prophets; but not all of them; nor were all that were prophets such originally; for Amos says that he was not a prophet that was at the head of one of these schools or colleges; nor a prophet's son, a disciple of any of them; but an herdman, and a gatherer of sycamore-fruit; and the Lord took him, as he followed the flock. and bid him prophesy, Amos vii. 14, 15. in short, prophecy came not in old time by the will of man, 2 Pet. i. 21. no man could make himself a prophet, or make any other man one, at his own will and pleasure; only the Lord, who, according to the counsel of his own will, determined upon and appointed such and such persons to be prophets; as he did Jeremy, even before he was born; and on whom, according to his sovereign will, and when he pleased, he caused his Spirit to descend, move, and influence them to speak and declare what he would have them do; or by some way or other conveyed unto them the knowledge of what he would have them make known to others, and pressed them by his Spirit to declare it; nor could they prophesy when they would themselves, but only when it was the pleasure of the Lord they should.

There were various ways and means by which prophecy came unto them, especially by dream and vision, according to Numb. xii. 6. if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. Maimonides' says, that in these

two, dream and vision, all the degrees of prophecy are contained; and that there is not a third way or manner besides them, though there are distinct degrees in them. Prophecy of things was sometimes delivered to the prophets in vision; whether in the day, or in the night; whether waking or sleeping ; and whether by external appearances to the bodily sight, or by mental representations made in the fancy or imagination. In such ways as these, the prophets before us had their prophecies by vision. Isaiah had his prophecy, which is called, in general, the vision of Isaiah, which he saw, ch. i. 1. and particularly he had a vision of the Lord on a throne, high and lifted, very magnificently described, ch. vi. 1, 2. So to Ezekiel the heavens were opened, and he saw the visions of God; as the visions of the cherubim, the image of jealousy, and others, ch. i. 1, 28. and viii. 9, 5. So Daniel had his visions of the four beasts; and of the ram and he-goat, Darius and Alexander, ch. vii. and viii. Zechariah had also several visions; of the man on a red horse among the myrtle-trees; of the four carpenters; of another man with a measuring-line; of Joshua the high-priest in filthy garments; of the golden candlestick; of the flying roll; and of the four chariots from between two mountains; recorded in the six first chapters of his prophecy. Sometimes they received their prophecies in dreams; so Jeremiah had several evangelical prophecies in this way, ch. xxxi. 26. and Daniel had the prophecy of the four monarchies represented in a dream, ch. vii. 1. Sometimes the Lord instructed the prophets immediately from himself, by an instinct and impulse upon their minds; and sometimes made known his will to them by an angel; sometimes by a created one, as by Gabriel to Daniel, ch. viii. 16, 17. and ix. 21. and sometimes by Christ, the increated Angel. appearing in a visible form, as to the same Daniel, ch. x. 5-12 and to Zechariah, ch. i. 8, 9, and ii. 3, 4. And sometimes, as they were taught by symbolical representations what should be hereafter; as Jeremiah by an almond-tree, a boiling pot, a linen girdle, and two baskets of figs; and Amos by grahoppers, a plumb-line, and a basket of summer-fruits; so they likewise conveyed the knowledge of things that would be, which were revealed unto them by various symbols also; as Isaiah by walking naked and barefoot; and Jeremiah by wearing yokes upon his neck; and Ezekiel by lying on his side such a number of days he did, and by taking two sticks and making them one in his hand; and sometimes they communicated what was revealed to them by parables; as Ezekiel by the parables of the two eagles and vine, and of the boiling pot; and Hosea by the parable of taking a wife of whoredoms, and children of whoredoms: but be it in what way soever the knowledge of things to come were conveyed to them, or they communicated it to others, it was all by divine revelation, and from the Holy Spirit of God, and as under his influence; for holy men of God spake as they were moved by the Holy Ghost, 2 Pet. i. 21. In vain does Maimonides ' distinguish between the gift of prophecy, the first degree of it, and the Holy Ghost, which he makes a lower degree of it; or between the Spirit of God and the Holy Ghost: and in which he is confronted by another Jewish writer , who makes the Holy Spirit and prophecy to be the same ; for, speaking of the several things wanting in the second temple, mentions the Holy Ghost, and adds, by way of explanation, שהוא נבואה which, says he, is prophecy. And the Jews have a saying , that after the death of the latter prophets, Haggai, Zechariah, and Malachi, רוח הקרש, the Holy Ghost, departed from Israel, meaning prophecy; they being the last prophets. Nor is any such distinction to be supported by any thing that is said in the sacred writings; from the whole of which it appears that all prophecy is to be ascribed to the inspiration and influence of the Hely Spirit, or Spirit of God. And they were holy men that were moved and influenced by him; such were these sixteen prophets, whose writings make so considerable a part of the oracles of God, of the canon of the Old Testament. It will not he denied but that wicked men have sometimes been under this divine afflatus, and have prophesied true things, even of the Messiah himself, which have come to pass; as Balaam, Numb. xxiv. 17. and Caiaphas, John xi. 49-52. but, ordinarily speaking, the Spirit of God, as a spirit of prophecy, rested only upon pious and good men.

Now prophecy of this sort especially, or foretelling things to come, has always been in high esteem in all nations. Cicero'says, "it is an ancient opinion, handed down from times of old, and "which is confirmed by the consent of the Roman people, and of all nations, that there is a "sort of divination among men, which the Greeks call  $\mu arram$ ; that is, a foresight and knowledge

T. Bab. Sanhedrin, fol. 11. 1.

· De Divinatione, l. 1. ab initio.

P Moreh Nevochim, par. 2. c. 45.

Baal Aruch in voce 727, fol. 75. 3.

" of future things." We learn from Clemens Alexandrinus', that the Egyptians had their prophets, who were in great esteem among them; and there was one that was called an arch-prophet: and, among the Grecians, he gives a long list of prophets, who pretended to fore-knowledge, and to foretel things to come, and give responses about them; but at the close says, these were all thieves and robbers, as says the Scripture; what they foretold being chiefly from observation and probabilities, and through the influence of the devil, and other things: but the Hebrew prophets, he observes, were men of another sort, being inspired of God ". Jupiter had his prophets in Crete ". The Apostle Paul quotes a passage from one of them, Tit, i. 12. one of themselves, even a prophet of their own, said, the Cretians are always liars, &c.; this was Epimenides, whom Cicero, in the book referred to, reckons along with Bacchis, and Sybilla Erythrea, who prophesied per furorem; and whom Apuleius \* calls inclytum fatiloquum, a famous fortuneteller and poet. The many and renowned oracles among the Heathens are notorious : among the Egyptians, besides the famous one of Jupiter Ammon, there were the oracles of Hercules, Apollo, Minerva, Diana, and Mars; and what was had in the greatest esteem, the oracle of Latona, in the city Butus: and among the Grecians, besides the noted one of Apollo Pythius at Delphos, there were the oracles of the Branchidæ, or Apollo Didymæus, at Miletus; of Trophonius in Lebadia; and Amphiaraus in Thebes; and others at Abæ and Dodona. There were also the oracles of Mars and Bacchus among the Thracians; and several others among the Ethiopians. There was an oracle of Apollo Thyrkxeus at Cyaneis, upon the borders of Lycia; of Mercury at Phane in Achaia; of Hercules Buraicus at Bura; of Apollo Ptous, at Mount Ptous; with others, which Herodotus <sup>1</sup>, Diodorus Siculus<sup>\*</sup>, Pausanias<sup>\*</sup>, and other writers, make mention of. To these, kings and countries, cities and towns, and persons of every rank, had recourse on emergent occasions, and when difficulties arose through war or otherwise; and there were the vates or prophets at these oracles, who gave the responses, at least secretly; and who were loaded with gifts and presents, and became very rich. But, above all, the Sibyls were the most famous for their prophecies of future things, and were highly esteemed. Well known is the story of one of them, who offered to sale, to Tarquinius Superbus, the last king of the Romans, nine books, in which were contained the fate of the Roman people; for which she asked three hundred Philips (a gold coin of Philip king of Macedon), which were then very scarce and valuable; but being refused with contempt, she went away, and burnt three of them; and returned another day to the king, and asked the same price as before for what remained; but her second offer being rejected, she burnt three more; and came a third time, and received for the remaining three the whole sum she asked for them all: these were put into a stone chest in the capitol at Rome, where they were first under the care of two men, afterwards ten, then fifteen; and which came at last to forty, some say sixty; and were burnt with the capitol, in the times of Augustus Cæsar; who sent men into various countries afterwards to gather up all the verses of the Sibyls that could be come at; and being examined, laid them up in the temple of Apollo; and these were burnt also with Rome by Stilico's; so that those which are now published under their name cannot be the work of the ancient Sibyls: and indeed they seem to be the pious frauds of some Christians, to the disgrace of Christianity, which needs no such methods to support it.

Now, if such prophecies as these, which were all imposture and deceit, and the work of Satan, and of those under his influence, were so highly valued and had in such esteem, what a precious treasure should we reckon the books of the divine prophets ! we have a more sure word of prophecy indeed, to which we do well to have respect, as to a light that shines in a dark place. The writings of the prophets are the Scriptures which our Lord chiefly had in view when he directed his hearers to search into them for testimonies concerning him; and it was out of these principally that he expounded to his disciples, after his resurrection, the things relating to himself: it was from hence the apostles fetched their proofs of the person, office, and grace of Christ, in their ministry; particularly the Apostle Paul; and it was by these the noble Bereans were concluded,

Stromat. l. 1. p. 300, 303, 305. & l. 6. p. 634.

7 Clio, sive l. 1. c. 46. & Euterpe, sive l. 2. c. 52, 54, 83, 139, 152, 155. & Polymnia, sive l. 7; c. 76, 111. & Urania, sive l. 8. c. 134.

\* Bibliothec. l. 2. p. 102. & l. 3. p. 206.

\* Achaia, sive l. 7. p. 440, 449. Bœotia, sive l. 9.

576.
Servius in Virgil, Æneid. l. 6. p. 999, 1000. Alex. ab Alex. Genial. Dier. l. 3. c. 16. Vid. Fabritii Bibl. Græc. 1. 1. c. 31. sect. 1, 2, 8, 9, 10.

<sup>.</sup> 

Ibid. l. 1. p. 333, 334, 335. Alex. ab Alex. Genial. Dier. l. 4. c. 17. w

<sup>\*</sup> Florida, c. 15.

whether the things preached by him were so or no. These are the prophesyings we are not to despise, but entertain the highest esteem of. And there are many things which may invite us to read and study them; as the divine inspiration of them; the certain accomplishment of many already, from whence we may be sure of the rest; the vast extent of them, reaching to many kingdoms, nations, and states, in all ages, to the end of the world; the many useful instructions contained in them, with respect to our duty both to God and man; the many excellent doctrines of grace they bear testimony to; and especially our Lord Jesus Christ, being the principal subject, scope, and centre of them. These are a principal part of all Scripture given by inspiration of God, and are eminently useful for doctrine, for reproof, for correction, and instruction in righteousness; their agreement with each other, though delivered at sundry times, and in divers manners; the sublimity and majesty of their style; the holy precepts and holy doctrines contained in them; and the holy lives and godly simplicity of those to whom, and by whom, they were communicated; and especially the certain, precise, and exact fulfilment of such a vast number of them, put it out of all doubt that they are of God; for who but the omniscient God, that foreknows and foresees all things, could have revealed to men, with such clearness and exactness, things so very remote and contingent as many of them were? and from which we may conclude the sure and certain fulfilment of what are yet to come, and which are every day fulfilling; and we may hope, that, in a short time, they will open to our view yet more and more. These prophecies not only have respect to various kingdoms and nations then in being and flourishing when they were given out, and shew for what sins, and by what means, they would come to destruction, which are now no more; as the Egyptians, Assyrians, Babylonians, Moabites, Edomites, Ammonites, and Philistines, and others; but they have, in a peculiar manner, a regard to the people of the Jews; predict their captivity in Babylon, and their deliverance from thence ; their after-sufferings under Antiochus Epiphanes, in the times of the Maccabees; their state and condition before and at the coming of Christ; their destruction by the Romans; their dispersion throughout the nations of the world; and their conversion in the latter day: and they not only describe the several monarchies that have been, the Babylonian, Persian, Grecian, and Roman, and settle the several fates of them, but plainly point at the fall of the Ottoman empire; the rise and ruin of antichrist, and all the antichristian states; and foretel things that shall be to the end of the world. The duties of religion they inculcate; the exhortations, cautions, and reproofs they abound with; cannot fail of being useful, for the direction and improvement of every good man, in his life and conversation, that seriously considers them; and every evangelic truth is to be illustrated and confirmed by them, particularly the great doctrines of justification by the righteousness of Christ, and pardon through him, and eternal life and sal-vation by him; for the righteousness of God, which is revealed in the Gospel from faith to faith, though it is without the law, yet it is witnessed to by the law and prophets; and this testimony they all bear, that through the name of Christ, whoever believes in him shall receive the remission of sins, Rom. iii. 21. Acts x. 43. and indeed the Apostle Paul assures us, that he said none other things, throughout his ministry, than what Moses and the prophets did say should come; namely, such as respect the sufferings, death, and resurrection of Christ; for into these two things may the distribution be made of what the Spirit of God in the prophets testified before-hand, even the sufferings of Christ, and the glory that should follow. Jesus of Nazareth, the true Messiah, is he of whom Moses, in the law and the prophets, did write; he, in his person, office, and grace, is the sum and substance of these writings; see Acts xxvi. 22, 23. 1 Pet. i. 10, 11. John i. 45. And the Jews ' themselves say, that the prophets prophesied not but of the days of the Messiah, and of redemption and salvation by him ; with which agrees what Zechariah says, that he was spoken of by the mouth of the holy prophets which have been since the world began, Luke i. 70. With what pleasure must a man, to whom Christ is precious, read those sacred pages, where, in one place, he'll observe him to be spoken of as the mighty God, the everlasting Father, and Prince of peace; and, in the same place, as the child to be born, and the son given; and, in another, he'll read of his wonderful and mysterious incarnation of a virgin. One prophet points out the place by name where he was to have his birth, Beth-lehem-ephratah; and another where his conversation would chiefly be, Galilee of the Gentiles; and another describes his public entry into Jerusalem, as riding upon an ass, upon a colt the foal of an ass, meek and lowly, and having salvation.

T. Bab. Sanhedrin, fol. 99. 1.

Some of these prophecies represent him as mean and despicable; as a man of sorrows, and acquainted with griefs ; as smitten and stricken for the sins of his people ; as cut off, but not for himself; as pouring out his soul unto death, and being numbered among the transgressors; and as having his grave made with the wicked, and with the rich in his death : and others represent him as to rise on the third day; and as triumphing over death and the grave, and redeeming his people. from them, and from all their sins; and as the Lord their righteousness, by whom they should be saved, and under whom they should dwell safely : and it seems no very difficult task, by joining at least the book of Psalms with the Prophets, to extract out of them a narrative of the person, character, birth, life, actions, sufferings, and death of Christ; his burial, resurrection, ascension, and session at the right hand of God, and second coming to judgment. Something of this kind I attompted to do many years ago, in a treatise, entitled, "The Prophecies of the Old Testament re-" specting the Messiah considered, and proved to be literally fulfilled in Jesus ;" this was wrote in answer to the author of A Discourse of the Grounds and Reasons of the Christian Religion, &c. and of The Scheme of literal Prophecy considered, &c. who is generally known to be Anthony Collins, Esq. which occasioned a famous controversy on this subject, and brought out many excellent defences of the Christian religion. The very learned Fabritius, of Hamburgh, has given a list of the writers in that controversy, for or against, so far as he had knowledge of them, and which is pretty extensive, in a volume he since published in favour of the truth of Christianity, called Salutaris Lux Evangelii, &c. 4. The crafty author of the Grounds, &c. and of Literal Prophecy, &c. plainly saw that Christianity was founded on prophecy; at least that this was, though not the only, yet a principal proof and evidence of it; which he endeavoured to undermine and remove, by shewing that the prophecies had another meaning, and did not respect a Messiah, and much less our Jesus, and were misapplied by the writers of the New Testament; but the contrary has been fully made to appear, and the prophecies to be a glorious confirmation of the truth of divine revelation, and which is a continual and increasing one; for, as Dr. Newton of late most truly observes, " this is one great excellency of the evidence drawn from prophecy for the truth of revelation, that " it is a growing evidence; and the more prophecies are fulfilled, the more testimonies there are, " and confirmations of the truth and certainty of divine revelation."

It must be owned, that there are some things in the Prophets difficult and hard to be understood : but the knowledge, sense, and meaning of them, are in a good measure attainable by prayer, meditation, and reading, and by comparing Scripture with Scripture, especially with the writings of the New Testament, and particularly the book of the Revelation ; and there are some general rules, which, if attended to, will greatly facilitate the understanding of them. The learned Vitringa, in his Typus Doctrinæ Propheticæ, has laid down several rules or canons, very useful and helpful in investigating the true sense of the Prophets; which I shall not think it too much labour to transcribe; and are as follow: 1. In all interpretation of prophecies, care and pains must be taken, and means used, in the first place, that the subject of the prophecy may be truly known; whether the prophet speaks of himself, or of others; and whether of things in his own time, or of things to come; and of these, whether he speaks of them properly and literally, or improperly and figuratively; see Acts viii. 34 .-- 2. That we may come to an accurate and distinct knowledge of the subject, we should diligently attend to all the attributes and characters which are applied to that subject in the prophecy : for, if the subject is not mentioned by name, it may be found out by the characteristics of it; such are many of the predictions concerning Christ; and if it is expressly named, it should be inquired whether it is to be taken properly or mystically; or partly properly, and partly mystically; as when any one by name is spoken of as a type of the Messiah .-- 3. From the literal sense of the subject, when called by its own proper name, we must never depart ; if all the attributes, or the more remarkable, noted, and principal ones, agree with the subject of the prophecy, this rule is of considerable use in the prophecies concerning Israel, Judah, Babylon, Egypt, Tyre, and others.—4. If the attributes by no means agree with the subject expressed in prophecy by its own name, we must think of another subject answerable to it, which is mystically called by this name, because of the agreement between the type and the antitype; examples of this are in Edom, Isa. lxiii. 1. in David, Jer. xxx. 20. Ezek. xxxiv. 23, 24. in Elijah, Mal. iv. 5.-5. If, in prophecies, the subject is treated of under its express name, so that it will bear both the proper and

mystical interpretation ; and the attributes of the prophetic discourse are such, that some of them more rightly agree with the subject mystically taken ; and others are more rightly predicated of it. in a literal and grammatic sense; we must take the subject of the prophecy not to be simple, but complex; and that the prophet, being acted and illuminated by the Spirit, so speaks, as that he would be understood of both; and the reader is to be advised of the mystical or allegorical sense, as wrapped up in the literal sense : thus, in many of the prophecies concerning Egypt, Babylon, Tyre, and Edom, there are such august and magnificent things, which, if properly taken, will admit but of a very poor and barren exposition ; and therefore it must be presumed, that the Holy Ghost designed something more, and to lead our minds to spiritual Egypt, &c. and so sometimes such grand things are said of the people of the Jews returning from the Babylonish captivity, and of such blessings bestowed upon them, as necessarily oblige us to look out for a further accomplishment in redemption by Christ, and the spiritual blessings of grace bestowed upon the people of God under the Gospel dispensation ; specimens of which may be seen in Isa. lii. 1, 2, 3. Jer. iii. 14, 15, 16.-6. In continued prophecies, which are not distinguished one from another by titles or inscriptions, we should carefully attend both to the beginning and end of the prophetic sermons; both to the epocha of the time in which the scene of the prophetic vision is fixed, and the terminus in which it ends ; the former of these especially has its use in the sermons of Isaiah, which follow the fortieth chapter of that book .-- 7. It is probable, that those prophecies, whose terminus a quo demonstrates the beginning of the time of Christ's kingdom, and the terminus ad quem the end of that time, give a narration of the chief things that shall befall the church in a continued series, unless any thing hinders, which obliges us to go back to former times. The interpretation of the prophecy of Isaiah, from ch. liv. I. to ch. lx. 29. depends on this foundation. The beginning of this prophecy, without all doubt, is to be applied to the beginning of the kingdom of Christ: the term or end falls upon the most flourishing state of that kingdom, which is to follow the conversion of the Jewish nation, and the vindication of the afflicted church; of which Isa. lix. 19, 20, 21, which flourishing state of the kingdom of Christ is described throughout the whole sixtieth chapter. It is very likely, therefore, that what is intermediate treats of the affairs or fates of both terms ----8. Yet it is to be observed, that some prophecies, whose context is continued, admit of resumptions, repetitions of sayings, and retrograde leaps and skips, or scattered or detached pieces, belonging to superior times, which are inserted into the context, for the sake of illustrating this or that part of the prophecy; examples of which are in Zech. xiii. 7. and in Isa. ch. xl. xli. xlii. ---9. To these also may be rightly referred the excursions and digressions, in which the prophets, whilst they really have before their eyes some object of more remote time, suddenly leave it, and by way of excursion turn themselves to men of their own time, or the next; that, from the subject of their prophecy, they may admonish, exhort, and convince them; which when they have done, they resume the thread of their prophecy; an instance of which is in Joel iii. from ver. 4. to ver. 9.-10. That interpretation of the word of God, and especially of the prophecies, is to be accounted the best, which attends to, pursues, and demonstrates the greatest emphasis of the oration or speech, and the wisdom of the Holy Ghost; a good and sure rule, and yet to be applied prudently to the subject-context of the prophecy.-11. A sure key for the interpretation of prophecy is, a true understanding of Christ Jesus, and of righteousness to be procured by him for the church, and of the spiritual kingdom to be founded by him in the world; according to that of the apostle, Rom. xii. 6. let us prophesy according to the proportion or analogy of faith; for the prophets prophesied chiefly of the Messiah and his kingdom, and of the times and prerogatives of it.-12. Wherefore, when there is a twofold method of interpreting prophecies, the one barren, the other liberal; of which, those that follow that, with difficulty, and more rarely, find Christ Jesus and his kingdom; and those who adopt this more frequently find Christ, and things that belong to him; it seems not to be doubted of but the latter is to be preferred to the former. This is a rule of great use and profit; certainly the spirit, which was in the prophets, either is not Christ's, or he directly speaks of Christ; if he speaks directly and clearly of Christ, it is the business of a good interpreter, first indeed to seek diligently after Christ in the prophetic word; then, if occasion favours, to demonstrate it; but never to shun any opportunity, when it offers itself, but willingly take it.—13. Since it is not only probable, but certain, that there are, in the prophetic part of the word, distinct delineations of the whole counsel of God, interpreters act rightly, who, in prophacies which, 'tis plain, treat of the kingdom of Christ, and the affairs of it, industriously attend to the

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events of the church of Christ, known from history, and produce them from the same; so that it is done without offering any violence to the Scripture; since God does nothing but he reveals his secret to his servants the prophets, Amos iii. 7.-14. The interpretation of the word of prophecy made by Christ, and by the apostles, and by the Holy Ghost, in the Revelation, is a rule and key of rightly explaining the prophecies which they have touched upon; who can doubt of this? since every one is the best interpreter of his own words; so it should be thought that the Holy Ghost, in more recent prophecies, alludes to ancient ones; yea, often uses the same words, phrases, and images, and the like, which he did formerly; designing thereby to lead us by the hand to the true understanding of those oracles.-15. Whatsoever excellently, gloriously, emphatically, characteristically, is predicted of some certain person, not called by his own name, in the Prophecies, or in the Paalms, so that the singular predicates can be demonstrated in no singular subject of that or any other time, it must be taken as said and predicted of the Messiah. This rule will deceive no man .--- 16. In prophecies, which treat of Christ and his kingdom, that sense is the best which is the most spiritual. This canon hath a certain and easy demonstration; for the kingdom of Christ is no other foretold in prophecies, than it is manifest in time; but that is not of this world, it is spiritual, John xviii. 36. Rom. xiv. 17. therefore no interpretation is of avail, none is right and good, which understands those things corporeally which are predicated of a thing spiritual; for the attributes and predicates of a spiritual thing are spiritual.—17. In prophecies, in some places prudently to be distinguished, there obtains an veryov agoingor; so that on which we must dwell should be put in the last place, that it may be carried on without interruption to the end.-18. The writers of the New Testament, in confirmation of their doctrines from the prophetic writings, oftentimes borrow words from one prophet, and take the thing from another.--19. In things future, we must not indulge our conjectures, but as it becomes the faith and modesty of Christians; what are indefinitely said, and not determined by parallel prophecies, we must reckon that God wills those things should be put in his own power, as to mode, persons, times, places, and species.

Now, how far the following Exposition of the Prophets comports with these canons and rules, must be left to the judgment of the intelligent reader. I am very sensible, that, besides the spiritual means before mentioned, of prayer, meditation, and comparing Scripture with Scripture, there are other things requisite to the right interpretation of prophecies; as knowledge of the language in which the prophets wrote, and of its sister dialects, the Arabic, Syriac, and Chaldee; as well as of history, philosophy, geography, geometry, chronology, *§c.*; in consideration of all which, I have sometimes been fearful I have undertaken a work I am not equal to; however, being engaged in it, with what assistance I have obtained, I have done as well as I could, and hope it will be candidly received.

I greatly regret the learned Vitringa's large and excellent commentary on Isaiah not falling into my hands sooner; I had finished my exposition of that prophet before I had the favour of seeing his; however, before mine went to the press, I obtained a copy of his; and have been able to make some references to it, especially to his version; and have extracted some few things from it, and improved some passages of mine by it; and, upon the whole, think myself happy that I agree with so great a man in so many things I do, when unknown to me; and had I been more early acquainted with him, I should not have thought fit to have followed him in *all* things; but in many should have steered the course I have taken; though his commentary must be allowed to be the best that is written on that prophecy.

Pool's Synopsis Criticorum I expected great advantage from, with respect to the various versions and translations. I thought I should have had no more trouble than to have selected from thence such of them as I should judge would be of most use in the interpretation of passages; but the quotations of them in that work are so blended together, or included in so many parentheses, that it is very difficult, if possible, to distinguish and assign them to their proper authors; so that I soon found I should be led into many mistakes, if I trusted to that collection; and therefore was obliged to have recourse to the versions and translations themselves, which has been no small fatigue unto me; not but that that performance has been useful and beneficial on more accounts than one; and I cannot but wonder that so learned and laborious a work should be so much neglected, as it seems to be, by such who are studious of the sacred writings.

In the Preface to my Exposition of the New Testament, I have given an account of the Jewish writings quoted and referred to in that work; and therefore such of them as are made use of in this

I have no need to say much concerning, especially the Talmud and Targums, which are there largely treated of. The former of these is but sparingly made use of in this work. In the Exposition of the New Testament, I consulted that, and other Jewish writings, purely for the sake of phraseology, rites, customs, and ceremonies, which might serve to illustrate any part of it, or passages in it; but in this I have had chiefly to do with it, only for the interpretation of Scripture itself; but the sense it gives of it is for the most part so foreign, barren, and impertinent, that it has furnished me with very little of any avail or worth; only this I observe, that the Scriptures are quoted in it with scarce any variation, if any at all, from the present copy of the Hebrew text in common use; which is no inconsiderable proof of the antiquity of it; for, though, according to Buxtorf', the Jerusalem Talmud was not finished until the year of Christ 230; and the Babylonian Talmud not till the year 500"; yet both consist of reasonings, disputations, and decisions on passages of Scripture, quoted by men that lived in and about the times of Christ, or quickly after, and even of some before; and give their sense, and not the sense of the compilers of them; and, I suppose, no copy or manuscript can be produced of an earlier date; and which shews the Jews, however blind and ignorant they be in the understanding of the Old Testament; a veil being over their hearts in the reading of it, as the apostle says h; yet the oracles of God being committed to them, as the same inspired writer observes i, they have been faithful keepers of them; and we are much indebted to the Masorites, for the strict care they have taken to preserve the whole entire and incorrupt, both with respect to words, letters, and points; and here I can't forbear transcribing a passage from the celebrated Vitringa, in his Preface to the reader, before the first volume of his Commentary on Isaiah : " I am verily of opinion (says he) that no mortal man, " though ever so well versed in the Hebrew language, has such sharpness of wit, skill, and quick-" ness of understanding, as that he could give the true genuine sense of our prophet (Isaiah) in " very many places; unless the reading of the ancient synagogue had been preserved by tradition " in the schools of the Hebrews, as we have it now expressed by the Masoretic points; whose " study and labour therefore no man can sufficiently commend; for what pleasure we take in this " delightful garden, we owe it to them, men so learned, and very judicious. An instance of this " we have in the Greek interpreter of Alexandria, who came forth under the name and in the " number of the Septuagint; who being unacquainted with the Jerusalem reading, has very often, " by his unhappy and unlearned version, so deformed the prophet's discourse, in the more obscure " places, that you can't know Isaiah again in Isaiah."

The Targum on the Prophets, though it is uncertain with some Christian writers who he was that wrote it, and in what age he lived, yet the Jews unanimously ascribe it to Jonathan Ben Uzziel<sup>\*</sup>, who lived and wrote about the times of Christ: of him I have given an account in the Preface to my Exposition of the New Testament, to which I refer the reader; only would observe, that this paraphrase of his is free from the fables and traditionary senses with which that upon the Pentateuch abounds, which is falsely ascribed to him ; that he interprets many passages concerning the Messiah which truly belong to him, and may be improved against the Jews; that he is very happy, in a multitude of places, in explaining figurative phrases and expressions; and may very well be thought to transmit to us the sense of the ancient synagogue in many things. Vitringa, in the place just now referred to, calls him a learned man. There is no Targum on the book of Daniel, great part of that being written in the Chaldean language; and the book of Lamentations not being placed among the Prophets by the Jews, is paraphrased not by Jonathan, but by another; but by whom is not certain. The Jews themselves are at a loss about the author of the paraphrase of that book, and the rest of the Megillot, Ruth, Esther, Canticles, and Ecclesiastes. It is wrote in the Jerusalem dialect, and abounds with Talmudic fables, and is the last of the Targums : in it mention is made of places, as of Constantinople and others, which shew it to be of later date than the rest.

The Jewish commentators I have most frequently made mention of in this Exposition are, Jarchi, Aben Ezra, and Kimchi; and since they are writers whose names the English reader is not much used to, I shall give some short account of them. They all lived in the *twelfth* century: R. Solomon Jarchi, as he is commonly called, and by abbreviation Rashi, though his true name

Biblioth, Rab. p. 425.	2 Cor. iii. 14, 15.
<sup>5</sup> So Ganz, Tzemach David, par. 1. fol. 31. 2. & 33. 1, 2.	<sup>1</sup> Rom. iii. 2.
§c 34. 1.	* T. Bab. Megilla, fol. 3. 1.
	b 2

was R. Solomon Ben Isaack, was born in France; hence he uses many French words in his writings. The Jews extol him very highly; they say there never rose up one in the kingdom of France like him'; he wrote commentaries on the whole Bible. His style is somewhat obscure, having a concise way of writing, and using many exotic words; and being conversant with the Talmud, frequently goes according to that, and indulges too much to fable; though there are many things in him assisting and useful. Lyra frequently makes mention of him, and follows him in many places in his Exposition of the Bible. Aben Ezra must be allowed to be a much better writer, and has obtained with the Jews the name of , the wise; he was a native of Toledo, in Spain; he lived some time in the city of Rhodes, where he finished his commentary on Daniel, in the year 4916; that is, in the year of Christ 1157; from whence it appears that he lived in the middle of the *twelfth* century. He wrote upon the whole Bible; and Father Simon says", no man among the Jews ever interpreted Scripture so literally, and so wisely; he was well skilled in the Arabic language, as appears by his frequent use of it in his commentaries, by which he interprets many passages of Scripture; he was a very great grammarian, astronomer, philosopher, poet, and physician ; and wrote various things in each science. R. David Kimchi lived in the same century ; and was the son of R. Joseph Kimchi, a Spaniard also; whose interpretation of Scripture his son often makes mention of in his commentaries. He had a brother named Moses, a very great grammarian, as he himself was; which two brothers are reckoned the principal of that sort among the Jews. David wrote on the greatest part of the Bible, in a clear style; free from every thing of the fabulous kind; and very happy, for the most part, in his sense of Scripture. The Jews have a saying of him, that Kimchi's meal, alluding to his name, is fine flour; and there is no bran in his words. Vatablus often quotes him, by this descriptive title only, doctus inter Hebraos, the learned Jew. 1 have made but very little use of Abarbinel, a Portuguese Jew, of the *fifteenth* century; since he only, or for the most part, collects the senses of others, particularly of the above; and rejects better senses than he substitutes in their room. The author I sometimes mention by the name of Ben Melech is R. Solomon Ben Melech, a Spanish Jew, who lived in the sixteenth century; he wrote a commentary on the whole Old Testament, a literal and grammatical one, collected from the best interpreters among the Jews, especially David Kimchi, of whom he is a strict and close follower; his work being taken very much out of his commentaries, grammar, and lexicon.

The Jews have a common and frequent saying, as has been before observed, that from the time the latter prophets died, Haggai, Zechariah, and Malachi, the Holy Ghost removed from Israel; that is, as a spirit of prophecy; they being the last of the prophets in the canon of the Old Testament; for though our Lord says, the law and the prophets were until John, Luke xvi. 16, his meaning is not, that there were prophets in a succession down to his time; only that until his time the writings of the law and the prophets were the only ones the Jews had; for certain it is, that after Malachi, to the times of John, there arose none under the character of prophets; hence, in the lxxivth Psalm, which seems to be penned either about, or at least on occasion of, or however has respect unto the times of the Maccabees, in ver. 9, it is complained of by the people of God, we see not our signs; there is no more any prophet; neither is there among us any that knoweth how long; which was matter of concern unto them; prophets and prophecy from the Lord being accounted a special and peculiar favour; but when this favour was withdrawn, that either there were no prophets, or no vision seen by them, it was a token of sad and melancholy times; hence Jeremiah laments the state of the church in captivity after this manner, the law is no more, her prophets also find no vision from the Lord, Lam. ii. 9. and this is threatened as a sore evil to the people of the Jews, that the time should come when they should seek a vision of the prophet, but the law should perish from the priest, and counsel from the ancients, Ezek. vii. 26. but then we are not to understand this, as though prophecy entirely ceased in Malachi, and never revived more; for John the Baptist is expressly called the prophet of the Highest, yea, more than a prophet; and it is said, that among those that are born of women, there is not a greater prophet than he, Luke i. 76. and vii. 26, 28. who foretold in his ministry, that the kingdom of heaven, or of the Messiah, or Gospel dispensation, was at hand, just ready to take place; and our Lord himself was the great

<sup>&</sup>lt;sup>1</sup> Shalshalet Hakabala, fol. 37.2.

<sup>&</sup>quot;Hist. Critic. l. 3. c. 5. p. 18.

<sup>.</sup> Vid. Wolfii Biblioth. Hebr. vol. i. p. 299.

<sup>•</sup> T. Bab. Yoma, fol. 9, 2. Sota, fol. 48, 2. & Sanhedrin, fol. 11. 1.

Prophet that Moses spake of, that should be raised up unto Israel, like unto him; and for whom the people, when they heard his doctrines, and saw his miracles, blessed God, that a great Prophet was risen up among them, Deut. xviii. 15. Luke vii. 16. and who not only preached the Gospel as none ever did before or since, but he foretold things to come, particularly his sufferings, and death, and resurrection; and though he is said to seal up vision and prophecy, Dan. ix. 24. the meaning is not to put an end to it, but to fulfil and accomplish it; and certain it is that he gave gifts to men, whereby they were qualified to be prophets; which seem to be a distinct sort of persons, as from apostles, so from ordinary pastors and teachers; and who not only had the gift of prophesying, or explaining Scripture, and preaching the word, but of foretelling things to come: such there were in the first Christian churches at Jerusalem and Antioch; as particularly Agabus, who, by the Spirit, signified the dearth that should be in all the world, and which came to pass in the days of Claudius Cæsar; see Ephes. iv. 11. Acts xi. 27, 28. and xiii. 1. and what is the book of the Revelation but a prophecy of future events, to be accomplished in the world and church, from the first ages of Christianity to the second coming of Christ? and is expressly called a prophecy; and the things in it, the sayings of the prophecy of this book; and the words of the book of this prophecy, Rev. i. 3. and xxii. 7, 18, 19. and though we are not to expect, at least with any frequency, a spirit of prophecy to descend on men under the present dispensation; nor are we ever to give credit to pretended prophecies and revelations, which are not agreeable to, but apparently contradict, the word of God; or that propose to us new doctrines and modes of worship; every thing of this kind being settled in the sacred Scriptures, to continue to the end of time; yet God may vouchsafe to make known sometimes, to certain holy good men, his secrets, what he is about to do in the world, before it comes to pass; of which our Bishop Usher is a remarkable instance; but things of this nature are not in common to be looked for; we have a sure word of prophecy, the testimony of Jesus, which is the spirit of prophecy, sufficient to direct us in all things necessary to faith and practice; and have abundant reason to bless God for the writings of both Testaments, Old and New.

I have nothing more to add, only to observe, that I have several other commentaries on other parts of the Old Testament, particularly on what are commonly called the poetical books, finished in the same manner as these; which I purpose to publish, should these volumes meet with acceptance from the public\*; and which I now commit to the blessing of God, to make them useful, for the increase of spiritual light and knowledge; for the better understanding of the Holy Scriptures; and for the glory of his name; giving him praise for all the gifts of nature and grace bestowed upon me for such service.

JOHN GILL.

\* It is necessary here to state, that the Doctor published the Prophets before any other part of his Commentary .-- Ed.

### AN EXPOSITION

#### OF THE BOOKS OF

## The Prophets

OF

# THE OLD TESTAMENT.

#### THE BOOK

#### OF

#### THE PROPHET ISAIAH.

 ${f T}_{
m HIS}$  book is called, in the New Testament, some- || times the Book of the Words of the Prophet Esaias, Luke iii. 4. sometimes only the Prophet Esaias, Acts viii. 28, 30. and sometimes, as here, the Book of the Prophet Esaias, Luke iv. 17. In the Syriac version the title is, the Prophecy of Isaiah the Son of Amos: and in the Arabic version, the Beginning of the Prophecy of Isaiah the Prophet. It stands first of all the prophets; though the order of the prophets, according to the Jews , is, Jeremiah, Ezekiel, Isaiah, and the twelve. But it is here placed first, not because Isaiah prophesied before the other prophets; for Joel, Jonah, Hosea, and Amos, begun before him, namely, in or before the days of Je-roboam the Second; but because of the excellency of the matter contained in it. Issiah is called by Ben Syra b the great prophet, and by Eusebius ' the greatest of the prophets; and Jerom d says, he should rather be called an evangelist than a prophet, since he seems rather to write a history of things past, than to pro-phesy of things to come; yea, he styles him an apostle, as well as an evangelist ": and certain it is that no one

writes so fully and clearly of the person, offices, grace, and kingdom of Christ; of his incarnation and birth of a virgin; of his sufferings and death, and the glory that should follow, as he does. John, the forerunner of Christ, began his ministry with a passage out of him concerning himself, Matt. iii. 3. Mark i. 8. Luke iii. 4. John i. 23. Our Lord preached his first sermon at Na-zareth out of this book, Luke iv. 17-21. and it was in this the eunuch was reading when Philip came up to him, who from the same Scripture preached to him Christ, Acts viii. 28-35. And there are more cita-tions in the New Testament made out of this prophecy than any other book, excepting the book of Psalms, as Musculus observes. To which may be added, as another reason, the elegance and sublimity of his style; in which he exceeds the greatest of orators, Demosthenes among the Greeks, and Tully among the Romans, and this is observed both by Jews and Chris-tians. Abarbinel says, that the purity and elegance of his diction is like that of kings and counsellors, who speak more purely and elegantly than other men:

<sup>T. Bab. Bava Bathra, fol. 14. 2.
Ecclesiasticus, ch. xlviii. ver. 22.
Demonstrat, Evangel, l. 5. c. 4. inscript, p. 925.</sup> 

d Adv. Ruffinum, fol. 76. D. tom. 2. ad Paulam & Eustechium, fol. s. M. tom. 3.

Proæm. in Es. fol. 2. B. tom. 5.

f Comment. in Proph. Poster. fol. 1. 9.

zen. and Ezekiel to a countryman. And Jerom \* observes, that Isaiah is so eloquent and polite, that there is nothing of rusticity in his language; and that his Moreover, another reason of this book being placed first may be the bulk of it; it being larger, and containing more chapters, than any of the greater prophets, and almost as many as all the lesser prophets put together. That Isaiah was the writer of this book is not to be questioned; many of the prophecies in it are by name ascribed to him, Matt. xiii. 14. and xv. 7. John xii, 39. Rom. x. 20, 21. though some others might be the compilers of it, collect his prophecies, and digest them in order: so the Jews say <sup>h</sup>, that Hezekiah and his company wrote Isaiah, &c. At what time, and in whose days he prophesied, may be learnt from ch. i. 1. by which it appears that he prophesied long, and lived to a good old age. He began to prophesy about A. M. 3236, and about 770 years before Christ Abulpharagius, an Arabic writer, says<sup>1</sup>, he lived an hundred and twenty years, eighty-five of which he prophesied. It is a generally received tradition with the Jews, that he lived to the time of Manasseh, and that he was sawn asunder by him; and which has been embraced by the

hence their Rabbins, he says, compare Isaiah to a citi- || ancient Christian writers, and is thought to be referred to in Heb. xi. 37. See my note on that place. But Aben Ezra on ver. 1 observes, that had he lived to the time of Manasseh, it would have been written, and is style is so florid, that a translation can't preserve it, of opinion that he died in Hezekiah's time. According to the Cippi Hebraici \*, he was buried at Tekoah, over whose grave a beautiful monument was erected : though Epiphanius<sup>1</sup>, or the author of the Lives of the Prophets that go by his name, says he was buried under the oak of Rogel, near the fountain of Siloam; and it is a tradition with the Syriac writers, that his body lay hid in the waters of Siloah; see my note on John v. 4. but these are things not to be depended on; and alike fabulous are all other writings ascribed to him, besides this prophecy; as what are called the ascension of Isaiah, the vision of Isaiah, and the con-ference of Isaiah. This book contains some things historical, but chiefly prophetical; of which some relate to the punishment of the Jews, and other nations; but for the most part are evangelical, and concern the kingdom and grace of Christ; of which some are delivered out more clearly and perspicuously, and others more obscurely, under the type of the deliverance of the Jews from the Babylonish captivity.

#### СНАР. І.

THIS chapter, after the inscription, contains a charge of aggravated sin against the Jews; God's rejection of their ceremonial sacrifices and service; an exhortation to repentance and obedience, with a promise of pardon; a deploration of their sad estate; a prophecy of their restoration to a better; and of the destruction of idolatrous sinners. The inscription is in ver. 1. in which are the title of the prophecy, a vision; the writer of it described by his name, his descent, and the times in which he prophesied; and the subject of the prophecy is Judah and Jerusalem. The charge against the Jews is rebellion against the Lord, and the heavens and earth are called as witnesses of it; which is aggravated by the relation they stood in to God, and by the favours bestowed upon them, ver. 2. by their more than brutish stupidity, ver. 3. by the multitude of their sins, which were of a provoking nature, ver, 4. by the uselessness of chastisements, the whole body of the people, from the highest to the lowest, being afflicted without being the better for it, and so generally depraved, that no regard was had to any means of reformation, ver. 5, 6. and by the desolation it brought upon them, which is illustrated by several similes, ver. 7, 8. and by the grace and goodness of God in reserving a few, or otherwise they must have been for their punishment, as they were for their sins, like Sodom and Gomorrah, ver. 9. wherefore both rulers and people are called upon under those names to hearken to the law of God, and not trust in and depend upon their sacrifices and other rites of the ceremonial law, together with their hypo-

critical prayers; all which were abominable to the Lord, since they were guilty of such dreadful immoralities, ver. 11, 12, 13, 14, 15. when they are exhorted to repentance for sin, to the obedience of faith, and washing in the blood of Christ, whereby their crimson and scarlet sins would become as white as wool and snow, otherwise destruction must be expected, ver. 16, 17, 18, 19, 20. and then a lamentation is taken up concerning the deplorable state of Jerusalem, representing the difference between what it was now, and what it was formerly, and the sad degeneracy of the people, rulers, and judges, ver. 21, 22, 23. upon which the Lord foretels what he thought to do: to avenge himself of his enemies; to purge his church and people; to restore them to their former uprightness and integrity; and to redeem them with judgment and righteousness, ver. 24, 25, 26, 27. and the chapter is concluded with a denunciation of utter destruction upon wicked men, who are described and pointed at as idolaters; which will cover them with shame and confusion, ver. 28, 29. and which is illustrated by the fading of the leaves of an oak, and by a garden parched with drought, ver. 30. and it is suggested that it will be by burning with fire unquenchable, ver. 31. Ver. 1. The vision of Isaiah the son of Amoz, &c.]

This is either the particular title of the prophecy contained in this single chapter, as Jarchi and Abarbinel think; seeing the second chapter begins with another title, the word that Isaiah saw, &c. or rather it is the common title of the whole book; since it is the vision

<sup>\*</sup> Ad Paulam, ut supra. \* T. Bab. Bava Bathra, Tol. 15. 1.

<sup>1</sup> mist. Dynast. p. 43.

<sup>\*</sup> P. 11. Ed. Hottinger.

<sup>&</sup>lt;sup>1</sup> De Vitis Prophet. c. 7. & Isidor, Hispalens, de Vit. & Mort. Sanct. c. 37.

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affirmed; and so is no other than in general the prophecy of Isaiah, as the Targum renders it; called a vision, because it was delivered to him, at least the greatest part of it, in a vision; and because he had a clear perception of the things he prophesied of, as well as delivered them in a clear and perspicuous manner to others: hence the Jews say", that Moses and Isaiah excelled the other prophets, seeing they understood what they prophesied of. The name of Isaiah, the penman of this book, signifies either the Lord shall save, according to Hillerus"; or the salvation of the Lord, as Abarbinel, Jerom, and others; and is very suitable to the message he was sent with to the people of God; to acquaint them that the Lord had provided a Saviour for them, and that he would come and save them. He is said to be the son of Amoz; not of Amos the prophet; the names differ; the name of the prophet that stands among the twelve lesser prophets is אכויס, Amos ; the name of Isaiah's parent is אכויס, Amoz. It is a tradition with the Jews °, that Amoz, the father of Isaiah, was brother to Amaziah, king of Judah, so that Isaiah was of the royal family. Abarbinel endeavours to confirm it from that greatness of mind, freedom and boldness, he used in reproofs, and from his polite and courtly way of speaking; and this is mentioned by Aben Ezra as a reason why the Jews did not hurt him, as they did Jeremiah : but this tradition is not equally regarded by the Jewish writers; and though Kimchi takes notice of it, yet he says the genealogy of Isaiah is not known, nor of what tribe he was. If he was of the seed-royal, this is an instance of God's calling some that are noble, not only by his grace, but to office in his church; and it is with a view to this tradition, no doubt, that Jerom <sup>p</sup> calls him vir nobilis, a nobleman. It is also a rule with the Jews 4, that where the name of a prophet's father is mentioned, it is a sign that his father was a prophet; and so they say this Amoz was, though the king's brother; and that he is the same with the man of God that came to Amaziah ', 2 Chron. xxv. 7. but Aben Ezra suggests, that this rule does not always hold good. Which he saw concerning Judah and Jerusalem; that is, chiefly and principally; for though Ephraim, or the ten tribes of Israel, are mentioned, yet very rarely; and though there are prophecies concerning other nations in it, yet these relate to the deliverance of the Jews from them, or to God's vengeance on them for their sake. Judah is put for the two tribes of Judah and Benjamin, and is particularly mentioned, because the Messiah, so much spoken of in this book, was to spring from thence, whose title is the Lion of the tribe of Judah; and though Jerusalem was in it, yet that is also particularly taken notice of, because not only the temple, the place of divine worship, was in it, and it was the metropolis of the land ; but because the Messiah, when he came, was often to appear here, and from thence the Gospel was to go forth into all the world; and this was a figure of the Gospel church-state to the end of the world, which often bears this name: and many

" R. Eleazar in Yalkut, pars 2. fol. 118. 9.

which Isaiah saw in the reign of four kings, as is after # things are said in this prophecy not only concerning the coming of Christ, but of the Gospel dispensation, and of various things that should come to pass in it; concerning the glory of the church in the latter day, the calling of the Gentiles, the conversion of the Jews the destruction of antichrist, and the new heavens and new earth. In the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah : if Isaiah began to prophesy in the first year of Uzziah's reign, as Kimchi and Abarbinel think, relying pretty much on 2 Chron. xxvi. 22. and lived out the reign of Hezekiah, as he must, if he was put to death by Manasseh, according to the tradition of the Jews, he must prophesy a hundred and twelve or thirteen years; for Uzziah reigned fifty-two years, Jotham sixteen, Ahaz sixteen, and Hezekiah twenty-nine; but as this seems to begin his prophecy too soon, since so small a part of it was in or concerns Uzziah's reign; so it seems too late to fix the date of his prophecy from the year that King Uzziah died, when he had the vision in ch. vi. and desired to be sent of the Lord; which is the opinion of Jarchi. Aben Ezra, and others; but Dr. Lightfoot's opinion is more probable, who places the beginning of his prophecy in the twenty-third year of Uzziah; though perhaps it may be sufficient to allow him only ten years of Uzziah's reign: and as he lived through the two reigns of Jotham and Ahaz, so it is certain that he lived through more than half of the reign of Hezekiah: his whole reign was twenty-nine years; and therefore it was when he had reigned fourteen years that he was taken sick, and then fifteen years more were added to his days; and the year after this came the messengers from Babylon to congratulate him on his recovery; all which Isaiah gives an account of ch. xxxviii. and xxxix. but how long he lived and prophesied after this cannot be said had his days been prolonged to the times of Manasseh, it would have been written, as Aben Ezra observes, and who pays but little re-gard to the tradition of the Jews concerning Isaiah's being put to death by Manasseh; if the thing, says he, is cabala, a tradition, it is truth; but he seems to call in question its reality ; however, it is not to be depended on.

Ver. 2. Hear, O heavens, and give ear, O earth, &c.] To what the Lord was about to say of his controversy with his people, which was to be managed openly and publicly before them as spectators and witnesses; this designs either strictly and properly the heavens and the earth, or figuratively the inhabitants of them, angels and men. The address is solemn, and denotes something of moment and importance to be done and attended to : see Deut. xxxii. 1. The Targum is, "hear, O ye heavens, that were moved when "I gave my law to my people; and hearken, O earth, "that trembleth before my word." For the Lord hath spoken; not only by Moses, and the prophets that were before Isaiah, but he had spoken to him the words he was now about to deliver; for they were not his own words, but the Lord's: he spoke by the inspiration of God, and as moved by the Holy Ghest;

<sup>Commatic. Sacc. p. 319.
Commatic. Sacc. p. 319.
T. Bab. Megilla, fol. 10 s. & Sota, fol. 10 s. & Seder Olam Zuta,</sup> p. 104. Juchasin, fol. 18 1. Shalshalet Hakabala, fol. 11. S. VOL. I.—PROPHETS.

<sup>Ad Paulam, fol. 8. M. tom. 3.
T. Bab. Megilla, fol. 15. 1.
Kimchi in 9 Chron. xxv. 7.</sup> 

and therefore what he said was to be received, not as || the word of man, but as the word of God : 1 have nourished and brought up children; meaning the Jews; " my people, the house of Israel, whom I have called " children," as the Targum paraphrases it; see Exod. iv. 22. to these, as a nation, belonged the adoption; they were reckoned the children of God; the Lord took notice and care of them in their infant state, brought them out of Egypt, led them through the wilderness, and fed them in it: brought them into Canaan's land, drove out the nations before them, and settled them there; gave them his laws and ordinances, distinguished them from all other nations by his favours, and raised them to a high estate, to much greatness and prosperity, especially in the days of David and Solomon. The words may be rendered, I have magnified, or made great, and have exalted children '; not only brought them up, but brought them to great ho-nour and dignity; and even unto man's estate, unto the time appointed of the Father, when they should have been under tutors and governors no longer, but under the King Messiah; but they were rebellious, as follows: and they have rebelled against me, their Lord and King; for the Jews were under a theocracy; God, who was their Father, was their King, and they rebelled against him by breaking his laws, which rebellion is aggravated by its being not only of subjects against their king, but of children against their father; the law concerning a rebellious son, see in Deut. xxi. 18. The Targum paraphrases it, they have rebelled against my Word; the essential Word, the Messiah; the Septuagint version is, but they have rejected me'; and the Vulgate Latin version ", but they have despised me : so the Jews rejected and despised the true Messiah when he came, would not have him to reign over them, would not receive his yoke, though easy, but rebelled against him. The Jews were a rebellious people from the beginning, in Moses's time, and in the prophets, and so quite down to the times of the Messiah.

Ver. 3. The ox knoweth his owner, &c. ] Knows his voice, when he calls him, and follows him where he leads him, whether to plough in the field, or feed in the meadows: and the ass his master's crib, or manger; where he is fed, and to which he goes when he wants food, and at the usual times. Gussetius " interprets the words, the ass knows the floor where he treads out the corn, and willingly goes to it, though it is to labour, as well as to eat; and so puts Israel to shame, who were weary of the worship of God in the temple, where spiritual food was provided for them, but chose not to go for it, because of labour there. But Israel doth not know ; his Maker and Owner, his King, Lord, and Master, his Father, Saviour, and Redeemer; he does not own and acknowledge him, but rejects him; see John i. 10, 11. My people doth not consider ; the Jews, who were the people of God by profession, did not stir themselves up to consider, nor make use of means of knowing and understanding, divine and spi-

Commeat. Ling. Ebr. p. 13, 14.
 <sup>\*</sup> [α] intellexit. So Gussetius says it signifies a spon-

ritual things, as the word used \* signifies : they would not attend to the word and ordinances, which answer to the crib or manger; they would not hear nor re-gard the ministry of the word by Christ and his apostles, nor suffer others, but hindered them as much as in them lay; see Matt. xxiii. 13, 37. Acts xiii. 45, 46. The Targum is, "Israel does not learn to know my " fear, my people do not understand to turn to my " law." In like manner the more than brutal stupidity of this people is exposed in Jer. viii. 7.

Ver. 4. Ah sinful nation, &c.]. Or sinning nation 7; that was continually sinning, doing nothing else but sin, the reverse of what they were chosen to be, Deut. vii. 6. These words are said, either as calling and crying to them, to cause them to hear and hearken to what is said, as Aben Ezra and Kimchi observe, and as is used in Isa. lv. 1. Zech. ii. 6, 7. or by way of complaint and lamentation, as Jarchi thinks, because of their general and continued wickedness, see 1 Kings xiii. 30. or by way of threatening, as in ver. 24. and so the Targum paraphrases it, "woe to them who are called a holy people, and have sinned:" and so the Vulgate Latin and Arabic versions render it, woe to the sinning nation ; their ruin is at hand : a people laden with iniquity; full of sin; they multiplied offences, as is the Chaldee paraphrase : they were heavy with them, as the word z signifies, yet felt not, nor complained of, the burden of them: a seed of evil-doers; this is not said of their fathers, but of themselves, as Jarchi observes; they had been planted a right seed, but now were degenerate, a wicked generation of men. Chil-dren that are corrupters; of themselves and others, by their words and actions; who had corrupted their ways, as the Targum adds; and so Kimchi and Aben Ezra. They have forsaken the Lord; the worship of the Lord, as the Targum interprets it; the ways and ordinances of God, forsook the assembling of themselves together, neglected the hearing of the word, and attendance on the worship of the Lord's house: they have provoked the holy One of Israel to anger; by their numerous sins, both of omission and commission : they are gone away backward; were become backsliders and revolters, had apostatized from God and his worship, turned their backs on him, and cast his law behind them. The characters here given not only agree with the Jews in the times of Isaiah, but also with those in the times of Christ and his apostles, Matt.

xii. 39. and xxiii. 33. Ver. 5. Why should ye be stricken any more? &c.] Or for what are ye stricken again \*? with afflictions and chastisements, with which God smites his people by way of correction for their sins, Isa. Ivii. 17. Hos. vi. 1. and the sense is, either that they did not consider what they were afflicted for, that it was for their sins and transgressions; they thought they came by chance, or imputed them to second causes, and so went on in sin, and added sin to sin; to which sense the Targum, Jarchi, and Kimchi, incline : or the meaning is, that

י דוממתי maghificavi, Montanus, Vatablus; ירוממתי exaltavi, Mon-ster; extuli, Jun. & Tremel. אין אשרא, Sept. או אלואיש.

<sup>&</sup>quot; Spreverunt me.

taneous application, by which you stir up yourself to understand; which is an action leading to wisdom, and without which no man cau be wise, Comment. Ling. Ebr. p. 12). <sup>7</sup> RUM און Bens poccatrix, Sept. V. L. Syr. Ar. <sup>2</sup> ער ערן Super guo, V. L. Weight and Strain Strai

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the chastisements that were laid upon them were to no purpose, had produced no good effect, were of no avail, and unprofitable to them; and which is mentioned as an aggravation of their sins, obstinacy, and impenitence; see Jer. v. 3. Ye will revolt more and more, or add defection b; go on in sin, and apostatize more and more, and grow more obdurate and resolute in it; unless afflictions are sanctified, men become more hardened by them: the whole head is sick, and the whole heart faint; which may be understood either of their chastisements, which were universal, and had reached all sorts and ranks of men among them, without any reformation, and therefore it was in vain to use more; or of their sins and transgressions which abounded among them, even among the principal of them; their civil rulers and governors, meant by the head; and the priests, who should feed the people with knowledge and understanding, designed by the heart; but both were corrupted, and in a bad condition.

Ver. 6. From the sole of the foot even unto the head there is no soundness in it, &c.] Every member of the body politic was afflicted in one way or another, or sadly infected with the disease of sin; see Psal. xxxviii. 3. So the Targum, " from the rest of the people, " even unto the princes, there is none among them " who is perfect in my fear; see Dan. ix. S. Jer. viii. 10. but wounds, and bruises, and putrefying sores; to which either public calamities on a city or nation may be compared, Hos. v. 13. or the sins and transgressions both of single persons, and of whole bodies of men, Psal. xxxviii. 5, 7. The Targum is, they are all " stubborn and rebellious, they are defiled with sins " as an ulcerous plaster." They have not been closed; that is, the wounds and sores have not been healed; or they have not been pressed or squeezed c, in order to get the purulent matter out of them : neither bound up ; with bands, after the matter is squeezed out, and a plaster laid on : neither mollified with ointment ; which is used for the suppling and healing of wounds; see Luke x. 34. The sense either is, that they were not reformed by their afflictions; or that they did not repent of their sins, nor seek to God for healing and par-don, nor make use of any means for their more healthful state and condition. The Targum paraphrases the words thus, "they don't leave their haughtinesses, " nor are they desirous of repentance, nor have they " any righteousness to protect them.'

Ver. 7. Your country is desolate, &c.] Or shall be ; this is either a declaration in proper terms of what is before figuratively expressed, or rather a prophecy of what would be their case on account of transgressions; and which had its accomplishment partly in the Babylonish captivity, and fully in the destruction of Jerusalem by the Romans; when not only their city and temple, called their house, Matt. xxiii. 38, were left unto them desolate, but the whole land; and they were carried captive, and scattered among the nations, where they have been ever since: your cities are, or shall be, burnt

with fire; as Jerusalem has been, and other cities in Judea, Matt. xxii. 7. your land, strangers devour it in your presence ; before their eyes, and it would not be in their power to prevent it; meaning either the Babylonians or the Romans, or both, and especially the latter, who were strangers and aliens from the commonwealth of Israel: and it is desulate, as overthrown by strangers; who ravage, plunder, and destroy all they meet with, and spare nothing, not intending to settle there, as those who are near do, when they conquer a neighbouring nation. Some think this prophecy was delivered in the times of Ahaz, and refers to the desolation in his time, 2 Chron. xxviii. 17, 18, 19. but rather, as Joel and Amos prophesied before Isaiah, he may refer to those desolating judgments, they speak of, by the locusts, caterpillars, and fire, Joel i. 4, 10, 11, 12, 17, 18, 19, 20. Amos iv. 6, 11. but to consider the words as a prediction of what should be in after-times seems best; and so the Arabic version reads the words. your land shall be desolate, your cities shall be burnt with fire, and your country strangers shall devour before you; or shall be as overthrown by strangers, being overflown with a flood or storm of rain; so Abendanad.

Ver. 8. And the daughter of Zion is left as a cottage in the vineyard, &c.] The Targum is, "after they "have got in the vintage." A cottage in the vine-yard was a booth, as the word signifies, which was erected in the middle of the vineyard for the keeper of the vineyard to watch in night and day, that the fruit might not be hurt by birds, or stolen by thieves, and was a very lonely place; and when the clusters of the vine were gathered, this cottage or booth was left by the keeper himself: and such it is suggested Jerusalem should be, not only stand alone, the cities all around being destroyed by the besiegers, but empty of inhabitants itself, when taken. As a lodge in a garden of cucumbers: the Targum adds here also, "after they "have gathered them out of it." A lodge in a garden of cucumbers was built up for the gardener to watch in at night, that nobody came and stole away the cucumbers, and this was also a lonely place; but when the cucumbers were gathered, the gardener left his lodge entirely; and such a forsaken place would Jerusalem be at the time of its destruction; see Luke xix. 43, 44. as a besieged city ; which is in great distress. and none care to come near it, and as many as can make their escape out of it; or as a city kept; so Gussetius<sup>f</sup>, who understands this, and all the above clauses, of some places preserved from the sword in the common desolation.

Ver. 9. Except the Lord of hosts had left unto us a very small remnant, &c.] This is an instance of the superabounding goodness of the Lord of hosts, as the Targum expresses it; that he should, in those very wicked and calamitous times, leave and reserve a few from being defiled with the sins of the age, and from being involved in the general calamity of it; which was true of the Christian Jews at the time of Jeru-

Hab. iii. 10. to which sense Aben Ezra inclines; so Schultens in

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salem's destruction; for that this prophecy belongs to these times is clear from the application of it by the Apostle Paul, Rom. ix. 29. and which confirms the sense given of the above passages: the very small remnant are the remnant according to the election of grace, the little flock, the few that entered in at the strait gate and are saved, or the few that believed in Christ, and so were saved from that untoward generation; these were left, reserved, distinguished, and secured in election-grace, being a remnant according to it, in the hands of Christ to whom they were given, and in whom they were preserved; in redemption by him, that they might be a peculiar people; in providence till called, in which the Lord watched over them to do them good, and waited to be gracious to them, and saved them to be called ; and in effectual vocation, in which he separated them from the rest of the world, and kept them by his power through faith unto salvation. And this was done unto us; for the sake of his church, that that might continue, and he might have a seed to serve him: and by the Lord of hosts, of the hosts of heaven, the sun, and moon, and stars, and of the angels there, and of the inhabitants of the earth ; which shews great condescension in him to regard this remnant, and great grace to them; since he could not stand in need of them, having the host of heaven on his right hand and on his left; nor was there any thing in them that could deserve this of him : but it was, as Jarchi observes, in his mercy, and not for their righteousness : to which may be added, that since he is the Lord of hosts, he was able to protect and preserve this remnant, notwithstanding all the opposition of men and devils, as he did; and had he not taken such a method as this, we should have been as Sodom, and we should have been like unto Gomorrah; cities that were infamous for their sins, and notorious for the punishment of them, being consumed by fire from heaven, Gen. xiii. 13. and xviii. 20. and xix. 24. and not only the Jews, but any and every nation, even the whole world, would have been like these cities, both for sin and punishment, had it not been for the dis-tinguishing grace of God, in leaving and reserving a few for his glory, and the support of his interest. All the holiness that ever was, is, or will be in the world, is owing to electing, redeeming, and efficacious grace : there had not been a holy man nor a holy woman in the world, in any age, if God had not taken such methods of grace ; and it is owing to, and for the sake of, this small remnant, that temporal judgments are often averted from a nation and people, and that the conflagration of the world is not yet; this is kept back till they are gathered in; and were it not for this distinguishing grace, every individual of mankind would have been cast into hell, and must have suffered the vengeance of eternal fire, which the punishment of Sodom and Gomorrah, was an example of.

Ver. 10. Hear the word of the Lord, ye rulers of Sodom, &c.] Not literally, but mystically, meaning the governors of Judea; they and their people having sinned in like manner, and as openly, as the rulers of Sodom, and the inhabitants thereof; see ch. iii. 9. and so the Targum paraphrases the words, " receive the word of

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attend to the word of the Lord ; either the Scriptures, which should be the rule of faith and practice, from which they had swerved; or to the word which now came to them by the prophet, and is contained in the following verses; or rather to the Gospel preached to them by John the Baptist, Christ, and his apostles, see ch. ji. 3. which being rejected by them as it was, it is declared that it would be more tolerable for the land of Sodom, in the day of judgment, than for them, Matt. xi. 24. give ear unto the law of our God, ye people of Gomorrah; the inhabitants of Judea; for as were both the civil and ecclesiastical rulers, so were the people both in Isaiah's time, and in the times of Christ and his apostles. The Targum is, " hearken to the " law of our God, ye people whose works are like to " the people of Gomorrah." And by the law of our God is meant, not so much the law of Moses, which these people had not hearkened to, but had broken it, and cast it away from them, as the doctrine of the grace of God, the Gospel of our Lord Jesus Christ, who is our God; which was first sent and preached to this wicked people, for the sake of the small remnant, according to the election of grace left among them; see ch. ii. 3.

Ver. 11. To what purpose is the multitude of your sacrifices unto me ? saith the Lord, &c.] These people, though they neglected the weightier matters of the law, and the more substantial duties of religion, as did the Scribes and Pharisees in Christ's time, Matt. xxiii. 23. yet were very diligent in the observance of the ceremonial law, and repeated their sacrifices almost without number, on which they placed all their trust and dependence; wherefore, to take off their confidence in these things, the Lord observes to them the unprofitableness of them; they could be of no avail to them, for they could not expiate their sins, or atone for them; and they could not be profitable to God, for he had no need of them; see Psal. 1. 10, 11, 12. I am full of the burnt-offerings of rams, and the fat of fed beasts ; to the loathing of them, and therefore would no more eat their flesh, and drink their blood, or accept of them in sacrifice, Psal. l. 13. rams were used for burnt-offerings, Exod. xxix. 18. Lev. i. 10. and the fat of any creature offered in sacrifice was burnt, and forbidden to be eaten by men, Lev. i. 8, 12. and iii. 4, 5, 10, 11, 15, 16. and iv. 8, 9, 10, 19, 31, 35. and vii. 25, 31. and I delight not in the blood of bullocks, or of lambs, or of he-goats ; as he did in moral services, in acts of beneficence and mercy, and in sacrifices of praise and thanksgiving, 1 Sam. xv. 22. Hos. vi. 6. Psal. lxviii. 30, 31. much less did he delight in the sacrifices of these creatures, as offered by such wicked hands and without faith in the blood and sacrifice of Christ; and still less when these were superseded and abrogated by Christ; for this prophecy belongs to the times of the apostles, as appears from ver. 9. see Psal. xl. 6, 7. The several creatures mentioned were used in sacrifice, and their blood was sprinkled round about the altar, Lev. iii. 2, 8, 13. and before the vail, Lev. iv. 6, 17.

Ver. 12. When ye come to appear before me. &c.7 At the grand festivals of the passover, pentecost, and tabernacles, at which times all the males in Israel ap-" the Lord, ye governors, whose works are evil like peared before God, Exod. xxiii. 17. who hath required " the governors of Sodom." These are called to this at your hand; either to appear at such times, these feasts being no more to be observed; or to offer the above sacrifices; these were not required of the laraelites when they first came out of Egypt, Jer. vii. 22. nor were they necessary to appear before God with, or to introduce them to the throne of his grace, Mic. vi. 6, 7. and much less under the Gospel dispensation, being abolished by the sacrifice of Christ; or this relates to what follows, to tread my courts  $\beta$  in that unbecoming and hypocritical way they did, and with such wicked hearts and bloody hands. Courts are mentioned, because, as Kimchi observes, the Israelites stood in the courts of the Lord's house, and did not go into the temple, only the priests.

Ver. 13. Bring no more vain oblations, &c.] As all such were, which were offered up without faith in Christ, in hypocrisy, and with dependence on them for pardon and atonement, and particularly when put an end to by the sacrifice of Christ ; see Matt. xv. 9. The Targum renders it, an oblation of robbery ; see Isa. lx. 8. incense is an abomination to me; instead of being of a sweet smell. This was burnt on the altar of incense, and put upon the sacrifices, Exod. xxx. 1, 7, 8. Lev. ii. 1. and was typical of prayer, Psal. cxli. 2. Rev. viii. 3. but now under the Gospel dispensation to be disused, and so disagreeable to God, that it is as if an idol was blessed, Isa. Ixvi. 3. the new moons; the feasts kept on the first day of the month, at the appearance of the moon : and sabbaths; observed every seventh day, every seventh year, and every seven times seventh year: the calling of assemblies; or the new moon and sabbath, do not call a congregation. These assemblies called were the holy convocations on the seventh-day sabbath, at the feasts of passover, pentecost, and tabernacles, at the blowing of the trumpets, and on the day of atonement, Lev. xxiii. 3. &c. Numb. xxviii. 26. and xxix. 1, 7, 12. The words, I cannot away with or bear, may be joined with the following word, iniquity; and the meaning is, that the Lord could not bear the iniquity that was in their hearts when they had their solemn assemblies and holy convocations : it is iniquity, even the solemn meeting : or cessation from work on any of the above festivals; particularly the feast of weeks, or pentecost, was called עצרת, Atzareth, by the Jews , the same word with this here h.

Ver. 14. Your new moons and your appointed feasts my soul hatch, &c.] The Targum is, "my Word "abhorreth;" the Messiah, the essential Word. These are the same as before. They are a trouble unto me; as they were kept and observed, either when they should not, or in a manner unbecoming: I am weary to bear them; because of the sins with which they made him to serve, Isa. xliii. 24.

Ver. 15. And when ye spread forth your hands, &c.] That is, in prayer, this being a prayer-gesture: hence the Targum paraphrases it, " and when the priests " spread out their hands to pray for you." I will hide mine eyes from you; will not look upon them, nor regard their prayer; see Lam. iii. 42. yea, when ye make many prayers; as the Scribes and Pharisees did in Christ's time, and thought to be heard for their much

The whole verse, agreeably to the accents, is thus rendered by
 Beinbeck. de Accent. Heb. p. 377, 378. " Do not go on to affer ob "lation of vanity; incense of abomination is it to me; do not go on, I

these feasts being no more to be observed; or to offer speaking, like the Gentiles, Matt. vi. 7. *I will uot hear:* the above sacrifices; these were not required of the laraelites when they first came out of Egypt, Jer. vii. 22. nor were they necessary to appear before God with, or to introduce them to the throne of his grace, Mic.

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whom they put to death. Ver. 16. Wash ye, make you clean, &c.] These two words are to be regarded as one, since they intend the same thing, and suppose the persons spoken to to be unclean, as they were, notwithstanding their legal sacrifices and ceremonial ablutions; and are designed to convince them of it, to bring them to a sense of their inability to cleanse themselves, to lead them to inquire after the proper means of it, and so to the fountain of Christ's blood to wash in, which only cleanses from it: put away the evil of your doings from before mine eyes; the exhortation is not barely to put away their doings, but the evil of them, and that not from themselves, but from before the eyes of God, from the eyes of his vindictive justice, which is only done by the sacrifice of Christ; and the use of this exhortation is to shew the necessity of putting away sin to salvation, and the insufficiency of the blood of bulls and goats to do it, since, notwithstanding these, it remains untaken away; and to direct to the sacrifice of Christ, which effectually does it. Cease to do evil; either from ceremonial works done with a wicked mind, or from outward immoralities, such as shedding innocent blood, oppressing the fatherless and widow, things mentioned in the context; it denotes a cessation from a series and course of sinning, otherwise there is no ceasing from sin in this life.

Ver. 17. Learn to do well, &c. ] Which men are naturally ignorant of; to do good they have no knowledge; nor can they that are accustomed to do evil learn to do well of themselves; but the Lord can teach them to profit, and of him they should ask wisdom. and desire, under the influence of his grace, to learn to maintain good works for necessary uses, and partiticularly to do acts of beneficence to all men, and especially to the houshold of faith; and also the following ones, seek judgment ; seek to do justice between man and man in any cause depending, without respect of persons: relieve the oppressed ; the poor that are op-. pressed by their neighbours that are richer and mightier than they, right their wrongs, and deliver them out of the hands of their oppressors': judge the fatherless; do justice to them who have none to take care of them, and defend them : plead for the widow; that is desolate, and has none to plead her cause.

Ver. 18. Come now, and let us reason together, saith the Lord, &c.] These words stand not in connexion either with the preceding or following, but are to be read in a parenthesis, and are thrown in for the sake of the small remnant God had left among this wicked people, in order to comfort them, being distressed with sin. These, seeing their sins in their dreadful colours, and with all their aggravating circumstances, were ready to conclude that they were unpardonable; and, seeing God as an angry Judge, dared not come nigh him, but stood at a distance, fearing and expecting his

<sup>&</sup>lt;sup>6</sup> Misn. Chagiga, c. 2. seet. 4.

<sup>&</sup>quot; say, on the new moon and sabbath, to call a convocation : I cannet " bear iniquity, together with the most solenn congregation." ' Misn. Sabbat, c. 9. sect. 3. T. Bab. Yoma, ful. 67. 1.

vengeance to fall upon them, and therefore put away the promises, and refused to be comforted; when the Lord was pleased to encourage them to draw near to him, and come and reason with him: not at the bar of his justice; there's no reasoning with him there; none can contend with him, or answer him, one of a thousand; if he marks iniquity in strict justice, none can stand before him; there's no entering the lists with him upon the foot of justice, or at its bar: but at the bar of mercy, at the throne of grace; there the righteous may dispute with him from his declarations and promises, as well as come with boldness to him; and at the altar and sacrifice of Christ, and at the fountain of his blood: here sinners may reason with him from the virtue and efficacy of his blood and sacrifice; and from the Lord's proclamation of grace and mercy through him; and from his promises to forgive repenting and confessing sinners: and here God reasons with sensible souls from his own covenant promises and proclamations to forgive sin; from the aboundings of his grace over abounding sin; from the righteousness of Christ to justify, his blood to cleanse from sin, and his sacrifice to atone for it; and from the end of his coming into the world to save the chief of sinners : saying, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Every sin is a trans-Gression of the law, and hateful and abominable to God; no sin is venial in itself, but deserving of the wrath of God, and the curses of the law; all sin is mortal, the wages of it is death : but all are not alike ; some are greater, others lesser; some are attended with aggravating circumstances, as when the persons that commit them have, besides the light of nature, also the law of Moses, or the Gospel of Christ; have had the advantage of a religious education; have sat under a Gospel ministry, and received much speculative light and knowledge; yea, have been under convictions of sin time after time, and yet have been ringleaders and encouragers of others in sin, guilty of very enormous crimes, which in themselves are comparable to scarlet and crimson: and perhaps reference may be had to the sin of murder, since the persons, among whom these dwelt, their hands were full of blood; and may respect the crucifiers of Christ, among whom there were some savingly convicted and converted. Moreover, they may be signified hereby on account of the effects of them, they defile men, provoke God to wrath, and, through the law, work wrath in their consciences; and may signify, that they are sins of a deep die, and which have such a place in their hearts and consciences, that nothing can remove them but the blood of Christ: and besides are open, flagrant, and notorious to all, and especially to God; yet these, through the grace and blood of Jesus, become as white as wool and as snow: not that pardon of sin takes sin out of the hearts and natures of men, nor changes the nature of sin, or causes it to cease to be sin; but this is to be understood of the persons of sinners, who hereby are made so white, yea, whiter than this, Psal. li. 1. as

\* T. Bab. Sabhat, fol. 89. 2.

" ו. המט האסותנו, וט. פא א. Gusselfus observes, that אוראו fignifies not oppressed, but infected with leaven, and so אשרי חמוץ means, reduce to a right way bim

they are considered in Christ, washed in his blood, and clothed with his righteousness, which is fine linen, clean and white; God, seeing no iniquity in them, has thus graciously dealt with them, and they being without fault, spot, or wrinkle, or any such thing. It was with respect to this Scripture that the Jews in aftertimes were wont to tie a scarlet thread to the head of the scape-goat, when he was sent into the wilderness; though at first they fastened it to the door of the outward porch, and then to the door of the inward porch. and, if it turned white, it was a sign their sins were forgiven them, but, if not, otherwise \*; and it is owned by them, that it belongs to future time, the time of the Messiah '.

Ver. 19. If ye be willing and obedient, &c.] The Targum adds, to my Word ; the Word made flesh, and dwelling among them; who would have gathered the inhabitants of Jerusalem to his ministry, to attend his word and ordinances, but their rulers would not: ye shall eat the good of the land; the land of Canaan; as the Jews held the possession of that land, before the times of Christ, by their obedience to the laws of God, which were given them as a body politic, and which, so long as they observed, they were continued in the quiet and full enjoyment of all the blessings of it; so, when Christ came, had they received, embraced, and acknowledged him as the Messiah, and been obedient to his will, though only externally, they would have remained in their own land, and enjoyed all the good things in it undisturbed by enemies.

Ver. 20. But if ye refuse and rebel, &c.] The Targum is, and do not receive my Word; the Messiah, when come, neither his person, nor his doctrines and ordinances : ye shall be devoured with the sword ; of the Roman armies, as they were under Titus Vespasian; see Matt. xxii. 7. Luke xix. 44. for the mouth of the Lord hath spoken it; now, by Isaiah, as well as in former times, Lev. xxvi. 25, 33.

Ver. 21. How is the faithful city become a harlot ! &c.] The city of Jerusalem, in which were the temple, and the pure worship of God, and was in the tribe of Judah, which ruled with God, and was very faithful with the saints when the ten tribes revolted, and fell in with the sin of Jeroboam; but now, in Isaiah's time, was become like a treacherous wife to her husband, unfaithful to the Lord, went after other lovers, committed spiritual adultery, that is, idolatry, with stocks and stones; and in the times of Christ were a wicked and an adulterous generation, corrupting the word and worship of God; see Matt. xii. 39. and xv. 9. it was full of judgment ; strict justice was exercised privately between man and man, as well as in the public courts of judicature ; righteousness lodged in it ; that is, righteous men, who walked in all the commandments of the Lord, and lived soberly, righteously, and godly; see 2 Pet. iii. 13. but now murderers; of the prophets whom they stoned, who were sent unto them, and of the Lord Jesus Christ, of whom they were the betrayers and murderers; see Matt. xxiii. 37. Acts vii. 52.

that is corrupt with the leaven of vice, by hindering him that he may not go on to hurt the fatherless. Comment. Ebr. p. 265.

Meaning | Ver. 22. Thy silver is become dross. &c.] either that such persons, who had the appearance of goodness, looked like genuine silver, were now become reprobate, and, as the wicked of the earth, like dross, Jer. vi. 30. Psal. cxix. 119. or that the word of God. which is as silver purified seven times, was now corrupted with false glosses and human traditions, which were as dross: thy wine mixed with water"; the wine of the divine word, which was mixed and blended with the inventions of men, as before; so the roof of the church's mouth, which is no other than the ministry of the word, is compared to the best wine, Cant. vii. 9, 11.

Ver. 23. Thy princes are rebellious, &c.] Stubborn and obstinate, refused to receive and acknowledge the Messiah; such were the Jewish rulers, civil and ecclesiastical, in the times of Christ. And companions of thieves; who devoured widows' houses; made the temple, which was a house of prayer, a den of thieves; and took away the key of knowledge from the people, and would not suffer them to attend the ministry of the Gospel, Matt. xxi. 13. and xxiii. 13, 14. Luke xi. 52. every one loveth gifts, and followeth after re-wards. The Targun paraphrases it, "every one says " to his neighbour, do me a favour in my cause, I will " return it to thee in thy cause;" and so justice was perverted : they judge not the fatherless ; that is, either they don't take their cause in hand at all, or, if they do, don't do them justice, but wrong them of their goods and estates, which, of right, belong to them : neither doth the cause of the widow come unto them; there being no money to be got by undertaking it; see the case of the unjust judge, a picture of judges in those times, Luke xviii. 2, 3.

Ver. 24. Therefore, saith the Lord, the Lord of hosts, the mighty One of Israel, &c.] All these names and titles, which are expressive of the majesty, power, and authority of God, are used to give the greater solemnity and weight to what follows; and to shew that he is able to accomplish what he determines and threatens to do. Ah ! which is a particle, either expressive of grief at their wretched and miserable condition, or of indignation at their provoking sins and transgressions: I will ease me of mine adversaries; or, I will take comfort " of them, by destroying them ; expressing the pleasure and satisfaction he should take in avenging his justice on them: they had been a trouble to him, and had wearied him with their sins, and now he'll ease himself of them by removing them. The Targum is, " I will comfort the city of Jerusalem ;' not taking the sense of the words: and avenge me of mine enemies ; the Jews, who were enemies to Christ and his Gospel, and would not have him to reign over them, and which was the cause of the destruction of their city, temple, and nation; see Luke xix. 14, 27, 42, 43, 44,

Ver. 25. And I will turn my hand upon thee, &c.]

The remnant, according to the election of grace, left in Jerusalem, ver. 9. meaning not his afflicting hand. no, not even as a fatherly chastisement; though the Lord sometimes, by such means, purges away the iniquity of his people, as follows; see Isa. xxvii. 9. much less his hand of wrath and vengeance, the lighting down of his arm, with the indignation of his anger; but his hand of efficacious grace in conversion, with which he plucks sinners as brands out of the burning : delivers them from the power of Satan; turns their hearts to himself; opens them, to attend unto and understand divine things; breaks them in pieces with the hammer of his word; works grace in them, and carries on the good work in their souls : all which is owing to his mighty hand of grace upon them, and to the exertions of the exceeding greatness of his power towards them. This was accomplished in part in the conversion of a large number of the Jews on the day of Pentecost, and afterwards; and will be more fully accomplished in the latter day, when that people shall turn to the Lord. in consequence of his hand of powerful grace being turned on them. The phrase is used of the display of divine grace and mercy, in Zech. xiii. 7. and purely purge away thy dross; which the Targum rightly interprets of ungodliness or wickedness; it means the sins of converted ones, which, at conversion, they are purely purged from; not that sin, as to the being of it, is removed from them; that dwells in them, abides with them; and, like dross, is a heavy burden, a dead weight upon them, and will be whilst they are in this tabernacle, and makes them groan, being burdened; so far from it, that in their view it rather increases; they see the plague of their own hearts; and such innumerable swarms of corruption they never saw before; sin revives, and they die; but in conversion grace superabounds it, deluges over it, keeps down the force and power of it, so that it has not the dominion; the old man is put off concerning the former conversation, which ceases to be a series, a course of sinning : besides, through the sprinkling of the blood of Christ. which cleanseth from all the dross and filth of sin, the guilt is removed from the conscience, and perfect peace and full pardon take place; all iniquity is caused to pass from them, and they are clothed with change of raiment, the righteousness of Christ, by which they are justified from all things, and are pure, spotless, and without fault before the throne: and take away all thy tin. The Targum also interprets this of iniquity, rendering it, I will take away all thy sin; but it is better to understand it of self-righteousness; which, as tin is of more worth than dross, and looks like silver; so this has the appearance of some good in it, and was what the Jews were fond of, trusted in, and depended on, and which they followed after, and endeavoured to establish and hold fast; but this in conversion is all taken away: the Lord, by his spirit; convinces of the weakness and insufficiency of it to

interprets it by the same word in Eccl. ii. 2. It is a word only used in

this place. Joseph Kimchi says, that 14- in the Arabic language The process of the second sec

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<sup>&</sup>quot; " It being usual to mix water with wine, and drink it, and this being ated; and so the words should be rendered, thy wine is influenced in the water; is degenerated, and has lost its spirit and sprightliness, and is become insipid and tastcless. So Jarchi mentious a Midrash, which

justify in his sight; shews that it is not a righteousness, and will be of no service in that respect; yea, takes away these filthy rags, and clothes with the righteousness of Christ; causes the soul to drop and renounce its own righteousness, and put on that; and not only to renounce works before conversion, but all after it, as a profession of religion, subjection to Gospel-ordinances, and all works, though done in faith, and in a right manner; a glaring instance we have of all this in one of that little remnant, the Apostle Paul, Phil. iii. 6, 7, 8, 9. Moreover, by dross and tin, or tins, in the plural number, may be meant persons; wicked and profane men, by the former, who should be put away like dross, Psal. cxix. 119, and selfrighteous persons, by the latter; who shine like silver, make a shew of religion, appear outwardly righteous; but these, as well as the other, should be separated from the people of God, when the precious and the vile should be distinguished.

Ver. 26. And I will restore thy judges as at the first, &c.] This refers not to the times after the Babylonish captivity, when the Jews had judges and rulers, such as Zerubbabel and Nehemiah, as they had in the times of Moses, Joshua, and the judges, or as in the times of David and Solomon; but it refers, as Kimchi observes, to the times of the Messiah; and is true of the apostles of Christ, who were set on twelve thrones, had power and authority from Christ to preach his Gospel, and to judge the twelve tribes of Israel in a doctrinal way, Matt. xix. 28. for which they were abundantly qualified, having the spirit of counsel and of judgment resting upon them, as the prophets of old; and will be again verified in the ministers of the Gospel, at the time of the Jews' conversion, when the watchmen shall see eye to eye, have a clear discerning and judgment of things as at the first, Isa. lii. 8. and thy counsellors as at the beginning; which is to be understood of the same persons; the apostles at Jerusalem gave advice and counsel in matters of difficulty, and were consulted on special occasions, of which there is an instance in Acts xv. and ordinary ministers of the word are qualified, and especially will be in the latter day, to give advice both to sensible sinners, inquiring the way of salvation, and to saints when under desertion, and have lost their beloved, or have any matters of difficulty upon them, whether with respect to faith or practice. Afterward thou shalt be called the city of righteousness ; when many shall be converted through the hand of the Lord turned upon them, and become incorporated into a church-state, and having the apostles and other ministers of the Gospel among them, with proper officers over them, as the first Christian church at Jerusalem had; and the members of it were righteous persons, such as were justified by the righteousness of Christ, and lived righteously, walking in the ordinances of the Lord, and as became the Gospel of Christ, and will be the case of the churches of Christ in the latter day: the faithful city : to Christ, his Gospel, ordinances, and one another, as the first Christians at Jerusalem were ; see Acts ii. 12. and iv. 32, 33. A true church of Christ is a congregation of faithful men, who keep the ordinances as they were delivered; stand fast in the faith of the Gospel; take care that the laws of Christ's house are put in execution; and do not suffer || is to declare his righteousness by it. Moreover, in the

sin upon one another, nor bear them that are evil, whether in doctrine or practice; and which in the latter day will be the case of the churches of Christ in a remarkable manner, when they will justly bear this character.

Ver. 27. Zion shall be redeemed with judgment, &c.] The blessing of redemption by Christ is the source and foundation of the other blessings of grace, before mentioned, the little remnant are favoured with, as justification, pardon of sin, and conversion, ver. 18, 25, 26. see Isa. xliv. 22. and liii. 10, 11. Zech. x. 8. it is of a spiritual nature; the redemption of the soul is a deliverance from the captivity of sin, Satan, and the law, and is plenteous and eternal; the objects of redeeming grace are Zion und her converts ; not the world, but the church is redeemed by Christ; for by Zion is meant, not a place, but people, even the church and people of God, who frequently bear the name of Zion in this prophecy, and in other passages of Scripture, both of the Old and of the New Testament; see Isa. xlix. 14. Heb xii. 22. compared to Mount Zion for its height and holiness; for being the object of God's love, the instance of his choice, the place of his habitation; where his worship is, he grants his presence, and distributes his blessings; for its being a perfection of beauty, the joy of the whole earth, well fortified and immovable: and the redemption of the church by Christ is with judgment; with the judgment and vengeance of God on Christ, and through the condemnation of him as her Head and representative; with the judgment of God, which is according to truth, in whose judgment she is truly redeemed by the blood of Christ, and really delivered from her bondage, according to his justice and holiness, which are gloritied by it: but here the redemption of Zion seems to mean a more glorious state of the church, a restoration of her to her former glory, or to a greater, which will be in the latter day, and may be discerned as drawing near by the signs of the times fulfilling, Luke xxi. 28. whereby the truth and faithfulness of God, in his promises concerning it, will be honoured, and he will appear to be a God of judgment: and her converts with righteousness; so called, not because converted by the church. for conversion is God's work, and not man's; no man can effect his own conversion, he is passive in it; nor can any others, not their nearest friends and relations; they can only pray for it, as Abraham did for Ishmael, and bring them under the means; nor are ministers efficients, only instruments of conversion; neither Zion's ministers nor members can convert one sinner: but they are so called, either because converted in her, through the ministry of the word as a means, preached in the midst of her, Psal. Ixxxvii. 5. or because converted to her, Isa. 1x. 5. being made to submit to the ordinances of the church, and to join themselves to it. Converts are the objects of redemption by Christ; all that are redeemed are, sooner or later, converted; and all that are converted are redeemed; and the redemption of them by his blood is consistent with the righteousness of God; for hereby sin is fully condemned and punished; the justice of God has all its demands, and the law is completely fulfilled; and so the end of God is answered, which

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latter day, when there will be a redemption and de-liverance of the church out of all her troubles and distresses, her converts will manifestly appear to be all righteous, being justified with the spotless righteousness of Christ, Isa. lx. 21.

Ver. 23. And the destruction of the transgressors and of the sinners shall be together, &c.] Of the beast and false prophet, of the followers of antichrist, the man of sin, who are transgressors of the law of God, and sinners against the Lord ; the destruction of these, or the breaking of them into shivers, as the word ° signifies, see Rev. ii. 27. will be at the time of Zion's redemption, and make a part of it; and it shall be all at once and together; these sinners will be all together consumed out of the earth, and these wicked antichristian ones will be no more in it, Psal. civ. 35. Rev. xviii. 8. and they that forsake the Lord; his word, his worship and ordinances; as the Papists have manifestly done, by setting up their own unwritten traditions against the word of God, by adulterating his ordinances, and introducing new ones, and by worshipping images of gold, silver, brass, and wood; wherefore they *shall be consumed*; with the breath of Christ's mouth, and with the brightness of his coming, 2 Thess. ii. 8.

Ver. 29. For they shall be ashamed of the oaks which ye have desired, &c.] Though there is a change of persons in the words, the same are intended; and design such, who being convinced of the idolatries of the church of Rome they have been fond of, and delighted in, will be ashamed of them, and relinquish them, and come out of Babylon a little before the destruction of it; for under oaks, and such-like green trees, idolatry used to be committed, to which the allusion is: see Jer. ii. 20. and iii. 6. and so the Targum interprets it of trees of idols; that is, under which idolatry was practised : and ye shall be confounded for the gardens ye have chosen : where also idolatrous practices were used, see Isa. lxv. 3. and lxvi. 17. and so the Targum paraphrases it, " and ye shall be ashamed " of the gardens of idols, from whom ye have sought " help." The sense is the same as before; unless both clauses should rather be understood of the de- " mercy upon them."

struction of sinners, before spoken of, who at that time will be filled with shame and confusion, they in vain praying to their idols for help; which sense the following words incline to.

Ver. 30. For ye shall be as an oak whose leaf fadeth, &c.] Shall be stripped of all their dependencies and self-confidence, and be as naked and as bare as an oak that has cast its leaves; or thus, in a way of just retaliation, since they have desired oaks, and sacrificed under them, they shall be like them as in the wintertime, stripped of all their riches, honour, substance, and desirable things; see Rev. xviii. 12-19. and as a garden that hath no water ; in which the herbs and plants are dried up and withered : it signifies the uncomfortable condition such shall be in, as before.

Ver. 31. And the strong shall be as tow, &c.] הדרוסון, that strong one, who is eminently so; the little horn, whose look is more stout than his fellows, Dan. vii. 20. the beast who had great power and authority given by the dragon, Rev. xiii. 2, 4, 7. who shall be cast alive into the lake of fire; when he will be like tow in those devouring flames, easily, quickly, and irrecoverably consumed, Dan. vii. 11. Rev. xix. 20. and the maker of it as a spark, or his work; so the Targum, " and the work of their hands shall be as a spark of fire;' or like the embers and ashes of a coal, which are blown away and lost at once: so antichrist, and all his evil works, as well as all his evil workers under him, will be entirely consumed: or, as it may be rendered, he that wrought him ; that is, Satan, for his coming is after the working of Satan; he has his seat, power, and authority, from the dragon, the old serpent, and the devil, and may be truly called a creature of his, 2 Thess. ii. 9. and they shall both burn together: both the pope and the devil in the lake of fire and brimstone, into which they will both be cast, Rev. xx. 10. and none shall quench them; that fire will be unquenchable and everlasting; they will be tormented for ever and ever, and so will all the worshippers of the beast, Matt. xxv. 41. Mark ix. 44. Rev. xiv. 11. and xx. 10. The Chaldee paraphrase is, "so the wicked shall be con-" sumed, and their evil works, and there shall be no

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the glory of his church in the latter day, by the calling of the Gentiles, and the numerous conversions of them to it, and of the abolition of idolary, and the de-struction of the antichristian party. The inscription to it is in ver. 1. the prophecy itself follows; the date of it is the last days; the subject-matter of it, the kingdom, interest, and church of Christ, signified by the mountain of the Lord's house; its glorious estate is expressed by its establishment on the mountains; by its exaltation above the hills; and by the great

THIS chapter contains a vision or prophecy of the one another to go up to it, in order to learn the enlargement of Christ's kingdom and interest, and of ways of God, and walk in them; the means of which is the Gospel preached, that should go out of Jerusalem; the effect of that is peace among the nations: hence the house of Jacob is exhorted to walk in the light held forth by it, ver. 2, 3, 4, 5. and then the reasons are given of God's rejecting and forsaking some that bear the Christian name, called the house of Jacob; namely, their Heathenish superstition, idolatry, covetousness, and confidence in their riches; who are sarcastically called upon to hide themselves in the rocks for fear of the Lord, ver. 6, 7, 8, 9, 10. when the judgments of numbers that should flock to it, and should encourage God are denounced on the proud and lofty, com-

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• contritio sive confractio, Syr.

parable to cedars, oaks, mountains, hills, high towers, fenced walls, and ships of the ocean, at which time, Christ, and he alone, will be exalted, and idolatry utterly abolished; the consequence of which will be the utmost dread and terror to all idolaters, ver. 11-91. and the chapter is concluded with an exhortation to such to cease from the man of sin, and have him in no account, ver. 92.

Ver. 1. The word that Isaiah the son of Amoz saw, &c.] That is, the vision which he saw, for a new one here begins, though agreeable to what goes before; or the prophecy of future things, which he had given to him in a visionary way. The Targum paraphrases it, "the word of prophecy, which Isaiah, the son of "Amoz, prophesied:" or the thing, the decree, as some choose to render it, the purpose of God concerning things to come, which was revealed to the prophet, and he here declares: concerning Judah and Jerusalem: the church and people of God, and what should befall them and their enemies in the latter day: this inscription stands for this and the three following chapters.

ing chapters. Ver. 2. And it shall come to pass in the last days, &c.] The days of the Messiah, as Aben Ezra rightly interprets it; and it is a rule laid down by Kimchi and Ben Melech, that wherever the last days are men-tioned, the days of the Messiah are intended. The days of the Messiah commenced in the latter part of the Old-Testament dispensation, or Jewish world, towards the close of their civil and church state, at the end of which he was to come, Hab. ii. 3. and accordingly did, which is called the end of the world, and the last days; that is, of that state, Heb. i. 2. and ix. 26. 1 Cor. x. 11. and ushered in the world to come, or Gospel dispensation, which is properly the days of the Messiah, reaching from his first to his second coming ; the first of which were the times of John the Baptist, Christ and his apostles; the later days of that dispensation take in the rise and reign of antichrist, 1 Tim. iv. 1, 2, 3. the last days of it are those which bring in the perilous times, the spiritual reign of Christ, and the destruction of antichrist, and which will precede the personal coming of Christ, 2 Tim. iii. 1-5. 2 Pet. iii. 4, 5. and these are the days here referred to. That the mountain of the Lord's house shall be established in the top of the mountains; by the mountain of the Lord's house is meant, not Mount Moriah, on which the temple was built, as Kimchi interprets it; nor the temple itself, as the Targum; though in the last days of it, and at the first coming of the Messiah, that had a greater glory than ever it had before, through the personal presence of Christ in it; through the effusion of the Holy Spirit upon the apostles there, on the day of Pentecost; and through the Gospel being first preached here by Christ and his apostles, from whence it went forth into all the world, as is afterwards predicted it should; but the kingdom of Christ, which is his church, is here designed; called the Lord's house, because of his build-ing, and where he dwells, and which he will at this time beautify and glorify; the materials of it are lively stones, or true believers, laid on Christ the foundation,

into which there is no right entrance but through faith in him, who is the door, and where is plenty of provisions; the pillars and beams of it are the ministers of the Gospel, and its windows are the ordinances: here Christ is as a Son over his own house; he is the Master of it, the High-priest and Prophet in it; and his servants are the stewards of it, to give to every one their portion; and happy are they that have a name and a place in it: and it is called the mountain, in allusion to Mount Zion, on which the temple stood; because of its immovableness, being secured in the everlasting and electing love of God, and in the unalterable covenant of grace, founded on the Rock Christ, and guarded by the mighty power of God. This is established in the top of the mountains; in Christ, who is higher than the kings of the earth, signified by mountains, Rev. xvii. 9, 10. who is the Head of all principality and power; not in their first head, or in themselves, is the establishment of the saints, but in Christ, 2 Cor. i. 21. he is the stability of their persons, of their grace, and of their life, spiritual and eternal. Here it seems to denote the superiority of the kingdom and interest of Christ to all civil and religious states; the settlement and security of it; its standing above them, and continuance when they shall be no more, even all antichristian states, both Papal, Pagan, and Mahometan, Rev. xvi. 19, 20. and xix. 20. Dan. ii. 44. and shall be exalted above the hills; Mount Zion is above Mount Sinai, or the Gospel dispensation is preferable to the legal one. It is an observation of Jarchi, that it shall be exalted by a greater sign or miracle that shall be done in it than was done in Sinai, Carmel, and Tabor; the law was given on Sinai, and many wonders wrought; but on Zion the Messiah himself appeared, and his Gospel was published, and miracles wrought by him. And in the latter day, when Christ, and he alone, shall be exalted, as he will at the time this prophecy refers to, ver. 11, 17. the church will be exalted; the glory of the Lord will be risen upon her; the interest of Christ will exceed all other interests; his religion will be the prevailing one; the kingdoms of this world will become his; and his dominion will be from sea to sea, and from the rivers to the end of the earth. This may also denote the visibility of the kingdom and church of Christ; it will be as a city on a hill; and however obscure the church is now, being in the wilderness, it will at this time be visible to all: and all nations shall flow unto it; that is, many out of all na-tions shall be converted, and come freely and willingly to join themselves to the church of Christ; they shall come in great numbers, in company together, and that continually, like flowing streams; they shall first flow to the Lord, and to his goodness, and then to his church and ordinances; see Isa. 1x. 4, 5, 11. Jer. xxxi. 12.

Ver. 3. And many people shall go and say, &c.] This is a prophecy of the numerous conversions among the Gentiles in the latter day, and agrees with Zech. viii. 20, 21, 22, 23. and even the author of the old Nizzachon <sup>p</sup> interprets it of the gathering of the people to the Messiah. Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; the church

P Apud Wagenseil. Tela ignea, p. 29.

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of Christ, so called; see the note on ver. 2. This expresses the concern that truly gracious souls have for the house of God, and his worship in it; they go up to it, considering it both as their duty and their privilege; and which they do frequently and constantly, with much spiritual pleasure, though sometimes with difficulty, finding their account in it, and knowing it is for the glory of God; and not content with so doing themselves, they encourage others to do so likewise; either professors of religion with them, who are negligent and backward through a spirit of slumber and slothfulness on them; through lukewarmness, coldness, and leaving their first love; through an over-love to the world, and the things of it; and through a vain conceit of themselves, as being as knowing as their teachers, or wiser than they: or else such who have made no profession, who are quite ignorant of divine things, these they endeavour to bring with them, out of love to their souls, that they may be under the means of grace, in order to their conversion; and such as are inquiring the way to Zion, with their faces thitherwards, these they encourage to join with them in holy fellowship; and in all they set an example by a constant attendance themselves; they do not stir them up to go alone, either one or other, but pro-pose to go with them. See Psal. cxxii. 1. and he will *teach us of his ways*; that is, the Lord the God of Jacob, the covenant God and Father of his church and people, who often in this prophecy go by the name of Jacob; he is the teacher, and there is none teacheth like him; and happy are they who are taught of God. and who have heard and learnt of the Father, and come to Christ : he taught men by his Son, when here on earth; who was a teacher that came from God, taught the way of God in truth, and with authority, as the Scribes and Pharisees did not : and then by his Spirit, sent after him to teach all things, and bring all things to remembrance; and since by his apostles and ministers, who have gifts, and a commission to teach men; though all human teachings are of no avail, without a divine blessing, unless accompanied with the anointing, which teacheth all things; and which will be abundantly bestowed in the latter day, when all the children of Zion, and that come to the house of the Lord, will be taught of God. Kimchi says, the teacher here is the King Messiah; the us to be taught are Gentiles, aliens from the commonwealth of Israel, and strangers to the covenants of promise, whom Christ, under the Gospel dispensation, has given his ministers a commission to teach; and here design such as are humble souls, and sensible of their igno-rance, and who know something of Christ, and believe in him; yet, as they know but in part, they desire to know more. The things taught them are the ways of the Lord; his ways of love, grace, and mercy, in the salvation of men; the steps he took in eternity towards it, by consulting and contriving the best method of it, forming it in his Son, and agreeing with him in covenant about it, and choosing the persons in him he designed to save: and also his goings forth in time, by sending his Son into this world, to obtain salvation for them, and his Spirit into their hearts, to apply it to them; likewise the ways which he prescribes and directs his people to walk in, such as

# the ordinances of the Gospel, and every path of duty : and the place where these are taught is the church of God, and to this school all that desire to learn should go; and there is ever something more and more of these ways to be learnt; for they are not all learnt at once, only part of his ways; and it is but a small portion we know of these in the present state, which God has taken in order to bring about our salvation. And we will walk in his paths ; in Christ, the way, by faith, and in all his ordinances and paths of duty, according to the rule of his word; in imitation of him, and as he walked; in a dependence on his wisdom, grace, and strength, continuing therein; for walking is a progressive motion, and designs a series and course of obedience and perseverance in it: for out of Zion shall go forth the law, and the word of the Lord out of Jerusalem; by which is meant the law or doctrine of the Messiah, Isa. xlii. 4. for the Hebrew word signifies any doctrine, and so the evangelical one, the law or doctrine of faith, of justification by faith in Christ's righteousness, Rom. iii. 27. together with all other doctrines of the same kind; called the word of the Lord, which the Lord Christ is the author, preacher, sum, and substance of; the word of righteousness, peace, reconciliation, life, and salvation by him. This first began according to his commission and direction to be preached at Jerusalem, and from thence it went forth into all the world; and it is in Zion, in the church of God, it is now preached, and will be more clearly and fully in the latter day; and so is an argument and an encouraging reason to engage persons to go up thither and hear it.

Ver. 4. And he shall judge among the nations, &c.] Or, it shall judge ; either the mountain of the Lord's house, as Abarbinel thinks, that is, the church; for in the spiritual reign of Christ, in the latter day, the judgment shall be given to the saints of the most High, and they shall possess the kingdom; the power of civil government will be in their hands, and they shall judge the world; for kings will then be nursing fathers to them, and queens nursing mothers. Or the law and word of the Lord, the Gospel, which judges men now, and declares who are condemned, and who are not; and will judge them at the last day: or, he shall judge, that is, the Messiah, as Aben Ezra, Kimchi, and Ben Melech interpret it; he shall be King over all the earth; the kingdoms of this world will become his, and his dominion will be from sea to sea, and from the rivers to the end of the earth : and shall rebuke many people; either the church shall rebuke by her ministers, whose work it is to reprove and rebuke for and to convince of both immorality and error; or, the word preached by them, which is the means of the conviction and conversion of sinners; or, Christ by his spirit, whose office it is to reprove and convince the world of sin, righteousness, and judgment. It is a prophecy of numerous conversions among the Gentiles, in the latter day: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: instruments of war shall be no more used, but shall be turned into instruments of husbandry, much more advantageous and useful to mankind. Nation shall not lift up sword against nation, neither shall they learn war any more. This clearly proves that C  $_2$ 

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this prophecy belongs to future times; for this has never yet had its accomplishment in any sense; not in a literal sense; for though there was an universal peace all the world over, at the birth of Christ, in the times of Augustus Cæsar, yet there afterwards were, as our Lord foretold there would be, wars, and rumours of wars, and nation should rise against nation, and kingdom against kingdom, and so it has been, more or less, ever since; nor in a spiritual sense, for though Christ has made peace by the blood of his cross, and came and preached it by his ministers, and wherever the Gospel of peace takes place, it makes men of peaceable dispositions, and reconciles them, as to God and Christ, and the way of salvation by him, so to one another; and it is peace saints are called to, and, when grace is in exercise, it rules in their hearts; and yet there have been sad contentions and quarrels among the people of God, and which yet still continue; but in the latterday glory, or spiritual reign of Christ, this prophecy will be fulfilled in every sense; for after the hour of temptation is over, that shall try all the earth, after the slaving of the witnesses and their rising, after the battle at Armageddon, when the beast and false prophet will be taken and cast alive into the lake of fire, there will be no more wars in the world, nor any persecution of the saints; and then will the peaceable kingdom of Christ appear, and all his subjects, and the members of his church, will live in the utmost and vex one another; and of this peace there will be no end, Psal. lxxii. 7. Isa. ix. 7. and xi. 6, 7, 8-13. these words are applied to the times of the Messiah, both by ancient and modern ' Jews.

Ver. 5. O house of Jacob, &c.] This is either an exhortation of the prophet to the men of his generation, to attend to the light of the law, which the Lord had given them, as Aben Ezra and Kimchi; or rather, as the Targum and Jarchi suggest, an exhortation of the nations to the people of Israel, and are indeed the words of the converted Gentiles to the people of the Jews, being concerned for their conversion and spiritual welfare, as will appear in the latter day; when they will not only encourage one another to go up to the house of the Lord, as in the preceding verses, but will be very solicitous that the Jews, the posterity of Jacob, share with them in all that light and glory that shall be risen upon Zion; as follows : come ye, and let us walk in the light of the Lord; meaning either Christ, in whom the light of the knowledge of the glory of God is given, and the glory of all the perfections of the divine nature is displayed; who is that light that dwells with the Lord, was sent forth by him, and came into this world as the light of it, and is given for a light to the Gentiles, as well as the glory of the people of Israel; and who is the author of all light; of corporeal light, in the first creation; of the sun, moon, and stars; of the light of nature in every man; of the light of the Gospel of the grace of God; of the spiritual light of grace in the hearts of his people; and of the light of eternal glory: or else the Gospel is intended, called the light of the glorious Gospel of Christ, 2 Cor. iv. 4.

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by which some are only notionally enlightened, and some spiritually and savingly, when it is attended with the spirit of wisdom and revelation in the knowledge of Christ: or rather, the light of the latter-day glory, which includes the other two; when Christ and his Gospel will be more clearly revealed and seen, not only by the watchmen, who will see eye to eye, but by all the saints; when the light of the moon shall be as the light of the sun, and the light of the sun sevenfold as the light of seven days, and the whole earth shall be lightened with its glory, Isa. xxx. 26. Rev. xviii. 1. and to *walk in* this light, as it respects Christ, is to walk by faith in him, to go on in believing views of him, and to walk in imitation of him, and as he directs; and as it respects the Gospel, it is to embrace it, pro-fess it, hold it fast, and hold it forth; and to walk as that prescribes and guides, and as becomes it; and to walk as children of the light, wisely and circumspectly; worthy of the vocation of God, of the grace he calls by, and the kingdom he calls to: and to walk in the light of the latter-day glory is to enjoy it, and share in all the blessings of it, with perseverance therein, through the grace of God; and such walking is pleasant and comfortable; such shall have the communion of God and Christ, and fellowship one with another, and at last enjoy the light of life. See John and xii. 35, 36. 1 John i. 7. Rev. xxi. 23, 24. See John viii. 12.

Ver. 6. Therefore thou hast forsaken thy people, the house of Jacob, &c.] These words contain a reason of the divine conduct, in calling the Gentiles, and rejecting the Jews, because of the sins of the latter hereafter mentioned; though some, as the Targum and R. Moses, refer this to the Israelites; and read, because ye have forsaken, &c. and interpret it of their forsaking the Lord, his worship, and his law. What is hereafter said does not agree with the Jews, literally understood, neither in the times of Isaiah, nor when they returned from Babylon, nor in the times of Christ, nor since the destruction of Jerusalem, or in the latter day, a little before their conversion; for after the Babylonish captivity they were not given to idolatry, nor did they abound in riches, and much less since their dispersion among the nations; nor will this be their case in the latter day : wherefore Kimchi applies the whole to the times of Solomon, when the land abounded with gold and silver, with horses and chariots, and with idolatry also, in the latter part of his life : but it seems best to interpret this of antichrist and his followers, who call themselves the peo-ple of God, and the house of Jacob, say they are Jews, but are not, and are of the synagogue of Satan; and are therefore rejected of the Lord, and will be given np to utter ruin and destruction, for the evils found in them, hereafter charged with. Because they be replenished from the east, or more than the east'; than the eastern people, the Syrians and Chaldeans; that is, were more filled with witchcrafts and sorceries than they, as Kimchi explains it; of the sorceries of the Romish antichrist, see Rev. ix. 21. and xviii. 23. the words may be rendered, because they be full from of old time '; or, as of old, or more than they were of

<sup>9</sup> T. Bab. Sabbat, fol. 68. 1 7 R. Nachman. Disputat. cum fratre Paulo, p. 41. R. Issac. Chiz-suk Emuns, par. 2. cap. 1. p. 43, 44. Kimchi in Isa. lxv. 19.

old; namely, fuller of idols than formerly; so the Targum paraphrases it, " because your land is full of " idols, as of old;" and so Rome Papal is as full of idols. or fuller, than Rome Pagan was. Some, as Aben Ezra, understand this of their being filled with the wisdom of the children of the east, 1 Kings iv. 30. and others of the riches of the east: and are southsayers like the Philistines : who were a people given to divination and soothsaying, 1 Sam. vi. 2. and some of the popes of Rome have studied the black art, and by such wicked means have got into the Papal chair; for under this may be included all evil arts and fallacious methods, by which they have deceived themselves and others : and they please themselves in the children of strangers, being brought into their convents, monasteries, and nunneries; the priests and nuns vowing celibacy and virginity, and contenting themselves with the children of others : or they love strange flesh, delight in sodomitical practices, and unnatural lusts with boys and men; wherefore Rome is called Sodom and Egypt, Rev. xi. 8. or they content and delight themselves in the laws, customs, rites, ceremonies, and doctrines of other nations; many of the Gentile notions and practices being introduced into the faith and worship of the church of Rome; wherefore the Papists go by the name of Gentiles, Rev. xi. 2-18. The Targum is, " and they walk in the laws of the people," or study strange sciences, and not the statutes and laws of God: so some interpret it, as Ben Melech observes, and who also mentions another sense some give, that they please themselves in images they renew daily.

Ver. 7. Their land also is full of silver and gold, &c.] Procured by pardons, indulgences, masses, praying souls out of purgatory, tithes, annates, Peter's pence, &c. neither is there any end of their treasures: laid up in the pope's coffers, in their churches, monasteries, and convents: their land is also full of horses, neither is there any end of their chariots. for the cardinals, archbishops, bishops, &c. to ride on and in. Horses and chariots are mentioned among the wares and merchandise of Rome, in Rev. xviii. 13.

Ver. 8. Their land also is full of idols, &c.] Of the Virgin Mary, and of saints departed, whose images are set up to be worshipped in all their churches, and had in private houses: and they worship the work of their own hands, that which their own fingers have made; namely, idols of gold, silver, brass, wood, and stone, Rev. ix. 20.

Ver. 9. And the mean man boweth down, and the great man humbleth himself, &c.] Both high and low, rich and poor, bow down unto, humble themselves before, and worship idols made by the hands of men: the words for the mean man and the great man are  $\Box \Box T R$  and U T R, Adam and Ish: and which are also interpreted by Jarchi of little or mean men, and of princes and mighty ones: therefore forgive them not; their sins of soothsaying, covecousness, and idolatry; and such that worship the beast and his image shall not be forgiven, but drink of the wine of divine wrath, and be tormented with fire for ever and ever, Rev. xiv. 9, 10, 11. These are either the words of the angel to the Lord personating the church, and imprecating evils on antichristian worshippers; or of the angel to

the Christian powers, exhorting them not to spare Babylon, Rev. xviii. 6, 7. some refer these words to the mean and great men bowing down and humbling themselves, and read them in connexion with them thus, and lifts not up unto them; that is, the head or soul; so Aben Ezra, who also observes, that the word earth may be wanting, and supplied thus, and the earth shall not bear them; they shall be destroyed from off it, both the idols and the worshippers of them. See Psal. x. 16. and civ. 35.

Ver. 10. Enter into the rock, and hide thee in the dust, &c.] As it was when Rome Pagan was destroyed, the kings, princes, and freemen called to the rocks to fall on them and hide them, Rev. vi. 15, 16. so it will be at the downfal of Rome Papal, when the kings and merchants of the earth, who have been concerned therewith, will stand afar off, as for fear of her torment, Rev. xviii. 10, 15. so for fear of the Lord, and for the glory of his majesty; lest he should pour out his wrath and vengeance upon them, and be a consuming fire to them, before whose glory and majesty they'll not be able to stand; for this is to be understood not of a filial reverence of God, but of a servile fear of punishment; and these words are sarcastically said, suggesting that rocks and mountains will be no protection or security for them.

Ver. 11. The lofty looks of man shall be humbled, &c.] Particularly of the man of sin, the son of perdition. who opposeth and exalteth himself above all that is called God, assuming that to himself which belongs to God; looking down with contempt upon, and behaving haughtily and insolently to all below him; blaspheming the name of God, his tabernacle, and them that dwell in heaven; he shall be humbled, consumed, and destroyed with the breath of Christ's mouth, and the brightness of his coming, 2 Thess. ii. 4, 8. and the haughtiness of man shall be bowed down; of the followers of antichrist, who have boasted of their wisdom and knowledge, of their number, power, greatness, and authority, of their wealth and riches, aud of their merits and works of supererogation; their pride will now be stained, and all their glory laid in the dust: and the Lord alone shall be exalted in that day : in his divine Person, and in all his offices, and especially in his kingly office; he shall be King over all the earth, the kingdoms of this world will become his, he shall be the one Lord, and his name one, Zech. xiv. 9. Rev. xi. 15. this will be in the spiritual reign of Christ, in the latter day, or last day of the Gospel dispensation, when the church will be exalted, as in ver. 2. and in the personal reign of Christ it will still more appear, that he, and he alone, will be exalted by and among his people, among whom his tabernacle will be, for then he will have no rivals: not only all rule, power, and authority among men, will be putdown, and the beast and false prophet will have been cast alive into the lake of fire; but Satan, the god of this world, will be taken and bound, and cast into the bottomless pit, and so remain during the time of Christ's thousand-years' reign with his saints on earth: this passage is referred by the Jews " to the end of the six thousand years the world according to them shall stand.

\* T. Bab. Roshhashana, fol. 31. 1. & Sanhedrin, fol. 92. 9. & 97. 1.

Ver. 12. For the day of the Lord of hosts, &c.] Which is peculiarly his, which he has fixed and appointed, and in which there will be a great display of the glory of his power and grace: this shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; either the day of his mighty power and efficacious grace shall be upon them to convert them; when they who thought themselves in a good estate, rich, and standing in need of nothing, shall now perceive themselves to be in a very poor, wretched, and miserable one; and when such who have trusted in and boasted of their own righteousness, and despised others, and would not submit to the righteousness of Christ, shall now renounce their own, and gladly embrace his; and when those who prided themselves with their free-will, strength, and power, will now find that they can do nothing of themselves, and without Christ, his spirit and grace; and such, who fancied that their own right hand could save them, will now see that there is salvation in no other but Christ, and will prostrate themselves before him, and seek unto him alone for peace, pardon, righteousness, and eternal life: or else this means the day of the Lord's vengeance on his proud and haughty enemies, who would not have him to reign over them; these shall be as stubble, when the day of the Lord, which will burn like an oven, will consume and destroy them,

Mal. iv. 1. Ver. 13. And upon all the cedars of Lebanon that are high and lifted up, &c.] That is, upon the kings of the earth, who have committed fornication with Babylon, and will join with the beast and false prophet in making war with the Lamb. So the Targum, Jarchi, and Kimchi, interpret it of the kings of the nations, mighty and strong: and upon all the oaks of Bashan; nobles, princes, governors of provinces, as the same writers explain the words, oaks being in-ferior to cedars: the day of the Lord will be upon these, and their destruction come on at the battle of Armageddon, Rev. xix. 18, 19, 20, 21.

Ver. 14. And upon all the high mountains, and upon all the hills that are lifted up.] By which may be meant either kingdoms and cities belonging to the Roman jurisdiction, or churches and monasteries, and such-like religious houses, and the dissolution of them. See Rev. xvi. 20.

Ver. 15. And upon every high tower, and upon every fenced wall.] Which may signify every thing that serves to support and defend the antichristian hierarchy, particularly the secular powers. The Targum paraphrases it, " and upon all that dwell in a high tower, " and upon all that reside by a fact fact a high tower, and upon all that reside by a fortified wall.

Ver. 16. And upon all the ships of Tarshish, &c.] Upon all the merchants and merchandises of Rome. The Targum is, "and upon all that dwell in the "islands of the sea." See Rev. xvi. 20. and xviii. 11-19. Tarshish, as Vitringa observes, designs Tartessus or Gades in Spain, which must bring to mind the memorable destruction of the Spanish Armada in 1358, as he also notes. And upon all pleasant pictures; of Christ and the Virgin Mary, of angels, and of saints departed, the Papists make use of to help their de-votion. The Targum is, " and upon all that dwell in never read of those creatures being worshipped.

" beautiful palaces;" such as those of the pope and his cardinals at Rome, and of archbishops and bishops at other places. The Septuagint version is, and upon all the sight of the beauty of ships; such were the ships of the Phœnicians, which were very much ornamented. and beautiful to behold.

Ver. 17. And the loftiness of man shall be bowed down, &c.] This, with what follows in this verse, is repeated for the confirmation and certainty of it; and also for the further explanation of what is before figuratively and metaphorically expressed. See the note on ver. 11. Jarchi interprets that day, here spoken of, of the day of judgment; and then indeed every tongue shall confess, whether they will or no, that Jesus Christ is Lord, to the glory of God the Father, Phil. ii. 11.

Ver. 18. And the idols he shall utterly abolish.] The images of saints worshipped by the Papists: after the destruction of antichrist, and when the spiritual reign of Christ takes place, there will be no idolatry or worshipping of images any more, see Zech. xiii. 2. The word אלילים, used for idols, signifies things that are not, for an idol is nothing in the world, 1 Cor. viii. 4. these the Lord will cause to pass away, even all of them, they shall disappear.

Ver. 19. And they shall go into the noles of the rocks, and into the cares of the earth, &c.] That is, the wor-shippers of idols, as they are bid to do, ver. 10. for fear of the Lord, and for the glory of his majesty, (see the note on ver. 10,) when he ariseth; out of his place; Jarchi says, at the day of judgment; but it respects the judgment of the great whore, and the time when Babylon the great shall come in remembrance before God: to shake terribly the earth ; at which earthquake, or shaking of the earth, that is, a revolution of the antichristian state, the tenth part of the city will fall, and seven thousand men of name be slain, Rev. xi. 13, and xvi. 18, 19. and so the Targum paraphrases it, " when he shall be revealed, to break in pieces the " wicked of the earth;" which will be done by him. as the vessels of a potter are broken to shivers, Rev. ii. 27.

Ner. 20. In that day a man shall cast his idols of silver, and his idols of gold, &c.] Being affrighted at the terrible shaking of the earth, and at the glory and majesty of Christ, which will be seen in his witnesses and people, at the time of his spiritual coming, and the destruction of antichrist; insomuch that they shall cast away their idols, and relinquish their idolatrous practices, and give glory to the God of heaven, Rev. xi. 11, 12, 13: which they made each one for himself to worship; every one having their peculiar idol, the work of their own hands; which shews their gross ignorance and wretched stupidity: to the moles, and to the bats; that is, either they shall leave them to persons as blind and ignorant as moles and bats; or rather they shall cast them into the holes which moles make, and bats have recourse unto. The Targum makes these the objects of worship, rendering the words, "that they may worship the idols and images;" and the Jewish writers interpret them of images worMoles were sacrificed to Neptune\*. Kimchi refers this text to the times of the Messiah; and some of their ancient writers \* apply it to the Messiah, and to his

ver, 21. To go into the clifts of the rocks, and into the tops of the ragged rocks, &c.] That is, the idolaters shall either go there themselves; or they shall cause their idols to go there, thither they shall cast them; though the former sense seems the best, because of what follows, for fear of the [Lord, &c. See the notes on ver. 10, 19.

Ver. 22. Cease ye from man, whose breath is in his nostrils, &c.] From that man', meaning antichrist, the man of sin; who is but a mere man, a poor, frail, mortal man; though he sits in the temple of God, as if he was God, shewing himself to be God, by taking || best.

that to himself which belongs to the Deity. This is advice to the followers of antichrist, to cease from going after him, and worshipping him, seeing he is not the living God, but a dying man: for wherein is he to be accounted of ? The Targum is, "for he is " alive to-day, and to-morrow he is not, and he is to " be accounted as nothing ;" and much less as Peter's successor, as head of the church, and vicar of Christ, and as having all power in heaven, earth, and hell. It may be applied to men in general, in whom no confidence is to be placed, even the greatest of men, Psal. cxviii. 8, 9. and particularly the Egyptians, in whom the Jews were apt to trust, who were men, and not God; and whose horses were flesh, and not spi-rit, ch. xxxi. 3. so Vitringa; but the first sense is

### CHAP. III.

IN this chapter the Jews are threatened with various calamities, on account of their sins, which would issue in their entire ruin and destruction. They are threatened with a famine, ver. 1. with a removal of useful men in church and state, and in common life, ver. 2, 3. with ignorant and effeminate governors; the consequences of which would be oppression and insolence, ver. 4, 5. yea, that such would be their state and condition, that men, though naturally ambitious of honour, would refuse to have the government of them, ver. 6, 7. the reasons of these calamities, and of this ruin and fall of them, are their evil words and actions against the Lord, which were highly provoking to him; and their impudence in sinning like Sodom, which was to their own hurt, ver. 8, 9. yet, in the midst of all this, it is the will of God that the righteous should be told it shall be well with them, with the reason of it; when it shall be ill with the wicked, as a just recompense of reward, ver. 10, 11. the errors and mistakes of the people are attributed to their childish and effeminate governors, ver. 12. wherefore the Lord determines to plead their cause, and contend with their elders and rulers, because they had spoiled and devoured the poor, ver. 13, 14, 15. and particularly the women are threatened, for their pride and luxury, to have their ornaments taken from them, which are particularly mentioned, ver. 16, 17, 18, 19, 20, 21, 22, 23, 24. and the chapter is concluded with a prophecy, that their mighty men should perish by the sword in war, and the city should be desolate, ver. 25, 26.

Ver. 1. For, behold, the Lord, the Lord of hosts, &c.] These titles of Jehovah, expressive of power and authority, are used to shew that he is able to execute what he threatens to do; and the word behold is prefixed, to excite attention to what is about to be said : doth take away from Jerusalem, and from Judea; the present tense is used for the future, because of the certainty of what would be done to the Jews, both in city and country; for as in the preceding chapter it is

foretold what shall befall the antichristian party among the nations of the world, this is a prophecy of the destruction of the Jews by the Romans; at which time there would be a dreadful famine, signified by the taking away the stay and the staff, the whole stay of bread, and the whole stay of water; bread and water being the stay and staff of man's life, which support and maintain it; and, in case of disobedience, a famine was threatened this people very early, and in much such terms as here, Lev. xxvi. 26. and as there was a very sore famine at the siege of Jerusalem by Nebuchadnezzar, Jer. lii. 6. so there was a very dreadful one when the city was besieged by the Romans, as related by Josephus, and predicted by Christ, Matt. xxiv. 7.

Ver. 2. The mighty men, and men of war, &c.] The meaning is either that these should die in war, as thousands of them did; or that men fit to be generals of armies should be removed by death before this time, so that they should have none to go out with their armies, and meet the enemy: the judge and the prophet; there should be none to sit upon the bench, and administer justice to the people in civil affairs, and to determine causes relating to life and death; and none to instruct them in religious matters, and deliver the mind and will of God to them; and before this time the Jews were under the Roman jurisdiction, and had a Roman governor over them, and had not power to judge in capital cases, in matters of life and death, as they suggest, John xviii. 31. and they say z, that forty years before the destruction of the temple this power was taken from them; and at the time that Jerusalem was besieged, and taken by the Romans, and before that, they had no prophets among them; for though there were prophets in the Christian churches, yet none among them ; this shews that this prophecy cannot be understood of the Babylonish captivity, because there were prophets then, as Jeremy, Ezekiel, and Daniel, but of Jerusalem's destruction by the Romans: and the prudent and the ancient; with whom are wis-

<sup>\*</sup> Phurautus de Natura Deorum, p. 59. \* Zohar in Exod. fol. 3, 3. & in Numb. fol. 99. 3.

ימן הארם ? T. Bab. Sabbat, fol. 15. 1. Sanhedrin, fol. 41. 1. and Beracot, fol. 58. 1.

dom, and who are fit to give advice and counsel in matters of difficulty; but these would be removed by famine or sword. The first of these words is used sometimes in an ill sense, for a diviner or soothsayer, Deut. xviii. 10-14. The Jewish writers \* interpret it of a king, according to Prov. xvi. 10. and it is certain they were without one at this time, and have been ever since, Hos. iii. 4.

Ver. 3. The captain of fifty, &c.] A semi-centurion, such an one as in 2 Kings i. 9-11-13. So far should there be from being captains of thousands, and of hundreds, that there should not be one of fifty: and the honourable man; by birth, breeding, and behaviour, through riches and greatness; and one of power and authority among the people, and in their favour and esteem : and the counsellor ; one able to give advice in matters of moment and difficulty, and in controversy between man and man; it suggests that nothing should be done with advice and counsel, with wisdom and discretion, but all tumult and sedition, as the history of these times shews: the Jews b interpret this of one that knows how to intercalate years, and fix the months: and the *cunning artificer* : in any kind of metal, gold, silver, brass, and iron, and in any sort of wood, and in any kind of manual and mechanical business; which would now be laid aside, shops shuts up, and all trade and business neglected and discouraged, occasioned partly by the siege without, and chiefly by their intestine divisions and robberies. and by their zealots and cut-throats, which swarmed among them. The Septuagint render it, the wise architect, or masterbuilder; the same word is used by the apostle in 1 Cor. iii. 10: and the eloquent orator; who has the tongue of the learned, and can speak a word in season to the distressed; or who is able to plead at the bar the cause of the injured and oppressed, the widow and the fatherless. Aben Ezra interprets it of one that is skilful in enchanting serpents; that charms wisely, as in Psal. lviii. 5. it may be rendered, one that understands enchantment<sup>c</sup>: with the Septuagint it is a prudent hearer; sad is the case of a nation when men of so much usefulness are taken away from them. See 2 Kings xxiv. 15.

Ver. 4. And I will give children to be their princes, &c.] Either in age, or in understanding, who are really so, or act like such; and in either sense, when this is the case, it is an unhappiness to a nation, Eccl. x. 16: and babes shall rule over them; which is the same as before. The Targum is, "the weak shall " rule over them;" such who are weak in their intellectuals, or are of mean pusillanimous spirits, effeminate, as the Vulgate Latin version renders it; and so as children are opposed to the ancient, that should be taken away, these are opposed to men of might and courage, who would now be wanting : or men of illusions, as in the margin; such as were subtle as foxes, and should deceive them, and impose upon them, and were audacious and impudent, and would mock at them, and despise them. So Jarchi and Abarbinel; and according to this sense of the word the Septuagint,

Syriac, and Arabic versions, render it, mockers shall rule over them.

Ver. 5. And the people shall be oppressed, every one by another, and every one by his neighbour, &c.] There being no governors, or such as were unfit for government, no decorum was kept and observed, but a mere anarchy; and so every one did as he pleased, as when there was no king in Israel ; and every one rushed into the house of his neighbour, and plundered his goods; this was the case of Jerusalem, at the time of the siege, it abounding with robbers and spoilers: the child shall behave himself proudly against the ancient; shew no respect to them, nor honour them, as the law requires in Lev. xix. 32. but behave insolently towards them; and so the Jews say 4, that when the son of David is come, as he now would be, young men shall make ashamed the faces of old men, and old men shall stand before young men : and the base against the honourable; persons of a mean birth and extract would rise up against and insult such as were men of families and fortune, of noble birth and of high

degree. Ver. 6. When a man shall take huld of his brother of the house of his father, &c.] One of the same country, kindred, and family; for only one of their brethren, and not a stranger, might rule over them, Deut. xvii. 15. this taking hold of him may design not so much a literal taking hold of his person, his hand or garment, much less using any forcible measures with him ; though indeed the Jews would have took Christ by force, who was one of their brethren, and would have made him a temporal king, which he refused, as this man did here spoken of, John vi. 15. but rather an importunate desire and entreaty, urging him, as follows, saying, thou hast clothing, be thou our ruler; that is, he had good and rich clothing, fit for a ruler or civil magistrate to appear in, which every one had not, and some scarce any in those troublesome times : and let this ruin be under thy hand ; that is, let thy care, concern, and business, be to raise up the almost ruined state of the city and nation; and let thy hand be under "this power shall be under thy hand;" thou shalt have power and government over the nation, and the bonour and greatness which belong anto it, and all shall be subject unto thee. The Septuagint renders it, let my food be under thee, or from thee, as the Arabic version.

Ver. 7. In that day shall he swear, &c.] Or lift up, that is, his hand, which was a gesture used in swearing, and therefore is so rendered; the meaning is, that he shall at once immediately give an answer, and for the solemn confirmation of it shall annex an oath to it, saying, I will not be a healer, or a binder ; that is, of wounds, of political wounds, made in the nation, and which were incurable. See Isa. i. 6. for the meaning is, that he neither was fit to be, nor could he be, a healer of the distempered state of the nation, it was so desperately bad. The Targum is, "I am not fit " to be a head or governor;" and so Kimchi explains

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<sup>\*</sup> T. Bab. Chagiga, fol. 14. 1. Jarchi in loc.

T. Bab. Chagiga & Jarchi, ut supra.
 לושון intelligentem incantationis, Vatablus.

T. Bah. Sanhedrin, fol. 07. 1.

<sup>&</sup>quot; NW' attollet manum, Piscator.

it of a governor, who, he says, is so called, because he binds and imprisons those that transgress his commands; and to this sense Jarchi and Abarbinel: for in my house is neither bread nor clothing; not a sufficiency of either to support such grandeur and dignity; not enough to keep a proper table, and a suitable equipage : make me not a ruler of the people ; this shews that the state of the nation must be very bad indeed, that men, who are naturally ambitious of power and honour, should refuse government when offered to them.

Ver. 8. For Jerusalem is ruined, and Judah is fallen, c.] This is a reason given why the government of &c.] them is refused; they were fallen into such a ruinous condition, that there was no probability of recovering them. And the reason of this their fall and ruin is, because their tongue and their doings are against the Lord ; against the Lord Jesus Christ, whom they reproached and vilified as an impostor, a biasphemer, and a seditious person; and whom they spit upon, buffeted, scourged, and crucified : to provoke the eyes of his glory ; whose glory, as seen by some in the days of his humiliation, was as the glory of the only-begotten of the Father; and, upon his ascension, he was crowned with glory and honour: and as his eyes saw, as well as his ears heard, all their blasphemy and wickedness; so they refusing to have him to reign over them, he was provoked to come in his kingdom with power, and cause his wrath to fall upon them to the uttermost, in the destruction of their country, city, and temple.

Ver. 9, The shew of their countenance doth witness against them, &c.] The word translated shew is only used in this place. Some derive it from J, to know, in the conjugations Piel and Hiphil; and render it, the knowledge of their countenance<sup>†</sup>; that is, that which may be known by their countenances; the countenance oftentimes shews what is in the heart, the cruel disposition of the mind, the pride and vanity of it, the uncleanness and lasciviousness that is in it; to this our version agrees, and which is confirmed by the Chaldee paraphrase, " the knowledge of their counte-" nance in judgment doth testify against them ;" as they appear there, so it may be judged of them ; their guilt flies in their face, and fills them with shame and confusion; and so the Septuagint and Arabic versions render it, the shame of their face ; but others derive it from הכר, which has the signification of hardness in the Arabic language, and as it is thought by some to have in Job xix. 3. and render it, the hardness of their countenance ; so R. Joseph Kimchi, and others , meaning their impudence<sup>h</sup>; not only their words and actions, but their impudent looks, shew what they are; which agrees with what follows: and they declare their sin as Sodom, and hide it not ; commit it openly, without fear or shame; glory in it, and boast of it, as the Jews did in their crucifixion of Christ, and their evil treatment of him : woe to their soul, for they have rewarded evil unto themselves ; they have brought upon themselves, soul and body, the just recompense of reward; they have been the cause of their own ruin, and have wronged their own souls.

Ver, 10. Say ye to the righteous, that it shall be well with him, §c.] The Lord always has some righteous ones, in the worst of times, whom he can and does distinguish, single out, and take care of; and it is his will that they should be comforted by his prophets and ministers, who seem to be the persons to whom these words are directed, lest they should be distressed with what is said unto, and what they see is coming upon, the world, or upon a nation in general: and it will be, and is well with such. when calamities are on a nation, in a time of famine, war, or pestilence, under any affliction whatever, at death, and at judgment, and to all eternity; the Lord has the highest regard for them; Christ's righteousness, by which they are denominated righteous, secures them from wrath, and entitles them to glory ; they are blessed now, and will be happy hereafter. So the Targum, "say ye to the "righteous, ye are blessed," pronounce them such as they are : some render it, say to the righteous, that he do good i; exhart him, excite and encourage him, to it; such who have believed in Christ for righteousness ought to be careful to maintain good works: others, say to the righteous, own him, speak well of him, for it is good; or say to him, that he is good ", a happy man. The Septuagint and Arabic versions, very foreign from the text, and sense of it, render the words, saying, let us bind the just man, for he is unprofitable to us; as if they were the words of the wicked Jews, respecting Christ, the just One, so called sarcastically by them: and the reason of the righteous man's happiness follows : for they shall eat the fruit of their doings; both of what Christ has done for them. as their Head and representative, by whose rightcous-ness they are justified; and of what they have done themselves, under the influence of his spirit and grace; which being done from a principle of grace, are rewarded with a reward of grace, and not of debt; such enjoy a conscience-peace now, which is the work and effect of righteousness, and shall receive the reward of the inheritance, which is not of the law, but by promise, and of faith, and so by grace.

Ver. 11. Woe unto the wicked ! it shall be ill with him, §c.] In time, and to eternity, in times of public calamity, and under all afflictions, and adverse dispensations of Providence; he has no God to go to; all that befalls him is in wrath; at death he is driven away in his wickedness; at judgment he'll be bid to depart as cursed, and his portion will be in the lake of fire, with devils and damned spirits for ever. Some ' render it, woe to the wicked, evil; or who is evil, who is exceedingly bad, a very great sinner, the chief of sinners, such as the Sodomites were, sinners before the Lord exceedingly, Gen. xiii. 13, to whom these men are compared, ver. 9. So the Targum, "woe to the un-"godly, whose works are evil:" the Jews, as they distinguish between a good man and a righteous man, so between a wicked man and an evil man; there are,

f הכרת פניהים cognitio vultus corum, Munster, Vatablus, V. L. \* Obfermatio, Junius & Tremellius ; durities, Piscator.

<sup>»</sup> So Schindler renders the Arabic word مکر, hacar, impudence. Vid. Castel. Lexie. col. 846.

VOL. I.—PROPHETS.

י פון כי פון cuod hene agat, Vatablus. <sup>k</sup> Dicite justum, quod bonus beatusque est, Cocceiuę. <sup>1</sup> אוי לרשע רק impio malo, Muuster, Vatablus; so Ben Melech.

say they ", a righteous good man, and a righteous man that is not good ; but he that is good to God, and good to men, he is a righteous good man; he that is good to God, and not good to men, he is a righteous man, that is not good; and there are a wicked evil man, and a wicked man that is not evil; he that is evil to God, and evil to men, he is a wicked evil man; he that is evil to God, and not evil to men, he is a wicked man that is not evil. See Rom. v. 7, 8. for the reward of his hands shall be given him; in righteous judgment, in strict justice, as a just recompense of reward; nor shall he have reason to complain of unrighteousness in God.

Ver. 12. As for my people, children are their oppressors, &c.] Or rulers; for wind, in the Ethiopic language, signifies a king: or exactors, as in Isa. 1x. 17. princes are so called, because they exact tribute of their subjects, and sometimes in a tyrannical and oppressive manner, and so get the name of oppressors. The sense is the same with ver. 4. The words may be rendered, as for my people, every one of their governors is a child "; not in age, but in understanding : and women rule over them, or over him •; either over the people of Israel, as Alexandra before Hyrcanus, and Helena queen of the Adiabenes; or over the child their governor, as women had great influence over their husbands, the governors of Judea, in those times, as Herodias, Bernice, and Drusilla; or it may be un-derstood of men, weak, effeminate, and given to pleasure: O my people, they which lead thee : as the former may design their political governors, this their eccle-siastic rulers, who were to direct and lead them in the paths of religion and truth. Some render the words, who praise thee, as the Targum; or bless you, or call you blessed, as the Septuagint and Arabic versions, though guilty of the most flagitious crimes : cause thee to err, or wander from the way of God's command-ments, and destroy the way of the paths, by turning them out of the right way; by enjoining them the tra-ditions of the elders; by taking away the key of knowledge from them, and not suffering them to go into the kingdom of heaven, or attend the ministry of the Gospel and ordinances; as did the Scribes and Pharisees, who were blind leaders of the blind.

Ver. 13. The Lord standeth up to plead, &c.] His own cause, or the cause of his son against the Jews that rejected him, and the Scribes and Pharisees that led them to an ill opinion of him : and standeth to judge the people. Both expressions shew indignation and resentment; he rises up out of his place, and stands up in defence of his cause, and avenges himself on a wicked and ungrateful people : it seems to have reference to the judgments of God on the people of the Jews, the tribes of Israel.

Ver. 14. The Lord will enter into judgment with the ancients of his people, and the princes thereof, &c.] Both civil and ecclesiastical, the princes, chief priests, and elders of the people, who set themselves and took counsel together against the Lord and his Christ; would not suffer the people to be gathered to him; sought his life,

and at last took it away. For ye have eaten up the vineyard, or burnt it ?; the house of Israel, and of Judah, compared to a vineyard, in a following chapter; and so the Targum, "ye have oppressed my people;" these are the husbandmen our Lord speaks of, that beat the servants that were sent for the fruits of the vineyard, and at last killed the heir, Matt. xxi. 34-41. The spoil of the poor is in your houses; the Pharisees devoured widows' houses, and filled their own with the spoil of them, Matt. xxiii. 14.

Ver. 15. What mean ye, that ye beat my people to pieces, &c.] Reduce them to the utmost poverty; so the Targum, "wherefore do ye impoverish my people?" as they did by exacting tithes of all that they possessed; by requiring large sums for their long prayers; and by various traditions they enjoined them to observe: and grind the faces of the poor? either by smiting them on the cheek, as Christ, who became poor for our sakes, was smitten by them; or by bringing them into such low circumstances, by their exorbitant demands, that they had not sufficiency of food to eat; by which means their faces became pale, thin, and meagre : saith the Lord God of Hosts ; who saw all their actions, and was able to plead his people's cause, and take vengeance on their oppressors.

Ver. 16. Moreover the Lord saith, because the daughters of Zion are haughty, &c.] The wives or daughters of the rulers, princes, or elders; these were high, affected to look high and tall, and therefore stretched out their necks, and walked on tiptoes; or were lifted up with pride, which is the root and source of all the vanity expressed in their gesture and ornaments. And walk with stretched-forth necks or throats ; looking high, and above others, and upon them with contempt and disdain; this is a sign of pride; see Psal. lxxv. 5: and wanton eyes; either winking with their eyes to others to follow them to their houses, as Kimchi interprets it; so Jarchi thinks it is expressive of their looks, as we, of wantor looks; and the Septuagint render it, with winking of eyes; so the Syriac and Arabic versions, or painting their eyes; so the Targum, "they walk "with their eyes painted," as Jezebel painted her face, 2 Kings ix. 30 see Jer. iv. 30. סקרא, in the Talmudic language, is used <sup>9</sup> for vermilion, or red lead, with which they painted their eyes, as they did also with צדידא, ' black lead. Walking and mincing as they go ; jumping and dancing as children in the streets; or using the like gesture as those who beat upon a drum; or walking in even paces, in a soft and delicate manner; all which senses Kimchi ' observes in the word. The whole is rendered by the Septuagint, and in the walk of their feet, or as they walk together, drawing their coats upon the ground after them, which makes a noise. The Targum is, with hair rolled up, bound up and plaited. And making a tinkling with their feet : having a sort of bells hanging on them, as Kimchi thinks, which made a noise as they went. Of the word here used, and the sense of it, see more on ver. 18. The Targum renders it, provoking with their feet; either the lust of men; or the anger of the Lord, as the Syriae

 <sup>&</sup>lt;sup>m</sup> T. Bab. Kiddushin, fel. 40. 1.
 לנאין (עניל מצמכוסיות) ביצמכוסיות eius quisque parvulus est, Piscator.
 ין neum, Junius & Tremellius, Piscator; in illum, Cocceius.
 ערורם שרכיפאולווא, Montanas.

T. Bab. Roshhashanah, fol. 18. 1. Misn. Sabbat. c. 19. sect. 4. Maimon. & Bartenora in ib. ' Targum on 9 Kings ix. 30. ' Sepher Shorash. rad. JDD.

version; the Septuagint and Arabic versions, playing || with the feet.

Ver. 17. Therefore the Lord will smite with a scab the This crown of the head of the daughters of Zion, &c.] is opposed to the lifting up of their heads in that haughty manner they did, and to the binding, and plaiting, and curling of their hair, which now will fall off, through the scab or leprosy upon them, or must be obliged to be shaven off. And the Lord will discover their secret parts; the Vulgate Latin renders it, their hair, which is their glory, 1 Cor. xi. 6. The Targum is, and the Lord shall take away their glory. The Syriac and Arabic versions render it their sex, that which distinguishes their sex; of which Aben Ezra and Kimchi interpret it; than which nothing could be more distressing and intolerable, being worse than baldness of the head, and yet common with captives; and the Septuagint render it their habit: the meaning is, they shall be stripped of their fine apparel, and be clothed in rags, so that their nakedness shall be seen. An enumeration of the several particulars follows.

Ver. 18. In that day the Lord will take away the bravery of their tinkling ornaments about the feet, &c.] With which they made a tinkling as they went, ver. 16. it being about the shoe, and made a noise ; or seeing the word used signifies stocks, and is so rendered Prov. vii. 22, it may design some sort of attire about the feet, as golden chains, as the Talmudists say ', which being fastened to both, directed their motion in walking, and prevented them taking too large steps: or rather these may intend some ornaments of the feet, used by the eastern nations; which, according to Golius, as related by De Dieu on the place, were plates of gold, one or two fingers broad, and sometimes four, which were put about the ankles of infants of rich families; not to make a tinkling, nor to direct their walk, but for ornament, and to distinguish them from the meaner sort. The Targum renders it, the ornament of the shoes; these were put about the place where the shoes were tied; and in the Talmud" the word is explained by קורדיקייה, shoes; which the gloss interprets of wooden shoes: the Septuagint, Syriac, and Arabic versions, are, the ornament of their clothing; as if this was the general name for the particulars that follow: and their cauls; the attire of the head, of net-work : the word is used in the Misnah \* for the ornament of cauls; which was, as one of their commentators " says, a picture made upon the caul for ornament; it was placed upon the forehead, and reached from ear to ear; and it was made by itself, so that it might be removed, and put upon another caul. Under these cauls they plaited their hair; hence the Septuagint render the word the plaiting and the curls; and to the same purpose the Syriac and Arabic versions. And their round tires like the moon; these were not tires for the head, as our version suggests; much less were they clasps, buckles. or strings for the shoes, in the form of a half-moon; such as were the lunula which the Roman senators had on their feet, to distinguish them from the common

people; and were used by Evander and the Arcadians. to shew that they sprung from the moon; which customthe noblemen of Rome followed ; and some say " they put them under their feet, see Rev. xii. 1. but these were ornaments wore about the necks, such as those which were found upon the necks of the kings of Midian, and even upon the necks of their camels, Judg. viii. 21, 26. where the same word is used as here; they were no other than bracelets, necklaces, or golden chains, in the form of the moon; and the word is in the Talmud z rendered עונקייה, chains. See Bynæus de Calceis Heb. l. 1. c. 9.

Ver. 19. The chains, &c.] According to Kimchi and R. Levi ben Gersom on Judg. viii. 26. these were dropbottles, or vessels of gold, in which were put stacte or balsam; and the former says here, they were such in which balsam was put, and women hung about their necks; though, he observes, some interpret them of chains, which were made of small stones of bdellium; hence pure bdellium is called in the Arabic tongue אלנטר; and so Jarchi renders the word chains; and they are called by this name, because they hang about the neck, and drop upon the breast, and are in the form of precious stones, bored and strung: and the bracelets; hand-bracelets, according to the Targum; such as Abraham's servant gave to Rebekah, Gen. xxiv. 22: and the mufflers; these were veils which covered the whole face, excepting the eyes, the same that we call masks: it is said \* of the Arabian women, that they went out רעולות; that is, as Bartenora explains it, they were veiled about the head, so that the whole face was covered, excepting their eyes; though Maimonides interprets them of little bells, which the Arabian women went out with; the Targum here explains the word by women's veils; though some think only the spangles which were on them are meant, so called from their trembling and shaking motion.

Ver. 20. The bonnets, &c.] This word is used sometimes for the tire of the heads of men, Ezek. xxiv. 17, 23. and even for the bonnets of the priests, Exod. xxxix. 28. Ezek. xliv. 18. the Targum renders the word crowns; the Jewish women wore golden crowns on their heads, in the form of the city of Jerusalem, with which they might not go out on a sabbath-day ": and the ornaments of the legs; and so the Targum, " the " chains or bracelets of the feet;" with which Jarchi and Kimchi agree; but the word is used for a bracelet on the arm in 2 Sam. i. 10. and Aben Ezra so interprets it here: and the head-bands; the word is rendered attire in Jer. ii. 32. according to Jarchi, they were short binders with which the hair was bound up, and some of them were wrought with gold; but with Aben Ezra they were binders about the neck or throat: and the tablets; in the Hebrew text, the houses of the soul c; and were, as Aben Ezra, Jarchi, and Kimchi think, ornaments which women hung between their breasts on the heart, or over-against it; they seem rather to be smelling-bottles, as the Vulgate Latin version renders the words, which they carried in their

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<sup>&</sup>lt;sup>1</sup> T. Bab. Sabbat, fol. 63. 2. Maimon in Misn. Sabbat, c. 6. sect. 4. \* T. Hieros, Sabbat, fol. 8. 2.

 <sup>&</sup>lt;sup>1</sup> Misn. Sabbat, c. 28. sect. 10. & Negaim, c. 11. sect. 11.
 <sup>2</sup> Bartenora in Misn. Sabbat, ib.
 <sup>3</sup> Vid. Scaech. Sacrer. Eleasochr. Myrothec. 1. c. 49. col. 249.

<sup>2</sup> T. Hieros. Sabbat, fol. 8. 2.

<sup>\*</sup> Misn. Sabbat, c. 6. sect. 6. Maimon. & Bartenora in ib

domos animæ, i. e. olfactoriola, Cocceius; so V. L

bosoms to refresh the spirits, and fetch back the soul or breath when fainting and almost gone; the Targum renders it ear-rings, by which we render the following: and the ear-rings; so Jarchi and Kimchi, who suggest they are so called because the ear is the place where whispering and muttering is used, which this word has the signification of; but, according to Aben Ezra, they were writings written in gold and silver, by way of inchantment or charm; and the Arabic version renders the word, boxes of amulets or charms; the word signifies inchantments, see Psal. lviii. 5.

Ver. 21. The rings, &c.] On their finger, as Aben Ezra observes: and nosc-jewels; the same with the jewels on the forehead or nose, Ezek. xvi. 12. not that they hung upon the nose, but were fastened upon the forehead, and hung down to the nose, see Gen. xxiv. 22. and the margin there; an allusion to this is in Prov. xi. 22. though Austin says it was a custom of the women of Mauritania to put jewels in their nose; and which is still kept in Persia, Arabia, and other countries, as travellers affirm.

Ver. 22. The changeable suits of apparel, &c.] To put on and off upon occasion; Kimchi says they were beautiful garments, and so they stand opposed to filthy ones, Zech. iii. 3, 4. see Judg. xiv. 12, 19. and the mantles; or cloaks, as the Targum; Jarchi translates the word by bed-clothes, or coverings for the bed, such as tapestry, rugs, quilts, &c. which were worked with purple; hence the Septuagint makes use of words to express it by of such a signification: and the wimples ; according to Jarchi, these were towels or linen cloths, with which they wiped their hands; but, according to Kimchi, they were veils with which women covered themselves; and so the word is rendered in Ruth iii. 15. and elsewhere <sup>4</sup> he observes, that some interpret it of gloves; some think aprons are meant: our English word wimples comes from the Dutch word wimpel, a muffler, or plaited linen cloth, which nuns wear to cover their necks and breasts; the word is also used for a streamer or flag: and the crisping-pins; with which they used to part their hair, and curl their locks, and keep them so: according to Kimchi, they were purses, and such made of silk, and wrought with gold and silver, may very well be reckoned among the ornaments of women; and the word is rendered bags in 2 Kings v. 23. some think needle-cases are meant; the word by which the Targum explains it seems to design hooks or clasps, with which women clasped their garments, that they might be kept close about them.

Ver. 23. The glasses, &c. J Looking-glasses, by which they dressed themselves, see Exod. xxxviii.8. and so Kimchi explains the word ; but elsewhere he says it signifies thin garments, so called because the flesh is seen through them, being so exceeding thin; which sense is favoured by the Septuagint version, which renders it by Ta diagain Daxwina, garments which the Lacedemonians wore, which were so thin and trans-parent, that the naked body might be seen through them: and the fine linen; of which several of their garments and ornaments were made, and particularly their veils, with which they veiled themselves. as Jarchi observes: and the hoods; the word is used for a diadem and mitre, Isa. lxii. 3. Zech. iii. 5. the Targum renders it crowns; and such the Jewish women wore, see the note on ver. 20. and particularly new-married women <sup>f</sup>: and the veils; so the word is rendered in Cant. v. 7. with which women covered their heads, either through modesty, or as a token of subjection to their husbands, see Gen. xxiv. 65. 1 Cor. xi. 5-10, but. according to the Targum and Kimchi, these were thin garments which women wore in summer-time; Jarchi says they are the same which the French call fermelan, and are of gold, which they put about the cloak the woman is covered with; perhaps they were a sort of umbrellas, to keep off the heat of the sun.

Ver. 24. And it shall come to pass, that instead of sweet smell there shall be a stink, &c.] Instead of spice, or in the place where they put spices, carried musk, or had their smelling-bottles, of precious and aromatic ointment, balsam, and myrrh, and such-like things<sup>s</sup>, namely, in their bosoms, there should be a stink or putrefaction, arising from ulcers and diseases of the body, Zech. xiv. 12. the Septuagint, Syriac, and Arabic versions, render it dust; or this may refer to the anointing of their hair with ointment of myrrh and other things, which gave an agreeable scent; but instead of this there would be a scab, giving an ill scent, ver. 17. and instead of a girdle a rent; such as is made in times of mourning and distress, or by the enemy. The Septuagint and Arabic versions render it, a rope; instead of fine curious girdles, wrought with gold and silver, they should have nothing but a rope about their loins.

The Targum is, "in the place where they bind the "girdles, shall be marks of smiting;" stripes, cuts, see Isa. x. 34. as either by blows from the enemy, by whom they should be taken, or by the hand of God. being smitten with sores and ulcers, so that they should not be able to bear girdles upon them; or holes, in their clothes or skin : and instead of well-set hair baldness ; instead of plaited hair, and curled locks, kept in order, there would be scabs, ulcers, leprosy, or such diseases as would cause the hair to fall off, and leave a baldness. The Septuagint and Arabic versions render it, instead of the golden ornament of the head, thou shalt have baldness for thy works ; and the Syriac version, instead of gems incisions : and instead of a stomacher a girding of sackcloth; the word for a sto-macher is only used in this place; according to Kimchi, it signifies a very broad girdle; but Aben Ezra says it was a thin garment embroidered, which was put over all the rest of the clothes; perhaps something like a mantelet. The Septuagint version renders it. instead of the garment worked with purple; and so the Syriac version, instead of their hyacinths, or purples; and the Arabic version, instead of thy silken garment thou shalt be girt with sackcloth; which was usually done in times of distress and mourning : and burning instead of beauty; either through the scorching beams of the sun, being stripped of their hoods and veils; or rather this is to be understood of carbuncles, and suchlike hot burning ulcers in their faces, which once were

<sup>4</sup> In Sepher Shorash. rad. 7100.

<sup>•</sup> Ib. rad. 11.

<sup>&</sup>lt;sup>f</sup> Mian. Sota, c. 9. sect. 14. <sup>s</sup> Mian. Sabbat, c. 6. sect. 3.

beautiful, and they prided themselves in; though the || of Vespasian and Titus, and which the Jews i call Hebrew word '2 seems rather to be a preposition than a noun; so Jarchi, whose note is, " for this is fit to be " unto them instead of beauty, with which they have " prided themselves," or have lifted up themselves; and so in his gloss upon the Talmud<sup>h</sup>, where this clause, with the context, is cited and paraphrased, for all these things shall come unto thee instead of " thy beauty;" and this clause may be read in con-nexion with the following, because of beauty, or instead of beauty, thy men shall fall, &c. and so the Targum, this vengeance shall be taken on them, because they " have committed fornication in their beauty; thy beautiful men shall be killed by the sword." The Syriac version is, because their beauty shall be corrupted, and those versions which seem to have left out this clause, yet retain something of it in the beginning of the next verse. The Vulgate Latin version is, thy most beautiful men also shall fall by the sword. The Sep-tuagint and Arabic versions begin it thus, and thy

beautiful son, whom thou lovest, shall fall by the sword. Ver. 25. Thy men shall fall by the sword, &c.] Of the Romans; which would be a punishment to the women for their pride and luxury, being deprived || but in the times of Jerusalem's destruction by the thereby of their husbands : and thy mighty in the war ; Romans.

פולמוס של אספסינוס, the war of Vespasian : in which great multitudes of men, even of mighty men, were slain.

Ver. 26. And her gates shall lament and mourn, &c.] These being utterly destroyed; or there being none to pass through them, meaning the gates of the city of Jerusalem : and she being desolate ; clear of inhabitants, quite emptied, and exhausted of men; being laid even with the ground, and her children within her, Luke xix. 44. shall sit upon the ground ; being levelled with it, and not one stone cast upon another; alluding to the posture of mourners, Job ii. 13. Lam. i. 1. and ii. 9, 10. Our countryman, Mr. Gregory \*, thinks that the device of the coin of the emperor Vespasian, in the reverse of it, upon taking Judea, which was a woman sitting on the ground, leaning back, to a palm-tree, with this inscription, Judea Capta, was contrived out of this prophecy; and that he was helped to it by Josephus, the Jew, then in his court. The whole prophecy had its accomplishment, not in the Baby-lonish captivity, as Jarchi suggests, much less in the times of Ahaz, as Kimchi and Abarbinal suppose,

#### CHAP. IV.

THE first verse of this chapter seems more properly to belong to the preceding chapter, which declares such a scarcity of men, through the destruction of them in war, there predicted, that there should be seven women to one man ; who, contrary to their natural modesty, would make suit to him ; and, contrary to custom, propose to provide their own food and raiment, only desiring to be called by his name. After which, ver. 2, follows a prophecy of Christ, who is described by his names, the branch of the Lord, and the fruit of the earth; and by proper epithets of him, as such, beautiful, glorious, excellent, and comely; and by the persons to whom he is so, the escaped of Israel, to whom various blessings are promised; as the sanctification of them, the source of which is their election, and the means of it the spirit of judgment and burning, ver. 3, 4. and the protection and preservation of them, by the Lord's creating, as for Israel of old, a cloud of smoke to rest upon them by day, and a shining of flaming fire by night, and by being himself a tabernacle to screen them from heat in the day, and a place of refuge to cover them from storm and rain, ver. 5, 6.

Ver. 1. And in that day seven women shall take hold of one man, &c.] Not in the days of Ahaz, when Pekah, son of Remaliah, slew in Judah a hundred and twenty thousand men in one day, 2 Chron. xxviii. 6. as Kimchi thinks; for though there was then such a destruction of men, yet at the same time two hundred thousand women, with sons and daughters, were

carried captive by the Israelites, ver. 8. but in the days of Vespasian and Titus, and in the time of their wars with the Jews; in which were made such slaughters of men, that there were not enow left for every woman to have a husband; and therefore seven, or a great many, sue to one man to marry them, contrary to their natural bashfulness. It is a tradition of the Jews, mentioned both by Jarchi and Kimchi, that Nebuchadnezzar ordered his army, that none of them should marry another man's wife; wherefore every woman sought to get a husband; but the time of this prophecy does not agree with it : saying, we will eat our own bread, and wear our own apparel; which used to be provided for wives by their husbands, and that according to law, Exod. xxi. 10. but rather than be without a husband, they promise, in order to engage him to marry them, to provide food and raiment for themselves, by their own labour. The Arabic version adds, " neither in any thing will we be troublesome : only let us be called by thy name; let us be married to thee, let us become thy wives; for upon marriage the woman was called by her husband's name: to take away our reproach : of being unmarried, and having no offspring: or it may be rendered in the imperative, take away our reproach 1; so the Targum, Septuagint, and Oriental versions. The words may be accommodated in a spiritual sense to some professors of religion. who lay hold on Christ in a professional way, but spend their money for that which is not bread, and live upon their own duties and services, and not on Christ,

<sup>1</sup> ואחחיו קא aufer probrum nestrum, Junius & Tremellius, Pise cator; aufer iguominiam nostram, Cocceius.

T. Bab. Sabbat, fol. 62. 9.
 Misn. Sabbat, c. 6. sect. 3.
 Notes and Observations, &c. p. 26, 27.

and wear their own rags of righteousness, and not his robe; only they desire to be called by the name of Christians, to take away the reproach of being reckoned Pagans or infidels.

Ver. 2. In that day shall the branch of the Lord be beautiful and glorious, &c.] When the beauty of the Jewish women shall be taken away, and their men shall be slain; by whom is meant, not the righteous and wise men left among the Jews, as Jarchi and Ahen Ezra; nor Hezekiah; which is the sense of some, as the latter observes: but the Messiah, as Kimchi, and so the Targum, which paraphrases the words thus, "at that time shall the Messiah of the Lord be " for joy and glory;" and the Septuagint understand it of a divine Person appearing on earth, rendering the words, for in that day God shall shine in counsel with glory upon the earth ; and so the Arabic version. Christ is called the branch, not as God, but as man, not as a son, but as a servant, as Mediator; and it chiefly regards his descent from David, and when his family was very mean and low; and a branch being but a tender thing, it denotes Christ's state of humiliation on earth, when he grew up as a tender plant before the Lord, and was contemptible in the eyes of men: and he is called the branch of the Lord, because of his raising up, and bringing forth; see Zech. iii. 8. and vi. 12. Jer. xxiii. 5. Isa. xi. 1. and yet this branch became beautiful, being laden with the fruits of divine pardon, adoption, sanctification, and eternal life; as well as having all his people as branches growing on him, and receiving their life and fruitfulness from him : and glorious, being the branch made strong to do the work of the Lord, by his obedience and death; and especially he became glorious when raised from the dead, when he ascended up to heaven, and was exalted there at the right hand of God; and when his Gospel was spread and his kingdom increased in the Gentile world, as it did, both before and after the destruction of Jerusalem, the time here referred to; and which will be in a more glorious condition in the last days; and now he is glorious in the eyes of all that believe in him, and is glorified by them; and when he comes a second time, he will appear in his own and his father's glory, and in the glory of the holy angels. And the fruit of the earth shall be excellent and comely; not the children of the righteous, as Jarchi; nor עבדי אוריוזא, the doers of the law, as the Targum ; see Rom. ii. 13. but the Messiah, as before, as Kimchi well observes; called the fruit of the earth, to shew that he is not a dry and withered, but a fruitful branch, and which should fill the earth with fruit; and because he sprung from the earth as man, and was the fruit of a woman, that was of the earth, earthly; and so this, as the former, denotes the meanness of Christ in human nature, whilst here on earth; and yet he became, as these words foretold he should, excellent: he appeared to be excellent in his person as the son of God, and to have a more excellent name and nature than the angels, and fairer than the sons of men; to be excellent as the cedars, and more excellent than the mountains of prey; to have obtained a more excellent ministry

than Aaron and his sons; to be excellent in all his offices of Prophet, Priest, and King; and particularly in the fruits and blessings of grace, which grew upon him, and came from him; see Deut. xxxiii. 13-16. and comely, in his person, as God and man, in the perfections of his divine nature, and in the fulness of his grace; and so are his people, as considered in him, who are made perfectly comely, through the comeli-ness he puts upon them: and so he is for them that are escaped of Israel; not beautiful and glorious, excellent and comely, in the view of all men, only them that believe, who have seen his glory, and have tasted that he is gracious; these are the remnant according to the election of grace, the preserved of Israel, the chosen of God, and precious, who were saved from that untoward generation, the Jews, and escaped the destruction of Jerusalem, and were saved in the Lord with an everlasting salvation.

Ver. 3. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, &c.] These are the persons to whom Christ appears beautiful and glorious, excellent and comely, who will be left, and remain in Zion and Jerusalem; by which is meant the Gospel church, or church as in the latter day; in which these shall continue, abide by the truths and doctrines of the Gospel, and the ordinances thereof, and persevere unto the end; even when Christ shall take his fan in his hand, and purge his floor of the chaff; when the filth of the daughter of Zion shall be washed away by the spirit of judgment and burning. as in the following verse; when it shall be a shocking and shaking time in the churches, and the hour of temptation shall come, that shall try those that dwell upon earth; these shall be pillars in the temple of God, that shall never go out. The doctrine of the saints' final perseverance is held forth in these words, as their sanctification and election are in the following clauses, which secure it to them : they shall be called holy ; in the original text it is added, unto him ; either the person left, it shall be said to him, that he is holy : or rather the branch; and Kimchi interprets it, because of him; for these are accounted holy, through the imputation of the holiness of Christ unto them; and they are really and inherently holy, through the grace of Christ implanted in them; they are called to be holy, to be saints, and they are called with a holy calling, and unto holiness; and, in effectual vocation, principles of grace and holiness are wrought in them, and which appear in their lives and conversations. The principal meaning seems to be, that those who shall hold fast their profession, and hold out, and persevere through the trying dispensation in the latter day, they shall be remarkably holy; they shall shine in the beauties of holiness; holiness shall be upon their horses' bells, and they themselves shall be holiness unto the Lord, Zech. xiv. 20, 21. Isa. xxxv. 8. and 1x. 21. Joel iii. 17. even every one that is written among the living in Jerusalem; or, every one that is written unto life", that is, unto eternal life, as the Targum paraphrases the words; and it is the same with heing ordained unto eternal life, Acts xiii. 48. or predestination unto life, which is a writing of the names of God's elect in the book of life: this writing

שונים guicunque fuerit scriptus ad vitam, Piscator; omois scriptus ad vitam, Coccelus.

is God's writing, it is his act and deed, the act of God the Father, and an eternal one, flowing from his sovereign will and pleasure, and is sure, certain, and infrustrable; what is written is written, and can never be altered; and election being signified by writing names in a book, shews it to be particular and personal, not of nations, churches, and bodies of men, but of particular persons; and that it is irrespective of faith, holiness, and good works, and entirely unconditional; it is of naked persons, and not as so and so qualified; and that it is distinguishing of some, and not others, whom God has an exact knowledge of, and calls by name: and this writing is unto life, or lives, as in the original text; not to a temporal life, but to a spiritual and eternal one; in consequence of which, such become living, holy, and persevering Christians in Jeru-salem, in the church of God, and shall be admitted into the New Jerusalem, and none else, Rev. xxi. 27. and so Jarchi interprets it, every one that is written to the life of the world to come, or to eternal life, shall be in Jerusalem; and the Targum adds, " and he shall see "the consolation of Jerusalem;" from hence it appears that election is the source and spring of holiness, and the security of the saints' final perseverance, Rom. viii. 30. and is not a licentious doctrine, but a doctrine according to godliness; holiness is a fruit and evidence of it; whoever are written or ordained to life become holy; and these being brought to Zion, remain there, and persevere unto the end.

Ver. 4. When " the Lord shall have washed away the filth of the daughters of Zion, &c.] By Zion is meant the church of Christ in general, his mystical body, the general assembly and church of the first-born, written in heaven, Heb. xii. 22. and by her *daughters* particular churches, that go by the name of Christian churches, who are called the reformed churches, being such as are separated from the church of Rome; among whom there is a great deal of filth, and which will be removed in the latter times of the Gospel dispensation; by which are designed all false doctrines, such as are contrary to the deity and sonship of Christ. and the personality of the Holy Spirit; which derogate from the grace of God in election, justification, pardon, and salvation; which detract from the blood of Christ, and deny his imputed righteousness and satisfaction; and which exalt the power and free will of man. and tend to impurity and licentiousness; these will all be removed, and the true doctrine, which secures the glory of each divine Person, asserts the free grace of God, salvation by Christ, the operations of the Spirit, and influences and engages to holiness of life, will take place. This filth likewise includes all false worship; all ordinances and institutions of men: all corruptions in the ordinances of Christ, baptism, and the Lord's supper; all forms and modes of worship that are not of God; all offices and officers, except bishops and deacons, which are of the man of sin; and all im-morality and profaneness; and all wicked men, even all that offend and do iniquity, shall be taken out of Christ's kingdom and churches; there will be a

<sup>6</sup> Or, for the Lord shall wash away; so Noldius, in Ebr. Concord. Part. p. 88. No. 429. which gives a reason why he that is left in Ziou, &c. shall be called holy; because the Lord, &c. so the Septuagint

thorough clearing of his floor of all filth, dirt, and chaff. And shall have purged the blood of Jerusalem from the midst thereof; that is, of the daughters of Jerusalem, particular churches, of which the Jerusalem above is the mother; for this is not to be understood literally of the city of Jerusalem, nor of the blood of Christ, and his servants, shed in it, purged away by the burning of it by the Romans; but of the bloodshed and persecution in Protestant churches; for a spirit of persecution has prevailed in some of them. but this shall be no more seen in the latter day; Christ's kingdom will be a peaceable kingdom, and of the peace of it there will be no end; as there will be no war in a civil sense, so neither in a religious sense ; all animosities, disputes, and contentions, will cease; see Isa. ix. 7. and xi. 6, 7, 8-13. and much less will there be any effusion of blood on account of religion, nor any that shed it; as the Targum paraphrases the words, " and they that shed innocent blood in Jeru-" salem shall be removed out of it :" it is added, by the spirit of judgment, and by the spirit of burning; the Targum is, " by the word of judgment, and by the "word of consummation or perfection;" by the former is meant a judicious spirit, which the Lord will give to his churches and ministers; a set of ministers will be raised up, having the everlasting Gospel, which they shall freely, fully, and openly preach unto all men; by which means the churches will be cleared of all false doctrines; clear and distinct light will be given to all the preachers of the word; the watchmen shall see eye to eye; and all Zion's children be taught of God; and this shall be universal all the world over; there will be a discerning of spirits of men and doctrines, whether of God, or no; by which good doctrines will be distinguished from bad ones, and good men from the wicked; and this will be part of the judgment which will be given to the saints of the most High, and will proceed from the Spirit of God; who will be poured out in a plenteous manner to guide the churches into all truth, as it is in Jesus; and by the latter, the spirit of burning, is meant a burning flaming zeal; a zeal according to knowledge, against all false doctrine and worship, and for the pure doctrine and worship of Christ; which will appear in Christian ministers and churches, and also in Christian magistrates, who will hate the whore, and burn her flesh with fire; and who will be stirred up by the preachers of the Gospel to pour out the plagues on the antichristian states, Rev. xv. 6, 7. and xvii. 16. and when the fire of God's word will burn up all the wood, hay, and stubble, which the day will declare; and then will be the trying winnowing time, and those that are left will be holy unto the Lord.

Ver. 5. And the Lord will create on every dwellingplace of Mount Zion, &c.] That is, on every particular church of Christ in Gospel times, and especially in the latter day; which are the dwelling-places of Father, Son, and Spirit, and of believers in Christ. The word ' used signifies a place well fitted up, and prepared, and established. and settled; and such will be

version, or tanhow; and Aben Ezra observes, that min, if, is used for ס, because. {וכם א לוכם א לובם א לוכם א לוכם א לובם א

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the churches of Christ in the latter-day glory; they will be fitly framed together and built up, a habita-tion for God, through the Spirit; they will be beauti-fied, and made glorious, and will be established upon the top of the mountains, and be tabernacles that shall not be taken down, whose stakes and cords shall not be removed and broken, Ephes. ii. 21, 22. Isa. lx. 7-13. and ii. 2. and xxxiii. 20. and so will be sure dwellings, and the 2- and XAMI, which are a solution of the and and a solution of the sol xxxiii. 24: and upon her assemblies; or her convocations<sup>p</sup>; in allusion to the holy convocations and solemn assemblies of the Israelites at their festivals, Lev. xxiii. 2, 3, 4-7, 8-21-24-27-36. which are the churches of Christ, as before, consisting of men called by the grace of God, with a holy calling; called to be saints, and so are an assembly of saints, Psal. lxxxix. 7. called by means of the Gospel, as the Israelites were by the blowing of the trumpets, to assemble together, to hear the word, and attend every part of divine worship, Numb. x. 2, 3. and as the in-visible church is called Zion, and the general assembly, Heb. xii. 22. so particular visible churches are called assemblies, Eccl. xii. 11. Jam. ii. 3. and which will be very numerous in the latter day, and well attended. A cloud and smoke by day, and the shining of a flaming fire by night; alluding to the Lord's going before the children of Israel in the wilderness, in a pillar of cloud by day, and in a pillar of fire by night; and to their being upon and covering the tabernacle, when it rested; and also to the cloud and smoke that were upon Mcunt Sinai, when the Lord was present there, Exod. xiii. 20, 21. and xix. 9-18. Numb. ix. 15, 16. and as a cloud was frequently a symbol of the divine Presence, both in the Old and in the New Testament, Exod. xix. 9. and xl. 34, 35. Lev. xvi. 2. 1 Kings viii. 10. Matt. xvii. 5. so it may here signify that the presence of God with his churches in the latter day will be very manifest and remarkable; he'll be seen over them, and be the gloty in the midst of them, Zech. ii. 5. and ix. 14. and it may also denote the gracious protection of the churches by Christ from all their enemies; as the cloud stood between the Israelites and the Egyptians, when they passed through the Red sea, and secured them from them, Exod. xiv. 19. as well as a cloud, is refreshing and protecting from heat, as Christ then will be from heat of every kind. See the note on the following verse. And as the pillar of fire was to give light to the children of Israel, and direct them in their passage through the wilderness in the night-time; so Christ will be the light of his people, by the very 10. see Isa. xxxii. 2.

great illuminations of his spirit, and the clear preaching of the Gospel, which will give both light and heat: and from both which will arise such a bright shining light, as shall drive away the night of affliction, darkness, desertion, and sleepiness, which shall precede this glorious day. See Isa. 1x. 1, 2. and this will be all the Lord's doing, a work of his almighty power, and therefore signified by a creation; it will be a new. strange, and marvellous work; wonderful in the eyes of the saints, and in the eyes of the world, that those who have been forsaken and hated should be made an eternal excellency, and the joy of many generations. Isa. lx. 15. and lxv. 17, 18: for upon all the glory shall be a defence; the glory of the churches in the latter day will greatly consist in the presence of God and Christ; in the pouring forth of the Spirit upon them; in the purity of Gospel doctrine, worship, and discipline among them; in the holiness of their lives and conversation; and in the peace, harmony, and unity, that shall subsist with them; and the defence of this glory will be partly the ministers of the Gospel, in the pure administration of the word and ordinances, as means, but principally the Lord himself, who will be a wall of fire about them, and will appoint salvation as walls and bulwarks to them, Zech. ii. 5. Isa. xxvi. 1.

Ver. 6. And there shall be a tabernacle, &c.] Christ, who tabernacled in our nature, and is the minister of the true tabernacle, which God pitched, and not man; who will be spiritually present in the word and ordinances, where the shepherds pitch their tents; and who will be that to his people as shepherds' tents are to them, to which the allusion is: for a shadow in the day-time from the heat; from the heat of a fiery law, which works wrath; from the flaming sword of justice, which calls for vengeance; from the wrath of God, which is poured forth like fire; from Satan's temptations, compared to fiery darts; and from the violence of persecution; for there will be no more after the last struggle of the beast, and the slaying of the witnesses: and for a place of refuge; until the in-dignation be over and past: as Christ is a refuge for sensible sinners to flee unto for safety, from avenging justice, and the wrath of God; so he is a place of security, and has his chambers of safety for saints, from all dangers, and from every enemy, Isa. xxvi. 20, 21: and for a covert from storm and from rain; from the blast of the terrible ones, the antichristian powers, which will be as a storm against a wall, Isa. xxv. 4. this will be the hour of temptation, which will come upon and try them that dwell upon the earth, from which Christ will preserve his faithful ones, Rev. iii.

## CHAP. V.

In this chapter, under the parable of a vineyard and nishment threatened to them, and which is delivered its ruins, the Jews and their destruction are represented; the reasons of which are given, their manifold sins and transgressions, particularly enumerated, with the pu-of it, in a fruitful hill; by the fence about it, and

י מקראיה super convocationes eins, Junius & Tremellius, Cocceius.

care and culture of it; and by its not answering the expectation of the owner, it bringing forth wild grapes instead of good ones, ver. 1, 2. wherefore the men of Judah and Jerusalem are made judges between the owner and his vineyard, what more could have been done to it, or rather what was now to be done to it. since this was the case; and the result is, that it should be atterly laid waste, and come to ruin; and the whole is applied to the house of Israel, and men of Judah, ver. 3, 4, 5, 6, 7. whose sins, as the cause of their ruin, are mentioned in the following verses; their co-vetousness, with the punishment of it, ver. 8, 9, 10. their intemperance, luxury, and love of pleasure, with the punishment threatened thereunto, ver. 11, 12, 13, 14. whereby haughty men should be humbled, the Lord be glorified, and at the same time his weak and innocent people would be taken care of, ver. 15, 16, 17. next, other sins are taken notice of, and woes pronounced on account of them, as, an impudent course of sinning, insolent impiety against God, confusion of good and evil, conceit of their own wisdom, drunkenness, and perversion of justice, ver. 18, 19, 20, 21, 22, 23. wherefore for these things, and for their contempt and rejection of the law and word of the Lord, utter destruction is threatened them, ver. 24. yea, the anger of God had been already kindled against them, and they had felt it in some instances, ver. 25. but they are given to expect severer judgments, by means of foreign nations, that should be gathered against them; who are described by their swiftness, strength, and vigilance; by their armour, horses, and carriages; and by their terror and cruelty; the consequence of which would be utter darkness, distress, and calamities, in the land of Judea, ver. 26, 27,

28, 29, 30. Ver. 1. Now will I sing to my well-beloved, &c.] These are the words of the Prophet Isaiah, being about to represent the state and condition of the people of Israel by way of parable, which he calls a song, and which he determines to sing to his beloved, and calls upon himself to do it; by whom he means either God the Father, whom he loved with all his heart and soul; or Christ, who is often called the beloved of his people, especially in the book of Solomon's song; or else the people of Israel, whom the prophet had a great affection for, being his own people; but it seems best to understand it of God or Christ: a song of my beloved ; which was inspired by him, or related to him, and was made for his honour and glory; or a song of my uncle 9, for another word is used here than what is in the preceding clause, and is rendered uncle elsewhere, see Lev. xxv. 49. and may design King Amaziah; for, according to tradition, Amoz, the father of Isaiah, was brother to Amaziah king of Judah, and so consequently Amaziah must be uncle to Isaiah; and this might be a song of his composing, or in which he was concerned, being king of Judah, the subject of this song, as follows: touching his vineyard; not his uncle's, though it is true of him, but his well-beloved's, God or Christ; the people of Israel, and house of Judah, are meant, comparable to a vineyard, as ap-

pears from ver. 7. see Psal. lxxx. 14, 15. being separated and distinguished from the rest of the nations of the world, for the use, service, and glory of God. My beloved hath a vineyard in a very fruitful hill; or, in a horn, the son of oil'; which designs the land of Israel, which was higher than other lands; and was, as some observe, in the form of a horn, longer than it was broad, and a very fruitful country, a land of oil-olive, a land flowing with milk and honey, Deut. viii. 7, 8. Exod. iii. 8. The Targum is, " the prophet said, I will sing now to Israel, who " is like unto a vineyard, the seed of Abraham, " my beloved, a song of my beloved, concerning his " vineyard. My people, my beloved Israel, I gave " to them an inheritance in a high mountain, in a fat " land."

Ver. 2. And he fenced it, &c.] With good and wholesome laws, which distinguished them, and kept them separate from other nations; also with his almighty power and providence; especially at the three yearly festivals, when all their males appeared before God at Jerusalem : and gathered out the stones thereof ; the Heathens, the seven nations that inhabited the land of Canaan, compared to stones for their hardness and stupidity, and for their worshipping of idols of stone; see Psal. 1xxx. 8. and planted it with the choicest vine; the seed of Abraham, Joshua, and Caleb, who fully followed the Lord, and the people of Israel with them, who first entered into the land of Canaan, and inhabited it; such having fallen in the wilderness, who murmured and rebelled against God, Jer. ii. 21. and built a tower in the midst of it; in which watchmen stood to keep the vineyard, that nothing entered into it that might hurt it; this may be understood of the city of Jerusalem, or the fortress of Zion, or the temple; so Aben Ezra, the house of God on Mount Moriah; and the Targum, " and I built my sanctuary in " the midst of them:" and also made a wine-press therein ; to tread the grapes in ; this the Targum explains by the altar, paraphrasing the words, " and also my altar I gave to make an atonement for their " sins;" so Aben Ezra; though Kimchi interprets it of the prophets, who taught the people the law, that their works might be good, and stirred them up and exhorted them to the performance of them. And he looked that it should bring forth grapes; this looking and expecting, here ascribed to God, is not to be taken properly, but figuratively, after the manner of men, for from such a well-formed government, from such an excellent constitution, from a people enjoying such advantages, it might have been reasonably expected, according to a human and rational judgment of things, that the fruits of righteousness and holiness, at least of common justice and equity, would have been brought forth by them; which are meant by grapes, the fruit of the vine, see ver. 7. and it brought forth wild grapes; bad grapes; corrupt, rotten, stinking ones, as the word ' used signifies; these, by a transposition of letters, are in the Misnah ' called بدرسات, which word signifies a kind of bad grapes, and a small sort: evil works are meant by them, see ver. 7. the

שירת דודי לanticum patruelis mei, V. L. ז בקרן בן שמן in cornu, filio olei, V. L. Vol. I.--PROPHETS.

D'WR3. The Septuagint render it thorns.

<sup>&#</sup>x27; Manserot, c. 1. sect. 2; vid. Maimon. & Bartenora in ib. E

" before me, and they have done evil works."

Ver. S. And now, O inhabitants of Jerusalem, and men of Judah, &c.] All and every one of them, who were parties concerned in this matter, and are designed by the vinevard, for whom so much had been done. and so little fruit brought forth by them, or rather so much bad fruit: judge, I pray you, between me and my vineyard; between God and themselves; they are made judges in their own cause; the case was so clear and evident, that God is as it were willing the stair should be decided by their own judgment and verdict: so the Targum, "judge now judgment be-" tween me and my people." Ver. 4. What could have been done more to my vine-

yard, that I have not done in it? &c.] Or ought, as the Vulgate Latin: this is generally understood of good things done to it in time past; as what better culture could it have had? what greater privileges, blessings, and advantages, natural, civil, and religious, could have been bestowed on this people? what greater favour could have been shewn them, or honour done them? or what of this kind remains to be done for them? they have had every thing that could be desired, expected, or enjoyed: though it may be rendered, what is further or hereafter to be done to my vineyard ", and I have not done in it? that is, by way of punishment; I have reproved and chastised them, but all in vain; what remains further for me, and which I will do, because of their ingratitude and unfruitfulness? I'll utterly destroy them as a nation and church; I'll cause their civil and ecclesiastical state to cease. The sense may be gathered from the answer to the question in the following verse, wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? that is, why have these people acted so ill a part, when such and so many good things have been bestowed upon them; on account of which it might have been reasonably expected they would have behaved in another manner? or rather the words may be rendered, why have I looked or expected " that it should bring forth grapes, seeing it brought forth wild grapes? why have I been looking for good fruit, when nothing but bad fruit for so long a time has been produced? why have I endured with so much patience and long-suffering? I'll bear with them no longer, as follows. The Targum is for the former sense, "what good have I said to do more to "my people, which I have not done to them? and " what is this I have said, that they should do good " works, and they have done evil works?"

Ver. 5. And now, go to; I will tell you what I will do to my vineyard, &c.] Not by bestowing fresh favours upon them, but by inflicting punishment on them, for abusing what they had received; and this he told by John Baptist, Christ, and his apostles, what he determined to do; and what he was about to do to the Jewish nation, in the utter ruin of it, Matt. iii. 12. Luke xix. 43, 44. I will take away the hedge thereof, and it shall be eaten up; that is, the vineyard shall be eaten by the wild beasts that will enter into it, when the hedge

ישות עוד לכרמי guid faciendum amplius fait, Junius, Tremellius, Piscator; & guid ultra faciendum erat; so some in Vatablus, Montanus.

Targum is, "I commanded them to do good works || is taken away; or it shall be burnt : that is, the hedge. being a hedge of thorns, as Jarchi and Kimchi observe; such there were about vineyards, besides the stone wall after mentioned: and break down the wall thereof, and it shall be trodden down; the vineyard, or the vines in it, see Psal. lxxx. 12, 13. this is to be understood of the Lord's removing his presence, power, and pro-tection from the Jewish nation, and leaving them naked, destitute, and helpless, and exposed to their enemies. The Targum is, "and now I will declare " to you what I will do to my people; I will cause " my Shechinah, or Majesty, to remove from them, and " they shall be for a spoil; and I will break down the " house of their sanctuary, and they shall be for " treading.

Ver. 6. And I will lay it waste, &c.] Or desolate, as it was by the Romans : the whole land of Judea, as well as the city and temple, Matt. xxiii. 38. it shall not be pruned nor digged; as vineyards are, to make them more fruitful; but no care shall be taken of it, no means made use of to cultivate it, all being ineffectual: but there shall come up briers and thorns; sons of Belial, wicked and ungodly men; immoralities, errors, heresies, contentions, quarrels, &c. which abounded about the time of Jerusalem's destruction, and before: I will also command the clouds that they rain no rain upon them; by the clouds are meant the apostles of Christ, who were full of the doctrines of grace, from whom they dropped as rain upon the mown grass; these, when the Jews contradicted and blasphemed the Gospel, and judged themselves unworthy of it, were commanded by Christ to turn from them, and go to the Gentiles, Acts xiii. 45, 46, 47. see Zech. xiv. 17, 18. Rev. xi. 6. agreeably to this sense is the Targum, "and I will command the prophets, that

" they do not prophesy upon them prophecy." Ver. 7. For the vineyard of the Lord of hosts is the house of Israel, &c.] This is the explication of the parable, or the accommodation and application of it to the people of Israel, by whom are meant the ten tribes; they are signified by the vineyard, which belonged to the Lord of hosts, who had chosen them to be a peculiar people to him, and had separated them from all others: and the men of Judah his pleasant plant; they were so when first planted by the Lord; they were plants of delight, in whom he took great delight and pleasure, Deut. x. 15. these design the two tribes of Judah and Benjamin, in distinction from Israel: and he looked for judgment; that the poor, and the fatherless, and the widow, would have their causes judged in a righteous manner, and that justice and judgment would be executed in the land in all respects; for which such provision was made by the good and righteous laws that were given them : but behold oppression ; or a scab, such as was in the plague of leprosy; corruption, perverting of justice, and oppressing of the poor : Jarchi interprets it a gathering of sin to sin, a heaping up iniquities: for righteousness, but behold a cry; of the poor and oppressed, for want of justice done, and by reason of their oppressions. Here ends the song; what has been parabolically said

שרוע קויתי quare expectavi? Cocceius.

is literally expressed in the following part of the i chapter.

Ver. 8. Woe unto them that join house to house, &c.7 Or O ye that join, &c.; for, as Aben Ezra observes, it signifies calling, as in Isa. lv. 1. though Jarchi takes it to be expressive of crying and groaning, on account of future punishments; and he observes, that as there are twenty-two blessings pronounced in the book of Psalms, on those that keep the law, so there are twenty-two woes pronounced by Isaiah upon the wicked : that lay field to field ; the sin of covetousness is exposed and condemned in these words; not that it is unlawful in itself for a man that has a house or field of his own to purchase another that is next unto it; but when he is insatiable, and not content with his houses and lands, but is always coveting more, this is his sin, and especially if he seeks to get them by fraud or force: till there be no place; for others to dwell in and possess; and so the Targum, " and say, " until we possess every place;" or unto the end of the place \*, city, or field; till they have got all the houses in the town or city, and all the pieces of ground in the field, in their own possession: that they may be placed alone in the midst of the earth, or land; that is, of Judea; wholly inhabit it themselves, and have the sole power and jurisdiction over it. It is in the Hebrew text y, that ye may be placed, &c.; the Targum is, " and they think they shall dwell alone in the midst " of the land."

Ver. 9. In mine ears, said the Lord of hosts, &c.] This may be understood either of the ears of the Lord of hosts, into which came the cry of the sins of covetousness and ambition before mentioned; these were taken notice of by the Lord, and he was determined to punish them; or of the ears of the prophet, in whose hearing the Lord said what follows: so the Targum, "the prophet said, with mine ears I have " heard, when this was decreed from before the Lord " of hosts:" of a truth many houses shall be desolate ; or great ones"; such as the houses of the king, of the princes, and nobles, judges, counsellors, and great men of the earth; not only the house of God, the temple, but a multitude of houses in Jerusalem and elsewhere; which was true not only at the taking of Jerusalem by the Chaldeans, but at the destruction of it by the Romans, to which this prophecy belongs, Matt. xxiii. 38. the words are a strong asseveration, and in the form of an oath, as Jarchi and Kimchi observe ; X if not ; if many houses are not left desolate, let it be so or so, I swear they shall: even great and fair, without inhabitants; houses of large and beautiful building shall be laid in such a ruinous condition, that they won't be fit for any to dwell in, nor shall any dwell in them: and this is the judgment upon them for joining house to house; that for laying field to field follows.

Ver. 10. Yea, ten acres of vineyard shall yield one bath, &c.] They shall get nothing by laying field to field, for their fields shall be barren and unfruitful; though Jarchi and Kimchi take this to be a reason

why their houses should be desolate, and without inhabitants, because there would be a famine, rendering the words, for ten acres, &c. The Targum makes this barrenness to be the punishment of their sin, in not paying tithes; paraphrasing the words thus, "for because " of the sin of not giving tithes, the place of ten acres

" of vineyard shall produce one bath." The word signifies yokes, and is used of yokes of oxeu; hence the Septuagint and Arabic versions render the words thus, for where ten yoke of oxen work, or plough, it shall make one flaggon; and so Kimchi explains them, the place in a vineyard, which ten yoke of oxen plough in one day, shall yield no more wine than one bath. A bath is a measure for liquids ; according to Godwin 2, it held four gallons and a half; a small quantity indeed, to be produced out of ten acres of ground ; an acre, according to our English measure, being a quantity of land containing four square roods, or 160 square poles or perches: and the seed of an homer shall yield an ephah ; that is, as much seed as an homer would hold, which was a dry measure, and which, according to the above writer, contained five bushels and five gallons, should yield only an ephah, which was the tenth part of an homer, Ezek. xiv. 11. so that it would only produce a tenth part of the seed sown.

Ver. 11. Woe unto them that rise up early in the morning, &c.] To rise up early in the morning is healthful, and to rise to do business is commendable; but to spend the day in drunkenness and intemperance is very criminal, which is here meant: that they may follow strong drink ; not only drink it, but follow on to drink; diligently seek after it, where the best is to be had; go from house to house till they have found it: closely follow the drinking of it, till inebriated with it: that continue until night; at their pots, with their drinking companions, even all the day till night comes, the twilight either of the evening or of the morning z till wine inflame them; their bodies with heat, and their souls with lust.

Ver. 12. And the harp, and the viol, the tabret, and pipe, &c.] Instruments of music; some struck with a bow or quill, or touched with the fingers; and others blown with the mouth: and wine are in their feasts; so that they lived jovially and merrily, like sons of Bacchus, more than like the people of God: but they regard not the work of the Lord, neither consider the operation of his hands; meaning not the law, as the Targum and Kimchi, which was the work of the Lord, and the writing of his hands; rather, as Aben Ezra, the punishment inflicted on the ten tribes being carried into captivity; or else the works of creation and providence, and the daily mercies of life; or, best of all, the great work of redemption by Christ, and the conversion of sinners, both among Jews and Gentiles, by the preaching of his Gospel; for this refers to the Jews in the times of Christ and his apostles, which immediately preceded their utter destruction : and those sins here mentioned were the cause of it. See Psal. xxviii. 5.

Ver. 13. Therefore my people are gone into captivity.

אם מקום איז usque ad terminum loci, V. L. ז הושבחם constituamini, Vatablus, Forerius, Montanus; collo-eemini, Calvin.

<sup>&</sup>lt;sup>2</sup> לחוש למחשי domus magnificz, sive sumptuosz, Vatablus. Moses aud Aaron, i. 6. c. 9.

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Or rather, as Kimchi explains it, shall go into || &c.] *captivity*; the past for the future; for this cannot be understood even of the captivity of the ten tribes, for they were not carried captive until the sixth year of Hezekiah's reign, 2 Kings xvii. 6. and xviii. 1. whereas this prophecy was delivered out many years before, even in the time of Uzziah, as is manifest from the following chapter, ver. 1. and much less it cannot design the captivity of Judah, but respects the captivity by the Romans, in future time. Because they have no knowledge; of the work of the Lord, and the operations of his hands ; the Septuagint and Arabic versions render it, because they knew not the Lord, the Lord Jesus Christ, the Lord of glory, the true Messiah; they knew not his person, office, grace, and Gospel; they did not own and acknowledge him, but despised and rejected him ; their ignorance was affected and voluntary; they had the means of knowledge, but did not make use of them; they would not know him, they would not attend to the strong and clear evidence of his being the Messiah, which prophecies, miracles, and his doctrines, gave of him ; the things belonging to their peace they knew not, these were righteously hid from them, and hence destruction came upon them, Luke xix. 42, 43, 44. the words may be rendered in connexion with the former, therefore my people shall go into captivity without knowledge b, unawares, unthought of, and unexpected; and the Jews, to the last, did not think their city would be taken, but that in some way or other salvation and deliverance would be wrought for them : and their honourable men are famished, and their multitude dried up with thirst; or shall be; this is expressive of a famine of bread and water, which all, both high and low, prince and people, should be affected with; see ch. iii. 1. and was true not only when Jerusalem was besieged by the Chaldeans, Jer. lii. 6. Lam. iv. 4, 5, 8, 9, 10. and v. 10. but when it was besieged by the Romans, in which the rich suffered as well as the poor; and was so great, that even women ate their own children, as Josephus ' relates : this is threatened as a punishment of their rioting and

drunkenness, ver. 11, 12. Ver 14. Therefore hell hath enlarged herself, &c.] That is, the grave, to receive the dead which die with famine and thirst; signifying that the number of the dead would be so great, that the common buryingplaces would not be sufficient to hold them ; but additions must be made to them; or some vast prodigious pit must be dug, capable of receiving them; like Tophet, deep and large: or hath enlarged her soul<sup>4</sup>; her desire after the dead, see Hab. ii. 5. being insatiable, and one of those things which are never satisfied, or have enough, Prov. xxx. 15, 16. wherefore it follows: and opened her mouth without measure; immensely wide; there being no boundary to its desires, nor any end of its cravings, or of filling it. And so the Targum renders it, without end. Moreover, by hell may be meant the miserable estate and condition of the Jews upon the destruction of Jerusalem, when they were in the utmost distress and misery, see Luke

idcirco exsulat populus meus absque לכן גלח עמי מבלי דעת י ientia, Cecceius; so Montanus. \* De Bello Jud. I. S. c. 10. sect. 9, 3. & 12. 3. & 6, 3, sect. 9.

xvi. 23. and the note there. And their glory; their glorious ones, their nobles, as the Septuagint, Syriac. and Arabic versions; and the Targum, their princes, rulers, civil and ecclesiastical; which were the glory of the nation: and their multitude; meaning the common people; or rather their great and honourable ones, as the Septuagint, Syriac, and Arabic versions render the word; and in which sense it may be used in the preceding verse; since not of the poor, but of the rich, the context speaks; even of such who indulged themselves in luxury and pleasure : and their pomp; the Septuagint version, their rich ones; such who live in pomp and splendour: but the word signifies noise and tumult; and so the Targum renders it; and it designs noisy and tumultuous ones, who sing and roar, halloo and make a noise at feasts; and who may be called בני שאון, sons of tumult, or tumultuous ones ; Jer. xlviii. 45. see Isa. xxiv. 6-9. wherefore it follows: and he that rejoiceth, that is, at their feasts, shall descend into it ; into hell, or the grave : or, he that rejoiceth in it, that is, in the land or city; so the Targum, "he that is strong among them;" so

Jarchi and Kimchi interpret it. Ver. 15. And the mean man shall be brought down, &c.] To hell, or the grave, as well as the rich and noble: and the mighty man shall be humbled; laid low in the dust, and be equal to the poor; for, in the grave, princes and peasants are alike; or they shall be all alike, in the same low and miserable condition : and the eyes of the lofty shall be humbled; when famine and distress, ruin and misery, come upon them, then shall the pride of those be abased, as it was; who boasted of their riches and honour, of their descent and parentage, as the children of Abraham, and as being free men, and never in bondage; of their righteousness and good works; not submitting to the righteousness of Christ, but despising it, and looking with disdain upon, and treating with contempt, such as they thought less holy than themselves. The Scribes and Pharisees, the members of the sanhedrim, and rulers of the people, together with the whole body of the nation, are meant; who were all of the same cast and complexion, being conceited of themselves, and proud boasters.

Ver. 16. But the Lord of hosts shall be exalted in judgment, &c.] By the Lord of hosts is meant Christ, the Lord of the armies, and of the inhabitants of the earth, of angels, and of men; who, though in our nature, in his state of humiliation, was brought very low, yet is now highly exalted; and which exaltation of his is seen and known, as it is here forefold it should be, by his judgments inflicted on the Jewish nation, for their contempt and rejection of him; see Psal. ix, 16, so Kimchi interprets judgment of the judgment which the Lord would inflict on the ungodly of Israel: thus Christ's exaltation is seen in their humiliation, and his kingdom and power in their de-struction: and God that is holy; Christ is truly and properly God, God over all, blessed for ever; and he is holy, both as God and man; as God he is essentially

dilatavit suam animam, V. L. Munster, Montanus,

<sup>\*</sup> Alinwi & strepitus ejus, Montanus, Forerius.

and perfectly holy; and, as man, without sin original or actual; he is the holy One of God, and the holy One of Israel; and of him it is said, he shall be sanctified in righteousness, or be declared to be holy; by the obedience and righteousness of his life, wrought out for his people, whereby he becomes their sanctification and righteousness; and by his justice, in punishing his and his people's enemies. Were all this to be understood of Jehovah the Father, it might very well be interpreted, as it is by Cocceius, of his being exalted and honoured by the condemnation of sin in the flesh of Christ; and of his being glorified, as the Arabic version renders it, by the obedience and righteousness of his son, whereby his justice is satisfied, and his law magnified, and made honourable; and by the faith of his people, laying hold on that righteousness, and receiving it to the glory of God; in all which the purity, holiness, and justice of God appears.

Ver. 17. Then shall the lambs feed after their man-ner, &c.] That is, the people of God, the disciples of Christ, either apostles and ministers of the Gospel, whom he sent forth as lambs among wolves, Luke x. 3. who fed the flock of Christ after their usual manner, and as directed by him; even with knowledge and understanding, by the ministry of the word, and administration of ordinances; or the people of God fed by them, who are comparable to lambs for their harmlessness and innocence; and who feed in green pastures, according as they are led; as the word used may be rendered '; or according to their word ; the doctrine of the ministers of the Gospel, by whom they are instructed and directed to feed on Christ, as he is held forth in the word and ordinances. The Targum is, " and the righteous shall be fed as is said of them; and so Jarchi and Kimchi interpret it of the righteous : and the waste places of the fat ones shall strangers eat ; that is, the Gentiles, who are aliens from the commonwealth of Israel, and strangers to the covenants of promise; the other sheep that were not of the Jewish fold, Ephes. ii. 12. John x. 16. these shall come in the room of the fat ones of the land of Judea, the rulers; elders, Scribes, and Pharisees; and feed on those pastures which were despised and left desolate by them; enjoy the Gospel they put away from them, and the ordinances of it, which they rejected. The Targum is, " and they shall be multiplied, and the " substance of the ungodly shall the righteous possess."

Ver. 18. Woe unto them that draw iniquity with cords of vanity, &c.] The prophet returns to the wicked again, and goes on with the account of their sin and punishment; and here describes such, not that are drawn into sin unawares, through the prevalence of their own hearts' lusts and corruptions, through the temptations of Satan, the snares of the world, or the persuasions of others; but such who draw it to themselves, seekafter it, and willingly commit it; who rush and force themselves into it; who solicit it, and seek and take all occasions and opportunities of doing it; and take a great deal of pains about it; and make use of all arguments, reasonings, and pretences they can devise, to engage themselves and others in the practice of it; which are all

לברבר juxta ductum suum, Montanus, Vatablus; juxta verbum ipsorum, Forerius.

cords of vanity, fallacious and deceitful. And sin as it were with a cart-rope; using all diligence, wisdom, policy, and strength; labouring with all might and main to effect it. Some by iniquity and sin understand punishment, as the words used sometimes signify; and that the sense is, that such persons described by their boldness and impudence in sinning, by their impenitence and hardness of heart, and by adding sin to sin, draw upon themselves swift destruction, and the greater damnation. The Targum interprets it of such that begin with lesser sins, and increase to more un-godliness; paraphrasing it thus, " woe to them that begin to sin a little, and they go on and increase " until that they are stroug, and their sins are as a cart-" rope ;" to which agrees that saying in the Talmud , " the evil imagination or corruption of nature at first " is like a spider's thread, but at last it is like to " cart-ropes; as it is said, woe to them that draw " iniquity, &c." Ver. 19. That say, let him make speed, and hasten

his work, &c.] Either the punishment of their sins, threatened by the prophets; which, because not speedily and immediately executed, therefore they did not believe it ever would; and in a daring and insolent manner call upon God to inflict it : that we may see it, or feel it; for, as for words or threatenings, they regarded them not; thus deriding God and his judgments, and disbelieving both, like the mockers in the last days, described in 2 Pet. iii. 3, 4. and, in contempt of him, don't so much as mention his name ; though the Syriac version expresses the word Lord, and the Arabic version God: or rather the great work of redemption and salvation by the Messiah ; for, as they did not believe Jesus to be the Messiah, so they ridiculed and despised salvation by him, mocking him as a Saviour, and calling upon him, in a sarcastic way, to hasten and do his work he pretended to come about; see Matt. xxvii. 42, for to the Jews in Christ's time this prophecy belongs. The Targum interprets it, his miracle; the Jews were always for signs and miracles; they sought them of Jesus of Nazareth; they urged the doing of them; they were very solicitous and importunate, and. in haste to have them done, that they might see and believe, as they pretended; and expressed themselves in almost the same words as here; what sign shewest thou then, that we may see and believe thee ? what dost thou work? John vi. 30. this is an instance of their drawing iniquity and sin in the manner before complained of: and let the counsel of the holy One of Israel draw nigh and come, that we may know it ; not that they believed him to be the holy One of Israel, but because the prophet had made mention of this title, ch. i. 4. as he often does in this prophecy afterwards, and applies it to the Redeemer; therefore they use it : so the Jews put an if upon Christ being the King of Israel, Matt. xxvii. 42. wherefore, in a daring, jeering, and ironical manner, urge that what is said to be in the purposes and decrees of God, or what was agreed upon between him and the Messiah, who said he was the son. of God, in the council and covenant of grace and, peace, as pretended, might speedily come to pass; all

<sup>&</sup>lt;sup>6</sup> T. Bab. Succa, fol. 52. 1. & Sanbedrin, fol. 99. 9. Vid. Bereshit. Rabba, sect. 29. fol. 19. 9.

which expresses their blaspheme, impiety, and unbelief; and shews that they did not believe, but derided any counsel or decree of God, respecting spiritual and eternal salvation by the Messiah, especially by Jesus of Nazareth: or the conversion of the Gentiles, or the spread of the Gospel, and the enlargement of the kingdom and interest of Christ in the world, are meant. Kimchi, on the text, owns that these words belong to the Jews in the present day, and makes this confession, " it appears that our prophets said the

" truth, for now we believe not." Ver. 20. Woe unto them that call evil good, and good evil, &c.] That call evil actions good, and good actions evil; that excuse the one, and reproach the other; or that call evil men good, and good men evil; to which the Targuin agrees. Some understand this of false prophets rejecting the true worship of God, and recommending false worship; others of wicked judges, prono noing the causes of bad men good, and of good men evil; others of sensualists, that speak in praise of drunkenness, gluttony, and all carnal pleasures, and fleshly lusts, and treat with contempt the fear, worship, and service of God. It may very well be applied to the Scribes and Pharisees in Christ's time, who preferred the evil traditions of their elders, both to the law of God, that is holy, just, and good, and to the Gospel, the good word of God, preached by John the Baptist, Christ and his apostles, and to the ordinances of the Gospel dispensation : that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter; for calling good evil, and evil good, is all one as putting these things one for another; there being as great a difference between good and evil, as between light and darkness, sweet and bitter; and it suggests, as if the perversion of these things was not merely through ignorance and mistake, but purposely and wilfully against light and knowledge: so the Jews acted when they preferred the darkness of their rites and ceremonies, and human traditions, before the light of the glorious Gospel of Christ; which shewed they loved darkness rather than light, John iii. 19. and chose that which would be bitter to them in the end, than the sweet doctrines of the grace of God; the bitter root of error, rather than the words of Christ's mouth, which are sweeter than the honey, or the honeycomb. The Targum is, " woe " to them that say to the wicked who prosper in this " world, ye are good; and say to the meek, ye are " wicked: when light cometh to the righteous, shall " it not be dark with the wicked? and sweet shall be " the words of the law to them that do them; but bit-" terness (some read *rebellion*) shall come to the " wicked; and they shall know, that in the end sin is " bitter to them that commit it." Abarbinel interprets this of the ten tribes preferring the worship at Dan and Beth-el, before that at Jerusalem.

Ver. 21. Woe unto them that are wise in their own eyes, &cc.] And yet betray such stupidity and sottishness, as to call things by their wrong names; and make such a perverse judgment of them, as before described. This is a true description of the Scribes and Pharisces in Christ's time; who said, dost thou teach us ? are we blind also ? John ix, 34-40. and prudent in their own

word of God, and following the traditions of the elders. Ver. 22. Woe unto them that are mighty to drink wine. &c.] That can bear a great deal, and not be overcome and intoxicated with it; that try their strength this way with others, and get the mastery and glory in it: not mighty to fight their enemies, as Kimchi observes, and defend their country, but to drink wine; by which their strength was weakened: wherefore some think soldiers are particularly designed, given to drinking, who are derided and mocked, as being valiant in the warfare of Bacchus, and not of Mars: and men of strength, to mingle strong drink ; in the cup, and then drink it: or men of war, the same with mighty before. The Targum interprets it, men of riches, who can afford to drink wine and strong drink; which carries the sense not to the strength of their bodies, but of their purses: the former sense seems best. The Scribes and Pharisees loved the cup and the platter, and to be at feasts, and to have the uppermost seats there, Matt xxiii. 6, 25. and that those that sat in Moses's chair are intended appears from the following words.

sight; being wise above what was written; leaving the

Ver. 23. Which justify the wicked for reward, &c.] This is either spoken of judges, and civil magistrates, who gave the cause in favour of the wicked, that bribed them, contrary to law, Deut. xvi. 19. or rather of the Scribes and Pharisees, who pronounced the wicked righteous men, provided they kept the traditions of the elders, and paid tithes of all they possessed, and gave them money for their long prayers, Matt. xxiii. 14, 23: and take away the righteousness of the righteous from him; by condemning them as unrighteous persons: so the Jews did Christ and his apostles; they pronounced them wicked, and condemned them to death; and as much as in them lay took away their righteousness from them, by taking away their character from them as righteous persons among men; though their righteousnes itself could not be taken away, it being an everlasting one.

Ver. 24. Therefore as the fire devoureth the stubble. &c.] Or tongue of fire "; meaning the flame, the same as in the next clause; because it is in the form of a tongue; see Acts ii. 3: and the flame consumeth the chaff; which is done easily, speedily, and entirely; the metaphors denote that their destruction would be easy, swift, sudden, irresistible, and irrecoverable. Reference may be had to the burning of Jerusalem, literally understood : so their root shall be rottenness ; and so utterly perish; meaning their fathers, as Aben Ezra and Abarbinel think ; or their chief and principal men, before mentioned; or their riches and substance, and whatever they gloried of, or trusted in; see Matt. iii. 10: and their blossom shall go up as dust; hefore the wind; either their children, or whatever was excellent or valuable with them; so Jarchi interprets it of their grandeur, pomp, and glory; it seems to express an utter destruction of them, root and branch, as in Mal. iv, 1 ; because they have cast away the law of the Lord; or doctrine of the Lord; that is, the Gospel; which the Jews blasphemed, contradicted, and put away from them, and judged themselves unworthy of

" WR 11wh lingua ignis, Vatablus.

#### CH. V. V. 25-29.

everlasting life: the preaching of a crucified Christ, and salvation by him, and justification by his righteousness, were a stumbling-block to them : this is to be understood not of the law of works, but of the law or doctrine of faith: and despised the word of the holy One of Israel ; meaning either the same as before ; expressing their great contempt of the Gospel, and the reason why they rejected it, because they loathed, abhorred, and despised it : or else Christ, the essential Word of God; so the Targum, "they rejected the "Word, the holy One of Israel;" as the Messiah, and received him not; and this their rejection of him, and ill treatment of his Gospel and ministers, were the cause of the burning of Jerusalem, and of their utter ruin and destruction, Matt. xxii. 4, 5, 6, 7.

Ver. 25. Therefore is the anger of the Lord kindled against his people, &c.] His professing people; which character, as it aggravated their sin in rejecting and despising the word of the Lord, so it increased his anger and indignation against them : and he hath stretched forth his hand against them, and hath smitten them ; which some understand of past judgments and afflictions upon them, under Joash, Amaziah, and Ahaz; and others of future ones, under Salmaneser and Nebuchadnezzar: and the hills did tremble; which Jarchi interprets of their kings and princes; or it may be only a figurative expression, setting forth the awfulness of the dispensation : and their carcasses were torn in the midst of the streets. The Targum renders it, were as dung : so the Septuagint, Vulgate Latin, and Arabic versions; being slain there, and lying unburied, were trampled upon, and trodden down like clay, as the Syriac version; or like the mire of the streets. For all this his anger is not turned away ; this being abundantly less than their sins deserved; which shews how great were their sins, and how much the Lord was provoked to anger by them: but his hand is stretched out still; to inflict yet sorer judgments. The Targum is, " by all this they turn not from their sins, that his " fury may turn from them; but their rebellion grows " stronger, and his stroke is again to take vengeance " on them;" which expresses their impenitence and hardness of heart, under the judgments of God, which caused him to take more severe methods with them.

Ver. 26. And he will lift up an ensign to the nations from far, &c.] Not to the Chaldeans or Babylonians, for they were not nations, but one nation, and were a people near; but to the Romans, who consisted of many nations, and were afar off, and extended their empire to the ends of the earth; these, by one pro-vidence or another, were stirred up to make an expedition into the land of Judea, and besiege Jerusalem : and this lifting up of an ensign is not, as sometimes, for the gathering and enlisting of soldiers, or to prepare them for the battle, or to give them the signal when to begin the fight; but as a direction to decamp and proceed on a journey, on some expedition: and will hiss unto them from the end of the earth, or to him<sup>1</sup>; the king, or general of them, wherever he is, even though at the end of the earth : and the phrase denotes the secret and powerful influence of divine Providence, in

ral, to enter upon such a design against the Jews; and which was as easily done as for one man to hiss or call to another; or as for a shepherd to whistle for his sheep; to which the allusion seems to be; the Lord having the hearts of all in his hands, and can turn them as he pleases, to do his will: and, behold, they shall come with speed swiftly; or he shall come; the king with his army; and so the Targum paraphrases it; " and behold, a king with his army shall come swiftly, " as light clouds;" this shews the swift and sudden destruction that should come upon the Jews; and is an answer to their scoffs, ver. 19.

Ver. 27. None shall be weary nor stumble amongst them, &c.] Though they should come from far, and make long marches, yet none should be weary by the way, but go on with great cheerfulness and strength; and though they should make such haste. they should not stumble at any thing by the way, nor rush one against another, but proceed with great order in their several ranks: none shall slumber nor sleep; day nor night, in any fixed stated times, as men usually do: neither shall the girdle of their loins be loosed; with which they should be girded both for strength and greater expedition; this they should not. unloose, in order to lie down and take sleep : nor the latchet of their shoes be broken, which might hinder their journey; they never plucked off their shoes: all the expressions shew their indefatigableness, diligence, intenseness, and resolution, and the good order observed by them; see Joel ii. 7, 8.

Ver. 28. Whose arrows are sharp, and all their bows bent, &c.] Ready to shoot their arrows upon any occasion; and which being sharp, penetrated deep, and were deadly. This includes all kind of warlike instruments, with which they should come furnished, and ready prepared to do execution : their horses' hoofs shall be counted like flint; by those who rode upon them; who knowing how strong and firm they were, and that they were not worn out, nor hurt by the length of the way they came, would not spare to make haste upon them : and their wheels like a whirlwind ; that is, the wheels of their chariots, they used in battle, as Aben Ezra, Jarchi, and Kimchi, interpret it; and so the Septuagint and Arabic versions render it: this metaphor denotes both the swiftness with which they should come, and the noise and rattling they should make, and the power and force in bearing down all before them. The Targum is, " and his wheels swift as a tempest."

Ver. 29. Their roaring shall be like a lion, &c.] When engaged in war, just seizing on their prey. The phrase denotes their fierceness and cruelty, and the horror they should inject into the hearts of their enemies: they shall roar like young lions; that are hungry, and almost famished, and in sight of their prey; see Job iv. 10:  $y \in a$ , they shall roar, and lay hold of the prey; seize it with great noise and greediness: and shall carry it away safe; in the line own den, the country from whence they come : and none shall deliver it; this shews that respect is had not to the Babylonish captivity, from whence there was a moving upon the hearts of the Romans, and their gene- || deliverance in a few years; but the Roman captivity,

i) ei, Vatablus, Montanus; illi, Cocceius; ad se, Junius & Tremsllius.

from thence there is no deliverance as yet to this

day. Ver. 30. And in that day they shall roar against them like the roaring of the sea, &c.] That is, the Romans against the Jews; whose attacks upon them should be with so much fierceness and power, that it should be like the roaring of the sea, which is very dreadful, and threatens with utter destruction; the roaring of the sea and its waves is mentioned among the signs preceding Jerusalem's destruction by the Romans, Luke xxi. 25: and if one look unto the land; the land of Matt. xxiv. 29.

Judea, when wasted by the Romans, or whilst those wars continued between them and the Jews; or into it<sup>k</sup>: behold darkness; great affliction and tribulation being signified by darkness and dimness; see ch. viii. 21. and ix. 1. also sorrow or distress, great straits and calamities: and, or even, the light is darkened in the heavens thereof; in their civil and church state, the kingdom being removed from the one, and the priesthood from the other; and their principal men in both. signified by the darkness of the sun, moon, and stars.

#### CHAP. VI.

**1** HIS chapter contains a vision of the glory and majesty of Christ, the mission and commission of the prophet, and the destruction of the Jews. In the vision may be observed the time of it, and the object seen; who is described by the throne on which he sat, ver. 1. and by his ministers about him; and these, by their name, by their situation, by their wings and the use of them, and by their employment, ver. 2, 3. and by the effects their crying to one another had upon the place where they were, ver. 4. and next follows the effect the whole vision had on the prophet, which threw him into great distress of mind; and the relief he had by one of the seraphim, and the manner of it, ver. 6, 7. upon which a question being put, concerning sending some person, the prophet makes answer, expressing his readiness to go, ver. 8. when a commission is given him, and the message he is sent with is declared, ver. 9, 10. whereupon he asks how long it would be the case of the Jews mentioned in the message he was sent with ; and he is told it would continue until the utter destruction of them, ver. 11, 12. and yet, for the comfort of him and other saints, it is intimated that there would be a remnant among them, according to the election of grace, ver. 13.

Ver. 1. In the year that King Uzziah died, &c.] Which was the 52d year of his reign, and in the year 5246 from the creation of the world; and, according to Jerom<sup>1</sup>, was the year in which Romulus, the founder of the Roman empire, was born: some understand this not of his proper death, but of his being stricken with leprosy, upon his attempt to burn incense in the temple; upon which he was shut up in a separate house, which was a kind of a civil death : so the Targum, "in the year in which King Uzziah was "smitten;" that is, with leprosy; and so Jarchi and others interpret it, from the ancient writers; but the first sense is the best. Some, as Aben Ezra, would have this to be the beginning of the prophecy of Isaiah, because of the mission of the prophet in it; but others rightly observe, that this mission respects not the prophecy in general, but the particular reproof the prophet was sent to give to the Jews herein mentioned. The title of this chapter, in the Arabic version, is remarkable; according to which, this chapter contains the vision which Isaiah, the son of Amos, saw three

years, or, as others affirm, thirty years, after prophecy was taken from him. He had prophesied about ten years before this, in the reign of Uzziah; and only this vision was in the reign of Jotham; the next prophecy was delivered out in the reign of Ahaz, ch. vii. 1. and others in the time of Hezekiah; and the date of this vision is only mentioned, to observe the order of the visions, agreeably to ch. i. 1. and moreover it may be observed from hence, that kings must die as well as others; but the King of kings ever lives, he is the living God, and the everlasting King, as follows: I saw also the Lord sitting upon a thronk, high and lifted up; not God essentially considered, whose essence is not to be seen; but personally, Father, Son, and Spirit, for all the three Persons appear in this vision, ver. 3, 8. particularly Christ, as is clear from John xii. 41. who is the Adonai, or Lord; he is Lord of all, of all men, even of the greatest among them, and of all the angels in heaven, and of the church of God, by his Father's gift, by his own purchase, in right of marriage, and through the conquest of his grace. This sight was not corporeal, but with the eyes of the understanding, in the vision of prophecy; and to have a sight of Christ as the Lord, and especially as our Lord, is very delightful and comfortable; for though he is a sovereign Lord, he is no tyrannical one, is very powerful to pro-tect and defend, and has all fulness for supply; and particularly as sitting upon a throne as a king, for he having done his work as a priest, sits down on his throne as a king; and a lovely sight it is to see him enthroned at the right hand of the Majesty on high; and therefore is said to be high and lifted up; for this is to be understood not of his throne, as if that was high and lifted up in the highest heavens, as the Targum paraphrases it; but of himself, who is high and exalted above all creatures, as Aben Ezra observes; and this sense the accents determine for: the vision refers to the exaltation of Christ, after his humiliation here on earth ; and to behold him crowned with glory and honour is very delightful, since he is exalted as our head and representative in our nature, and acts for us in this his exalted state; and we may be assured of being exalted also. It follows, and his train filled the temple; either the material temple visionally seen, where his feet were, and his throne in heaven, as

1 Episi. Damaso, tom. 3. fol. 37. K.

in terram, Montanus, Piscator; in hanc terram, Junius & Tremellins.

#### CH. VI. V. 2, 3.

the Lord's holy temple, where his throne is, Psal. xi. 4. or rather the human nature of Christ, the temple where the fulness of the Godhead dwells bodily, and which the train of divine perfections fill; though it may be best of all to understand it of the church, the temple of the living God; and his train may denote the effects of Christ's kingly and priestly offices, with which the church was filled upon his exaltation; as the gifts and graces of his spirit in an extraordinary manner on the day of Pentecost, and since in a more ordinary way; whereby men have been made ministers of the New Testament, and churches filled with them, and these made useful in filling the churches with members, The Targum is, " and the temple was filled with the "splendour of his glory;" the *train* is the skirts, borders, or lower parts of the garments, in allusion to those of a king, or rather of the high-priest, a type of Christ.

Ver. 2. Above it stood the seraphim, &c.] Not above the temple, nor above the throne, much less above him that sat upon it, but either by him, on the right hand and on the left, as Aben Ezra; or near him, as Kimchi and Ben Melech; or before him, as the Targum; or round about him, as the Septuagint; all which denote the ministering form in which they stood; by whom are meant, not the Son and Spirit, as some of the ancients thought, who imagined the Father to be the Person sitting on the throne; nor the two Testaments, as Jerom ; nor angels, which is the common interpretation; but ministers of the Gospel, the same with the four beasts in Rev. iv. 6. and the four living creatures in Ezek. i. 5. the Jewish commentators in general agree that these are the same with Ezekiel's living creatures; so Jarchi, Aben Ezra, and Kimchi; and the first of these cites the Midrash Agada, as saying this is the Mercavah, which is the name they give to Ezekiel's vision of the living creatures and wheels; and this appears by their name seraphim, which signifies burning, and so Ezekiel's living creatures are said to be like burning coals of fire, ch. i. 13. and the ministers of the Gospel are so called, because of their ministerial gifts, compared to fire, as the gifts of the spirit of God are, especially those which the apostles had bestowed on them, who were baptized with the Holy Spirit and fire, Matt. iii. 11. Acts i. 5. and ii. 3. and even the ordinary gifts of the spirit are signified by the same figure, 1 Tim. i. 6. 1 Thess. v. 19. and because of their light, which they have in the truths of the Gospel; and because of their fervent and ardent love to Christ and immortal souls; and because of their flaming zeal for his cause and interest: and this also appears by their situation near the throne, see Ezek. i. 26. Rev. iv. 6. and Christ on it; where they stand as servants waiting upon him, and in order to receive from him, and where they enjoy communion with him; or above it may mean the temple, the church, where they stand in the highest place in it, and are over others in the Lord; they stand as servants to Christ, but preside in the church as the rulers and governors of it; to which agrees the Targum, " holy ministers on high before him:" and this further appears by their wings, each one had six wings ; as Ezekiel's living creatures, Ezek. i. 4, 11, 23.

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Jarchi interprets it; or heaven, as Kimchi, which is li and John's four beasts, Rev. iv. 8: with twain he covered his face; that it might not be seen, as the Targum adds; expressive of their modesty and humility, looking upon themselves as less than the least of all the saints, and the chief of sinners, and as ashamed of themselves before the Lord; or that they might not look upon the divine Majesty, as Jarchi; or rather as being unable to look upon the dazzling glory and infinite perfections of his being ; so Elijah wrapped his face in a mantle, when he heard the still small voice of the Lord, 1 Kings xix. 12, 13. and as Moses before him did, Exod. iii. 6. being afraid to look upon God, conscious of creature-distance, and of sinfulness and unworthiness; and therefore not so suitable to angels, who always behold the face of God, Matt. xviii. 10: with twain he covered his feet; or body, that it might not be seen, as the Targum; as conscious of the imperfection of their conduct, walk, and conversation, as ministers and Christians, in the sight of God, however beautiful their feet may appear to others, Isa. lii. 7: and with twain he did fly; or minister, as the Targum; this denotes their readiness and swiftness in preaching the everlasting Gospel, running to and fro with it, having their feet shod with the preparation of the Gospel of peace: see Rev. xiv. 6.

Ephes. vi. 15. Ver. 8. And one cried unto another, &c.] This denotes the publicness of their ministry, and their harmony and unity in it; they answered to one another, and agreed in what they said; their preaching was not yea and nay, 2 Cor. 1. 19: and said, holy, holy, holy is the Lord of hosts; this expresses the subject-matter of the Gospel ministry, respecting the holiness of God; all the doctrines of the Gospel are pure and holy, and have a tendency to promote holiness of heart and life, and are agreeable to the holiness of God, and in them the holiness of God in each of the divine Persons is declared; particularly the Gospel ministry affirms that there is one God, who is the Lord of hosts, of armies above and below, of angels and men; that there are three Persons in the Godhead, Father, Son, and Spirit; and that each of these three are glorious in holiness; there's the Holy Father, and the Holy Son, and the Holy Ghost, and the holiness of them is displayed in the several doctrines of grace: the holiness of the Father appears in the choice of persons to eternal life, through sanctification of the Spirit; in the covenant of grace, which provides for the holiness of covenant-ones; and in the justification of his people through Christ, and redemption by him, whereby the honour of his justice and holiness is secured: the holiness of the Son appears in his incarnation and life; in redemption from sin by him, and in satisfying for it, and justifying from it: and the holiness of the Spirit is seen in the doctrines of regeneration and sanctification, ascribed unto him. The whole earth is full of his glory ; as it was when Christ dwelt in it, wrought his miracles, and manifested forth his glory, and when his Gospel was preached everywhere by his apostles; and as it will be, more especially in the latter day, when it will be filled with the knowledge of the Lord; when the kingdoms of this world will become his, and his kingdom will be everywhere, even from sea to sea, and from the rivers to the ends of the earth; and this is what Gospel mi-

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nisters declare will be: or the fulness of the whole earth || is his glory "; the earth is his, and all that is in it, and all declare his glory ; see Rev. iv. 8.

Ver. 4. And the posts of the door maned at the voice of him that cried, &cc.] That is, the posts of the door of the temple, as the Targum adds, where this vision was seen, as represented to the prophet. Some think this respects the earthquake in Uzziah's time, mentioned in Zech. xiv. 5. Amos i. 1. and which they suppose was at the time he attempted to offer incense, and was smitten with leprosy; but, as Kimchi ob-serves, this moving of the door-posts was only in the vision of prophecy, and not in reality; this shaking therefore may denote either the shaking and removing of the temple service and worship, at the death of Christ, and through the preaching of the Gospel; or rather the shaking of the consciences of men by the word, which made them cry out, what shall we do to be saved? And the house was filled with smoke; this was a token either of the burning of the temple, or of the anger of God against the Jews, Psal. xviii. 8. or of their superstition and will-worship, the cause of it, Rev. ix. 1. or of the judicial blindness and darkness they were given up unto, ver. 9, 10. or rather of the presence of God in his church, and with his ministers, Exod. xl. 3, 4. 1 Kings viii. 10. the allusion may be to the cloud of incense that covered the mercy-seat, on the day of atonement, Lev. xvi. 13. the passage is cited on this account in the Talmud \*.

Ver. 5. Then said I, woe is me, &c.] There's no woe to a good man, all woes are to the wicked; but a good man may think himself wretched and miserable, partly on account of his own corruptions, the body of sin and death he carries about with him; and partly on account of wicked men, among whom he dwells, Rom. vii. 24. Psal. cxx. 5: for I am undone; a good man can't be undone, or be lost and perish; he is lost in Adam with the rest; in effectual vocation he is made sensible of his lost and undone state; and under the power of unbelief may write bitter things against himself; but he can never perish, or be lost and undone for ever. The Targum is, "for I have sinned;" and his particular sin is after mentioned: some "render it, for I have been silent; as if he had not performed the duty of his office, in reproving for sin, or declaring the will of God : others P, for I am reduced to silence, I am forced to be silent; he could not join with the scraphim, being conscious to himself of his vileness, and of his unworthiness to take the holy name of God into his polluted lips, as follows : because I am a man of unclean lips; he says nothing of the uncleanness of his heart, nor of his actions; not that he was free from such impurity; but only of his lips, because it was the sin of his office that lay upon his mind, and gave him present uneasiness; there's no man but offends in words, and of all men persons in public office should be careful of what they say; godly ministers are conscious of many failings in their ministry. The Targum is, "because I am a sinful man to " reprove;" and so unfit for it. And I dwell in the

■ מלא כל הארץ כבורו plenitudo totius terræ gloria ejus, Monaus ; quicquid replet terram est gloria ejus, Piscator. \* T. Bab. Yoma, fol. 53. 1.

midst of a people of unclean lips; such were the Jews. not only in Isaiah's time, but in the times of Christ and his apostles, who traduced him, as if he was a wicked person, calumniated his miracles, said he was a Samaritan, and had a devil; they taught for doctrines the commandments of men, and contradicted and blasphemed the truths of the Gospel; and to live among men of a filthy speech and conversation is a concern to a good man; he is vexed and distressed hereby; he is in danger of learning their words, and of suffering with them in a common calamity. For mine eyes have seen the King, the Lord of hosts ; the same divine and glorious Person described in ver. 1. who is no other than the Lord Christ, King of kings, and Lord of lords, King of saints, and Lord of the armies, in heaven and in earth; and a lovely sight it is to see him by faith, in the glory and beauty of his person, and in the fulness of his grace; such a sight is spiritual, saving, assimilating, appropriating, very endearing, and very glorious and delightful: wherefore it may seem strange that a sight of Christ should fill the prophet with dread; one would think he should rather have said, happy man that I am, because I have seen this glorious Person, whom to see and know is life eternal; but the reason of it is, because in this view of Christ he saw the impurity of himself, and was out of conceit with himself, and therefore cries out in the manner he does; just as in a sunbeam a man beholds those innumerable motes and atoms, which before were invisible to him. It was not because of his sight of Christ he reckoned himself undone; but because of the impurity of himself, and those among whom he dwelt, which he had a view of through his sight of Christ: his sight of Christ is given as a reason of his view of his impurity, and his impurity as the reason of his being undone in his apprehension of things. The prophet, in these his circumstances, represents a sensible sinner, under a sight and sense of his sinfulness and vileness; as the seraph in the following verses represents a Gospel minister bringing the good news of pardon, by the blood and sacrifice of Christ.

Ver. 6. Then flew one of the seraphim unto me, &c.] When the prophet had confessed his sin; for upon that follows the application of pardon; and when the seraph, or minister of the Gospel, had an order from the Lord to publish the doctrine of it it is God's act alone to forgive sin; it is the work of his ministers to preach forgiveness of sin, and that to sensible sinners; who when they are made sensible of sin, and distressed with it, the Lord takes notice of them, and sends messengers to them, to comfort them, by acquainting them that their iniquity is forgiven; who go on such an errand cheerfully and swiftly; and though they don't know the particular person, yet the Lord directs their ministration to him, and makes it effectual. Having a live coal in his hand ; by which is meant the word of God, comparable to fire, and to a burning coal of fire, Jer. xxiii. 29. for the light and heat which it gives both to saints and sinners, and for its purity and purifying nature: which he had taken with the tongs from off the altar; of burnt-offering, where the fire was always

° י נרמחי כי quia tacui, V. L. ; so R. Joseph Kimchi. Ad silentium redactus sum, Tigurine version.

burning; which was a type of Christ, and his sacrifice; and this shews what particular doctrine of the word it was the scraph or Gospel minister took, and delivered in this visionary way; it was the doctrine of pardon, founded upon the sacrifice and satisfaction of Christ. To this sense of the words the Targum agrees, which paraphrases them thus, " and there flew to me one of " the ministers, and in his mouth a word which he " received from his Shechinah, upon the throne of " glory, in the highest heavens, above the altar," See Rev. xiv. 6.

Ver. 7. And he laid it upon my mouth, &c.] Because he had complained of the impurity of his lips, and that his mouth might take in by faith this comfortable doctrine of pardon, and it might be filled with praise and thankfulness; it denotes the ministration of the Gospel, as a means of the application of pardoning grace: and said, lo, this hath touched thy lips ; this coal, as a symbol of the word; the particle lo, or behold, is prefixed to this declaration, as requiring attention to a matter of importance, and as expressing something wonderful, and declaring something sure and certain; all which the pardon of sin is, and which is spoken of without a figure in the next words: and thine iniquity is taken away; which was abominable in his sight; a burden to him, and the cause of his distress; even all his iniquity, and particularly the iniquity of his lips he had been mourning over, and confessing; this was taken away, as by the sacrifice of Christ, from the sight of God, so from his own conscience, by the application of pardon : and thy sin purged ; or atoned for, or covered "; which is done meritoriously, only by the blood and sacrifice of Christ; and in a way of application by the spirit of God, through a promise, and by the ministry of the word; which latter is here meant. The Targum is, " and he disposed it in my mouth; and " said, lo, I have put the words of my prophecy in " thy mouth, and thine iniquities are removed, and " thy sins are explated, or forgiven."

Ver. 8. Also I heard the voice of the Lord, &c.] The Targum renders it, the voice of the Word of the Lord, as if it was the second Person, the Word, that was heard speaking; but it seems rather to be the voice of the first Person, the Father: saying, whom shall I send? to the people of Israel, to reprove them for their blindness and stupidity, and to threaten them, and foretel unto them their ruin and destruction; intimating that it was a difficult thing to pitch upon a proper person; and that there were but few that were fit to go on such an errand: this is spoken after the manner of men; otherwise the Lord knew whom to send, and whom he would send; and could easily qualify any one he pleased, and send with such a message: and who will go for us? not directing his discourse to the seraphim, as Aben Ezra and Kimchi; as if he consulted with them : for who of all the creatures is the Lord's counsellor? but to the Son and Spirit, who 'tis certain were concerned in this mission ; for the following words were said when Isaiah saw the glory of Christ, and spake of him, John xii. 41. and they are expressly attributed to the Holy Ghost in Acts xxviii. 25, 26. the Septuagint and Arabic versions, instead

of for us, read unto this people; and the Targum is, "whom shall I send to prophesy? and who will go to "teach?" then said I, here am I, send me: for he who before thought himself undone, and unworthy to be employed in the service of God, now having a discovery and application of pardoning grace, freely offers himself to God: this shews the true nature and effect of an application of pardon; it gives a man freedom and boldness in the presence of God, and stimulates to a ready and cheerful obedience to his will, and engages him with the utmost alacrity in his service; so far is the doctrine of free and full pardon by the blood of Christ from being a licentious doctrine.

Ver. 9. And he said, go, and tell this people, &c.] What is and will be their case and condition, as follows: hear ye indeed: the words of the prophets sent unto them, yea, Christ himself incarnate preaching among them; the great Prophet Moses said should be raised up unto them: but understand not; neither that he is the Messiah, nor the doctrines delivered by him; which were spoken to them in parables; see Matt xiii. 13, 14, 15: and see ye indeed: the miracles wrought by him, as raising the dead, cleansing the lepers, restoring sight to the blind, causing the deaf to hear, and the dumb to speak: but perceive not; that he is the Messiah, though all the characteristics pointed at in prophecy are upon him, and such miracles are done by him.

by him. Ver. 10. Make the heart of this people fat, &c.] Gross and heavy, stupid and unteachable, hard and obdurate; which is sometimes done by the preaching of the Gospel, through the wickedness of man's heart, that being the savour of death unto death to some, just as the sun hardens the clay; or declare that their hearts are thus gross and stupid; or that I will give them up to a judicial hardness of heart: and make their ears heavy : that they cannot hear the word, so as to understand it; they having stopped the ear, and plucked away the shoulder, it is in righteous judgment that they are given up to such an insensibility as not to be capable of hearing and understanding what is delivered in the ministry of the word: and shut their eyes; they having wilfully shut their own eyes against all evidence of the Messiah, and the truth of his doctrines, they are given up to a judicial blindness; which still continues upon them, and will until the fulness of the Gentiles is brought in: lest they see with their eyes, and hear with their ears, and understand with their heart ; though only in a notional way, the things relating to the Messiah, the truths of the Gospel, and the ordinances thereof, and what may belong to their outward peace: and convert; or turn themselves by external repentance and reformation: and be healed; or forgiven in such sense as to be preserved from national ruin; which God willed not; for seeing they went such great lengths in sin, in rejecting the Messiah, and his Gospel, they were given up to a reprobate mind, to do things that were not convenient, that they might be destroyed ; which destruction is after prophesied of.

Ver. 11. Then said I, Lord, how long ? &c.] That is, how long will this blindness, hardness, stupidity, and impenitence, remain with this people, or they be

s proprie tegere, Forerius, Cocceius; explabitur, Montanus, Piscator; حور proprie tegere, Forerius. F 2

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under such a sore judgment of God upon them : and he answered, until the cities be wasted without inhabitant, and the houses witho t man, and the land be utterly desolate; until there is not an inhabitant in the cities of Judea, nor in Jerusalem, the metropolis of the land, nor a single man in any house in them; which denotes the utter desolation of the land and city; and can refer to no other than to the desolation thereof by the Romans; and till that time the blindness which happened to them continued; the things which belonged to their peace were hid from their eyes till their city was destroyed, and not one stone left upon another, Luke xix. 49, 43, 44. till that time, and even to this day, the veil of blindness, ignorance, and impenitence, is on their hearts, and will remain until they are converted to the Lord, in the latter day ; see Rom. xi. 25, 26. 2 Cor. iii. 14, 15, 16. Ver. 12. And the Lord have removed men far away,

&c.] Not to Babylon, but to the ends of the earth, into the most distant countries, by means of the Romans; for they were but instruments of carrying the Jews captive out of their own land, and dispersing them among the several nations of the world ; it was the Lord's doing, and a judgment which he inflicted upon them for their sins : and there be a great forsaking in the midst of the land; not that there should be many left in the land, and multiply and increase in it; which is the sense of the Septuagint, Vulgate Latin, and Arabic versions; but that the land should be greatly forsaken of men; there should be many places in the midst of the land destitute of them; and this should continue a long time, as Kimchi observes, which therefore can't be understood of the Babylonish captivity,

but of their present one. Ver. 13. But yet in it shall be a tenth, &c.] Which some understand of ten kings that should reign over Judah from this time, the death of Uzziah, unto the captivity, as Jarchi and Aben Ezra observe; and which are, as Kimchi reckons them, as follows, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah; but the prophecy, as we have seen, respects not the captivity of the Jews in Babylon, but their present one; wherefore the words are to be understood of a few persons, a remnant, according to the election of grace, that should be called, and saved amidst all the blindness, darkness, and destruc-tion that should come upon that people; and may be illustrated by the words of the apostle in Rom. xi. 5. and these chosen, called, and saved ones, are the tenth, that is, the Lord's tenth, as the words may be ren-

dered '. To this sense the Targum agrees, " and there " shall be left in it righteous persons, one out of ten; though indeed the Christians were not left in Jerusalem when it was destroyed, but were called out of it just before, and were preserved from that ruin. And it shall return, and shall be eaten; or be for burning. I should choose to render it, it shall return, and be burnt'; that is, it shall be burnt again; it was burnt a first time by Nebuchadnezzar king of Babylon, and his army, Jer. lii. 13. and a second time by Titus Vespasian, to which this prophecy refers : as a teil-tree, and as an oak. whose substance is in them, when they cast their leaves; the word Beshallecheth, which we render, when they cast their leaves, is by some, as Jarchi, Aben Ezra, and Kimchi observe, thought to be the name of a gate in Jerusalem, called Shallecheth, from which a causeway went towards the king's palace, from whence it had its name, 1 Chron. xxvi. 16. and along which causeway, as is supposed, were planted teil-trees and oaks, which are here referred to. But the Targum, Jarchi, and Kimchi, interpret the word as we do. of casting their leaves : and the sense seems to be this : that as the teil-tree and oak, when they cast their leaves in autumn, and look as if they were dry, withered, and dead, yet have a substance in them, and in spring appear alive and green, and flourishing again; so the Jews, notwithstanding their miserable destruction by the Romans, when they were stripped of all their riches and glory, yet were not utterly consumed as a people, but remained an entire distinct people, and do so to this day, among the nations of the world; though, like a dry withered trunk of a tree, without verdure or beauty; the reason of this follows: so, or because, the holy seed shall be the substance thereof; that is, they shall subsist, or continue a distinct people, though in this miserable condition; because there is a *holy secd*, or a certain number, whom God has chosen to be holy, that is to arise from them, and will be called and converted in the latter day; hence they have a substance. a subsistence, and shall remain till that comes, and that chosen remnant is called and saved, Rom. xi. 25, 26. The Targum is, " as the elm and oak, when " their leaves fall, and are like to dry trees, and yet " are moist to raise up seed from them; so the cap-" tivities of Israel shall be gathered, and shall return " to their land; for the seed which is holy is their " plantation." Some, interpreting the passage of the Babylonish captivity, by the holy seed understand the Messiah. See Luke i. 35 '.

#### СНАР. VII.

of the kingdom of Judah from its enemies; a confirmation of it by a sign; and a prediction of various calamities that should come upon it, antecedent to the accomplishment of that sign. The enemies of Judea

THIS chapter contains a prophecy of the preservation || are named, and the besieging of Jerusalem by them, and the date of it, which was without effect, are mentioned, ver. 1. the fear and dread which seized the house of David upon the news of this confederacy, ver. 2. the orders given by the Lord to the Prophet

י ששיריה לשטירית vecima ejus, i. e. Dei. א ושבה והיתה לבער א convertatur sitque in incendium, Syr. ; ad conflagrandum, Montanus ; ad urendum, De Dieu. <sup>1</sup> Ericus Phaletranus de ablat. Sceptr. Jud. in Græv. Svntag. p. 437.

Isaiah, to take with him his son, and meet Ahaz, at a certain place pointed at, ver. 3. whose errand was to comfort him, and exhort him to be quiet and easy: since the conspiracy formed against him should be fruitless, and the kingdom of Israel should be broken to pieces, ver. 4, 5, 6, 7, 8, 9. after which the king is put upon asking a sign of the Lord, for the confirmation of it; which he refusing to do, under a pretence of tempting the Lord, is reproved ; and a sign nevertheless is given; which is that of the birth of the Messiah of a virgin, who would be truly God, as his name Im-manuel shews, and truly man, as his birth, his food, and gradual knowledge of good and evil, prove, ver. 10, 11, 12, 13, 14, 15. yea, 'tis suggested that the deliverance of Judea from the two kings of Syria and Israel should be very speedy; even before the young child Isaiah had with him was capable of knowing to refuse evil, and chose good, ver. 16. but as a chastisement of the house of David for their incredulity in this matter, and slight of the divine goodness, various things are threatened to befall them, before the birth of the Messiah; even such as had not been since the revolt of the ten tribes; as that their enemies, the Assyrians and others, should come upon them in great numbers, and fill all places, so that they would be in the utmost distress, and not be able to escape, ver. 17, 18, 19. that there would be a great consumption of men of all sorts, high and low, signified by shaving off the hair of the head, beard, and feet; so that the few that remained would enjoy plenty, ver. 20, 21, 22. and for want of men to till the land, it would be covered with thorns and briers; and because of wild beasts, the few men in it would be obliged to defend themselves with bows and arrows, ver. 23, 24. and yet, after this, the land should become fruitful again, before the Messiah's coming, ver. 25, as some interpret it.

Ver. 1. And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah king of Judah, &c.] Here begins a new prophecy under the reign of another king; who, though a wicked king, had religious ancestors; and who are mentioned, not, as the Jewish writers " generally say, because it was owing to their worthiness that the enemies of Ahaz could not prevail against him; but because it was under these kings the prophet had prophesied : what is contained in the first five chapters were delivered in the times of Uzziah; and the vision in the sixth was in the times of Jotham, in the beginning of his reign; and what is said here, and in some following chapters, was in the time of Ahaz; so that this is mentioned to fix and carry on the date of the prophecy: that Rezin the king of Syria, and Pekah, the son of Remaliah king of Israel, went up towards Jerusalem to war against it; at the latter end of Jotham's reign, and the beginning of Ahaz's; these two separately came up against Judah, and greatly distressed and afflicted the kingdom, slew many, and carried others captive, 2 Kings xv. 37. 2 Chron. xxviii. 5, 6, 7. but afterwards, in the third " or fourth \* year of Ahaz, as it is said, they joined together to besiege Jerusalem, which this refers to, 2 Kings xvi. 5 : but could

not prevail against it; or he could not; that is, according to Aben Ezra, the king of Israel, Pekah, the son of Remaliah; but, according to Kimchi, it was Rezin king. of Syria, who, he says, was the principal in the war, and brought Pekah along with him; but it may very well be understood of them both, since in 2 Kings xvi. 5, the plural number is used; and they could not; and so the Septuagint, Vulgate Latin, and Oriental versions here. Ver. 2. And it was told the house of David, &c.]

Ahaz, and his family, the princes of the blood, his court and counsellors; who had intelligence of the designs and preparations of the Syrians and Israelites against them: saying, Syria is confederate with Ephraim; the ten tribes; or the kingdom and king of Israel. Some render it, Syria led ; that is, its army unto Ephraim'; marched it into the land of Israel, and there joined the king of Israel's army; others, as the Vulgate Latin version, Syria rests upon Ephraim 2; depends upon, trusts in, takes heart and encouragement from Ephraim, or the ten tribes, being his ally. The Septuagint version is, Syria hath agreed with Ephraim; entered into a confederacy and alliance with each other; which is the sense of our version; and is con-firmed by the Targum, which is, "the king of Syria " is joined with the king of Israel :" and his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind; the metaphor denotes the strength and force of the confederate armies, comparable to a strong, blustering, boisterous wind; see Isa. xxxii. 2. Jer. iv. 11, 12. and the weakness of the king and people of Judah, who were like to trees shaken by the wind; and also the fear they were possessed with, partly through consciousness of guilt, and partly through distrust of divine power and Providence; and also on account of what they had suffered already from these powerful enemies, when they attacked them singly; and therefore might much more dread them, as they were combined together against them ; see 2 Chron. xxviii. 5, 6-8.

Ver. 3. Then said the Lord unto Isaiah, &c.] The prophet, the inspired penman of these prophecies, that go by his name; what follows, the Lord said unto him in vision, or by an articulate voice, or by an impulse on his mind: go forth now to meet Ahaz; the prophet was in the city of Jerusalem, and Ahaz was without, as appears by the place after mentioned, where he was to meet him; perhaps Ahaz was at his country-house, which, upon the news brought him of the designs of his enemies, he leaves, and betakes himself to Jerusalem, his metropolis, and fortified city, where he might be more safe; or he had been out to reconnoitre the passes about Jerusalem, and give orders and directions for the strengthening and keeping of them : thou, and Shear-jashub thy son; whose name signifies the remnant shall return, and who was taken with the prophet, to suggest either that the remnant that were left of the former devastations by those two kings ought to return to the Lord by repentance; or that though the people of Judah snould hereafter be carried captive by the Assyrians, yet a remnant should return again. The

<sup>\*</sup> Jarchi & Kimchi in loc. & Yalkut Simeoni, ex Bereshit Rabba, sect. 63. fol. 54. 4.

<sup>&</sup>quot; Yalkut Simeoni in loc.

<sup>\*</sup> Seder Olam Rabba, c. 28. p. 85. Jarchi in ver. 14.

<sup>.</sup> דחו duxit exercitum, Tigurine version. Syria quievit super Ephraim, Forerius, Cocceius; Syria acquiescit in Ephraimo, Piscator.

Targum interprets this not of Isaiah's uatural son, but of his disciples; paraphrasing it thus, " thou, and the " rest of thy disciples, who have not sinned, and are " turned from sin:" at she end of the conduit of the upper pool; for there was an upper pool and a lower one; see ch. xxii. 9. this was without the city, and is the same place where Rab-shakeh afterwards stood, and delivered his blasphemous and terrifying speech, 2 Kings xviii. 17: in the highway of the fuller's field; where they washed and dried their garments, and whitened them; the pool, conduit, and field, being fit for their purpose.

Ver. 4. And say unto him, take heed, and be quiet, &c.] Or keep thyself, not within the city, and from fighting with his enemies, but from unbelief, fear, and dread; or, as the Septuagint version, keep thyself, that thou mayest be quiet \*; be easy, still, and silent, and see the salvation of God: the Jewish writers interpret the first word of resting and settling, as wine upon the lees: see Jer. xlviii. 11: fear not; this explains the former: neither be faint-hearted; or let thy heart be soft b, and melt like wax, through dread and diffidence: for the two tails of these smoking firebrands; meaning' the two kings of Syria and Israel: and so the Targum, " for these two kings, who are as smoking firebrands;" a metaphor used to express the weakness of these princes, their vain wrath and impotent fury, and the short continuance of it; they being like to firebrands wholly burnt and consumed to the end; a small part remaining, which could not be laid hold upon to light fires or burn with, and that only smoking, and the smoke just ready to vanish. For the fierce anger of Rezin with Syria, and of the son of Remaliah: this shews who are meant by the two firebrands, Rezin king of Syria, and Pekah king of Israel; and what by the smoke of them, their fierce anger; which, though it seemed to threaten with utter destruction, in the opinion of Ahaz and his court, was only like the smoke of a firebrand burnt to the end, weak and vanishing.

Ver. 5. Because Syria, Ephraim, and the son of Remaliah, &c.] Not that there were three parties in the counsel and confederacy against Judah, only two, the kingdoms of Syria and Ephraim, or Israel; the king of the former is not mentioned at all, and the latter only as if he was the son of a private person, which is purposely done by way of contempt: have taken evil counsel against thee: which is expressed in the next verse; saying; as follows.

Ver. 6. Let us go up against Judah, and vex it, &c.] By besieging or distressing it; or stir it up to war, as Jarchi interprets it: and let us make a breach therein for us; in the walls of the city of Jerusalem, and enter in at it; the Targum is, "let us join, and put it to "us;" and so Jarchi, let us level it with us, as this valley, which is even: the sense may be, let us make a breach and division among them, and then part the kingdom between us<sup>c</sup>; or if we can't agree on that, let us set up a king of our own, as follows: and set a king in the midst of it, even the son of Tabeal; which Jarchi, by a situation of the alphabet the Jews call

albam, makes it to be the same with Remala, that is, Remaliah; and so supposes, that the intention was to set Pekah, son of Remaliah, king of Israel, over Judah ; but it is not reasonable to think that the king of Syria should join in such a design; and besides, the method of interpretation, Aben Ezra says, is mere vanity; and whose sense of the words is much preferable. taking Tabeal to be the name of some great prince, either of Israel or of Syria; and so Kimchi thinks that he was a man of the children of Ephraim, whom they thought to make king in Jerusalem. The Targum understands not any particular person, but any one that should be thought proper; and paraphrases it thus, " let us appoint a king in the midst of it, who " is right for us," or pleases us; the name seems to be Syriac, see Ezra iv. 7. 1 Kings xv. 18. Dr. Lightfoot thinks it is the same with Tabrimmon, the name of some famous family in Syria. One signifies good God ; and the other good Rimmon, which was the name

of the idol of the Syrians, 2 Kings v. 18. Ver. 7. Thus saith the Lord, it shall not stand, &c.] That is, the counsel they had taken against Judah to vex it, make a breach in it, and set a king of their own liking over it; so the Septuagint and Arabic versions render the words, that counsel shall not stand; the counsel of God shall stand, but not the counsel of men, when it is against him, Prov. xix. 21. Isa. xlvi. 10: neither shall it come to pass; or shall not be; so far from standing, succeeding, and going forward, till it is brought to a final accomplishment, it should not take footing, or have a being.

Ver. 8, or the head of Syria is Damascus, &c.] Damascus was the metropolis of Syria, the chief city in it, where the king had his palace, and kept his court; of which see the notes on Gen. xv. 2. and Acts ix. 2: and the head of Damascus is Rezin; he was king of it, as of all Syria; the meaning is, that Syria, of which Damascus was the principal city, was the only country that Rezin should govern, his dominion should not be enlarged; and Ahaz, king of Judah, might assure himself that Rezin should never possess his kingdom. or be able to depose him, and set up another; and as for Ephraim or Israel, the ten tribes, they should be so far from succeeding in such a design against him, that it should befall them as follows : and within threescore and five years shall Ephraim be broken, that it be not a people; which is by some reckoned, not from the time of this prophecy, that being in the third or fourth year of Ahaz, who reigned in all but sixteen years; and in the ninth of Hosea king of Israel, and in the sixth of Hezekiah king of Judah, Samaria was taken, and Israel carried captive into Assyria, 2 Kings xvii. 6. and xviii. 1. which was but about eighteen or nineteen years from this time : some think indeed the time was shortened, because of their sins; but this does not appear, nor is it probable : and others think that it designs any time within that term; but the true meaning undoubtedly is, as the Targum renders it, " at the end of sixty and five years, the kingdom " of the house of Israel shall cease." This is com-

<sup>c</sup> So Noldius, Elr. Concord. Part. p. 62. renders it, let us divide a among us.

<sup>•</sup> נאשמר (אשמר (שטא שטא שטא שטא אין אשמר (אשמר) אין אשמר (Vatabius, bit is a concluster of the mollescas, Junius & Tremellius, Piscator.

monly reckoned by the Jewish writers d from the prophecy ( of Amos, who prophesied two years before the earthquake in Uzziah's time, concerning the captivity both of Syria and Israel, Amos i. 1. 5. and vii. 11, 17. which account may be carried either through the kings of Judah or of Israel; Jarchi goes the former way, reckoning thus, " the prophecy of Amos was two years " before Uzziah was smitten with the leprosy, accord-" ing to Amos i. 1. Uzziah was a leper 25 years, lo, " 27. Jotham reigned 16 years, Ahaz 16, and Heze-" kiab 6; as it is said, in the sixth year of Hezekiah " (that is, the ninth year of Hoshea king of Israel) " Samaria was taken, 2 Kings xviii. 10. lo, 65 years." So Abarbinel; but Kimchi goes the latter way, which comes to the same, reckoning thus, " the prophecy " of Amos, according to computation, was in the 17th year of Jeroboam, son of Joash, king of Israel, how " is it? Jeroboam reigned 41 years, Menahem 10, so " there are 51; Pekahiah the son of Menahem 2, so " 53; and Pekah 20, so 73; and Hoshea the son of " Elah 9, and then Israel were carried captive, so " there are 82: take out of them 17 (the years of Je-" roboam before the prophecy), and there remain 65, " the number intended; for we don't reckon the six "months of Zechariah, and the month of Shallum." Cocceius reckons from the death of Jeroboam, who died in the 41st year of his reign, and in the 15th of Uzziah, so that there remained 37 years of Uzziah; in the 20th of Jotham, that is, in the 4th after his death, Hoshea son of Elah was made king, this was the 12th of Ahaz, 2 Kings xv. 30. and xvii. 1. and in the 9th of Hoshea, Samaria was taken, and Israel carried cap-But Junius and Tremellius are of a different tive. mind from either of these, and think the prophecy wholly respects time to come; they observe, that Isaiah in these words first shews, that the kingdom " of Syria should be immediately cut off, and the " king should die, which at furthest must needs hap-" pen four years after; so (say they) we may suppose that these things were said by the prophet in the \*\* " first year of Ahaz; thence, from the destruction of " the Syrians, to the full carrying captive of the Israel-" ites, or from the time of this prophecy, 65 years .. must have run out; for although the kingdom of " Israel was abolished in the 6th year of Hezekiah, yet Israel did not immediately cease to be a people " " when only some part of it was carried away; but " they entirely ceased to be a people when new colonies were introduced by Esar-haddon, the son of 46 Sennacherib, and all the Israelites were forced into 46 bondage, which the Samaritans explain, Ezra iv. 2. .. wherefore so we fix the series of the times, from \*\* the 4th year of Ahaz, in which the kingdom of Syria 46 fell, unto the end, are 11 years, Hezekiah reigned 46 29 years, so the last translation of the Israelites was \*\* in the 25th year of Manasseh's reign; but if you \*\* begin from the time of the prophecy, the thing will " fall upon the 21st or 22d of Manasseh's reign; at " which time perhaps, as some say, Manasseh was " carried captive into Babylon." And of this mind

was the learned Dr. Prideaux ', who observes, that in the 22d year of Manasseh, Esar-haddon prepared a great army, and marched into the parts of Syria and Palestine, and again added them to the Assyrian empire; and adds, " and then was accomplished the " prophecy which was spoken by Isaiah in the first " year of Ahaz against Samaria, that within threescore and five years Ephraim should be absolutely " broken, so as from thenceforth to be no more a people; for this year being exactly sixty-five years from the first of Ahaz, Esar-haddon, after he had settled all affairs in Syria, marched into the land " of Israel, and there taking captive all those who " were the remains of the former captivity (ex-" cepting only some few, who escaped his hands, and continued still in the land), carried them away into " Babylon and Assyria; and then, to prevent the land becoming desolate, he brought others from Babylon, and from Cutha, and from Havah, and Hamath, and " Sephervaim, to dwell in the cities of Samaria in their " stead : and so the ten tribes of Israel, which had separated from the house of David, were brought to " a full and utter destruction, and never after reco-" vered themselves again." And this seems to be the true accomplishment of this prophecy; though the sense of the Jewish writers is followed by many, and preferred by Noldius; so that there is no need with Grotius and Vitringa to suppose a corruption of the text. Gussetius fancies that www signifies twice six, that is, twelve; as עשרים twice ten, or twenty; and so five, added to twelve, makes seventeen; and from the fourth of Ahaz, to the taking of Samaria, was about seventeen years.

Ver. 9. And the head of Ephraim is Samaria, &c.] Samaria was the metropolis or chief city of Ephraim, or the ten tribes of Israel: and the head of Samaria is Samaria, as of all Israel. The sense is, that, until the sixty-five years were ended, there should be no enlargement of the kingdom of Israel; Judah should not be added to it; Samaria should continue, and not Jerusalem be the metropolis of it; and Pekah, during his life, should be king of Israel, but not of Judah. If ye will not believe; the Targum adds, " the words of " the prophet;" surely ye shall not be established, or remain<sup>2</sup>; that is, in their own land, but should be carried captive, as they were after a time; or it is, because ye are not true and firm ; in the faith of God, as Kimchi interprets it; or, because ye are not confirmed b; that is, by a sign; wherefore it follows, Ver. 10. Moreover the Lord spake again unto Ahaz,

&c.] By the prophet Isaiah : saying ; as follows : Ver. 11. Ask thee a sign of the Lord thy God, &c.]

For though Ahaz was a wicked man, yet the Lord was his God, as he was the God of the people of Israel in general, as a nation; and knowing his unbelief and diffidence of his word unto him, offers to confirm it by a sign or miracle: ask it either in the depth, or in the height above, in earth, or in heaven : so the Targum, " ask that a miracle may be done for thee upon earth,

<sup>&</sup>lt;sup>4</sup> Seder Olam Rabba, c. 99, p. 85. Aben Ezra in loc. <sup>6</sup> Connection, &c. par. J. B. J. p. 30. Bishop Usher, Annal. Vet. Test. A. M. 3327.

f Comment, Ebr. p. 892. אסט היאמנו non permanebitis, V. L. Cocceius. Quod non confirmamini, Junius & Tremellius.

" or that a sign may be shewn thee in heaven;" either that the earth might gape and open its mouth, as in the days of Moses; or that the sun might stand still, as in the times of Joshua; or that a dead man might be raised out of the depth of the earth; or that there might be some strange appearances in the heavens.

Ver. 12. But Ahas said, I will not ask, &c.] That is, a sign or miracle to be wrought; being unwilling to take the advice to be still and quiet, and make no preparation for war, or seek out for help from the Assyrians, and to rely upon the promise and power of God, and therefore chose not to have it confirmed by a sign; adding as an excuse, neither will I tempt the Lord, by asking a sign; suggesting that this was contrary to the command of God, Deut. vi. 16. so pretending religion and reverence of God; whereas, to ask a sign of God, when it was offered, could not be reckoned a tempting him; but, on the contrary, to refuse one; when offered, argued great stubbornness and ingratitude, as Calvin well observes.

Ver. 13. And he said, &c.] That is, the Prophet Isaiah; which shews that it was by him the Lord spoke the foregoing words: hear ye now, O house of David ; for not only Ahaz, but his family, courtiers, and counsellors, were all of the same mind with him, not to ask a sign of God, nor to depend upon his promise of safety, but to seek out for help, and provide against the worst themselves. Some think that Ahaz's name is not mentioned, and that this phrase is used by way of contempt, and as expressive of indignation and resentment: is it a small thing for you to weary man; meaning such as himself, the prophets of the Lord; so the Targum, " is it a small thing that ye are trouble-" some to the prophets;" disturb, grieve, and vex them, by obstinacy and unbelief : but will ye weary my God also? the Targm is, " for ye are troublesome to " the words of my God;" or injurious to them, by not believing them; or to God himself, by rejecting such an offer of a sign as was made to them.

Ver. 14. Therefore the Lord himself shall give you a sign, &c.] Whether they would ask one or no; a sign both in heaven and earth, namely, the promised Messiah; who being the Lord from heaven, would take flesh of a virgin on earth; and who as man, being buried in the heart of the earth, would be raised from thence, and ascend up into heaven; and whose birth, though it was to be many years after, was a sign of present deliverance to Judah from the confederacy of the two kings of Syria and Israel; and of future safety, since it was not possible that this kingdom should cease to be one until the Messiah was come, who was to spring from Judah, and be of the house of David; wherefore by how much the longer off was his birth, by so much the longer was their safety. Behold, a virgin shall conceive, and bear a son; this is not to be understood of Hezekiah, the son of Ahaz, by his wife, as some Jewish writers interpret it; which interpretation Jarchi refutes, by observing that Hezekiah was nine years old when his father began to reign, and this being, as he says, the fourth year of his reign, he must be at this time thirteen years of age; in like manner, Aben Ezra and Kimchi object to it; and besides, his mother could not be called a virgin ; and for the same reason it cannot be understood of any other son of his

either by his wife, as Kimchi thinks, or by some young woman; moreover, no other son of his was ever lord of Judea, as this Immanuel is represented to be, in. ch. viii. 8. nor can it be interpreted of Isaiah's wife and son, as Aben Ezra and Jarchi think; since the prophet could never call her a virgin, who had bore him children, one of which was now with him; nor indeed a young woman, but rather the prophetess, as in ch. viii. 3. nor was any son of his king of Judah, as this appears to be, in the place before cited : but the Messiah is here meant, who was to be born of a pure virgin; as the word here used signifies in all places where it is mentioned, as Gen. xxiv. 43. Exod. ii. 8. Psal. lxviii. 21. Cant. i. 3. and vi. 8. and even in Prov. xxx. 19. which is the instance the Jews give of the word being used of a woman corrupted; since it does not appear that the maid and the adulterous woman are one and the same person; and if they were, she might, though vitiated, be called a maid or virgin, from her own profession of herself, or as she appeared to others who knew her not, or as she was antecedent to her defilement; which is no unusual thing in Scripture, see Deut. xxii. 28. to which may be added, that not only the Evangelist Matthew renders the word by maghing, a virgin; but the Septuagint interpreters, who were Jews, so rendered the word hundreds of years before him; and best agrees with the Hebrew word, which comes from the root y, which signifies to hide or cover; virgins being covered and unknown to men; and in the eastern country were usually kept recluse, and were shut up from the public company and conversation of men: and now this was the sign that was to be given, and a miraculous one it was, that the Messiah should be born of a pure and incorrupt virgin; and therefore a behold is prefixed to it, as a note of admiration; and what else could be this sign or wonder? not surely that a young married woman, either Ahaz's or Isaiah's wife, should be with-child, which is nothing surprising, and of which there are repeated instances every day; nor was it that the young woman was unfit for conception at the time of the prophecy, which was the fancy of some, as Jarchi reports, since no such intimation is given either in the text or context; nor did it lie in this, that it was a male child, and not a female, which was predicted, as R. Saadiah Gaon, in Aben Ezra, would have it; for the sign or wonder does not lie in the truth of the prophet's prediction, but in the greatness of the thing predicted; besides, the verification of this would not have given the prophet much credit, nor Ahaz and the house of David much comfort, since this might have been ascribed rather to a happy conjecture than to a spirit of prophecy; much less can the wonder be, that this child should eat butter and honey, as soon as it was born, as Aben Ezra and Kimchi suggest; since nothing is more natural to, and common with young children, than to take down any kind of liquids which are sweet and pleasant. And shall call his name Immanuel; which is, by interpretation, God with us, Matt. i. 23. whence it appears that the Messiah is truly God, as well as truly man : the name is expressive of the union of the two natures, human and divine, in him; of his office as Mediator, who, being both God and man, is a middle person between both; of his converse with men on earth, and of his

spiritual presence with his people. See John i. 14. 1 Tim, iii. 16.

Ver. 15. Butter and honey shall he eat, &c.] As the Messiah Jesus no doubt did; since he was born in a land flowing with milk and honey, and in a time of plenty, being a time of general peace; so that this phrase points at the place where, and the time when. the Messiah should be born, as well as expresses the truth of his human nature, and the manner of his bringing up, which was in common with that of other children. rignifies the cream of milk, as well as butter, as Jarchi, in Gen. xviii. 8, observes; and milk and honey were common food for infants: that he may know to refuse the evil, and choose the good; meaning not knowledge of good and bad food, so as to choose the one, and refuse the other; but knowledge of moral good and evil; and this does not design the end of his eating butter and honey, as if that was in order to gain such knowledge, which have no such use and tendency; but the time until which he should live on such food; namely, until he was grown up, or come to years of discretion, when he could distinguish between good and evil; so that as the former phrase shews that he assumed a true body like ours, which was nourished with proper food; this that he assumed a reason-able soul, which, by degrees, grew and increased in wisdom and knowledge; see Luke ii. 52. לדעתו should be rendered, until he knows; as the construction in Lev. xxiv. 12. which the Chaldee paraphrase of Onkelos renders, until it was declared to them; and so the Targum here, "butter and honey shall he eat, whilst or "before the child knows not, or until he knows to " refuse the evil, and choose the good."

Ver. 16. For before the child shall know to refuse the evil, and choose the good, &c.] This may be understood of Isaiah's child, Shear-jashub, he had along with him, he was bid to take with him; and who therefore must be supposed to bear some part, or answer some end or other, in this prophecy; which it is very probable may be this, viz. to assure Ahaz and the house of David that the land which was abhorred by them should be forsaken of both its kings, before the child that was with him was grown to years of discretion; though it may be understood of any child, and so of the Messiah; and the sense be, that before any child, or new-born babe, such an one as is promised, ver. 14, arrives to years of discretion, even in the space of a few years, this remarkable deliverance should be wrought, and the Jews freed from all fears of being destroyed by these princes: the land that thou abhorrest shall be forsaken of both her kings ; meaning not the land of Juden, now distressed by them, which they should leave; for that could not be said to be abhorred by Ahaz, or the house of David; but the land of Israel and Syria, called one land, because of the confederacy between the kings of them, Rezin and Remaliah's son, which Ahaz and his nobles abhorred, because of their joining together against them; and so it was, that in a very little time both these kings were cut off ; Pekah the son of Remaliah was slain by Hoshea the son of Elah, who reigned in his stead, 2 Kings xv. 30. and Rezin was slain by the king of Assyria, 2 Kings xvi. 9.

Ver. 17. The Lord shall bring upon thee, &c.] These words are directed to Ahaz; and shew, that though he and his kingdom would be safe from the two kings that conspired against him, yet evils should come upon him from another quarter, even from the Assyrians he sent to for help, and in whom he trusted; in which the Lord himself would have a hand, and permit them in his providence, in order to chastise him for his unbelief, stubbornness, and ingratitude in refusing the sign offered him, and for his other sins; and the calamities threatened began in his time; and therefore it is said, *upon thee*; for Tilgath-pilneser, king of Assyria, to whom he sent for help, instead of helping and strengthening him, distressed him, 2 Chron. xxviii 20, 21 : and upon thy people, and upon thy father's house , so in the reign of his son Hezekiah, Sennacherib, king of Assyria, invaded the land of Judah, took all its fenced cities, excepting Jerusalem, and came up even to that, 2 Kings xviii. 13-17. and in the times of Zedekiah, Nebuchadnezzar, king of Babylon, came up against Jerusalem, and destroyed it, and carried the people of Judah captive, 2 Kings xxv. 1-21. and these are the evil days, the days of affliction and adversity, here threatened: days that have not come, from the day that Ephraim departed from Judah ; meaning the revolt of the ten tribes from the house of David, in the times of Rehoboam, 1 Kings xii. 16-20. which was a day of great adversity, a great affliction to the house of Judah; and there had been several evil days since, and that very lately; as when the king of Syria came into the land, and carried away great multitudes captives to Damascus; and when Pekah, king of Israel, slew in Judah, on one day, a hundred and twenty thousand valiant men, and carried captive two hundred thousand women, sons and daughters, with a great spoil, 2 Chron. xxviii. 5, 6, 7, 8. and yet these were not to be compared with the calamitous times yet to come : even the king of Assyria; or with the king of Assyria, as the Vulgate Latin version renders it; rather the meaning is, that those days of trouble should come by the king of Assyria i, as they did. The Septuagint version renders it, from the day that Ephraim took away from Judah the king of the Assyrians; and the Syriac and Arabic versions, just the reverse, from the day that the king of the Assyrians, or Assyria, carried away Ephraim from Judea ; neither of them right.

Ver. 18. And it shall come to pass in that day, &c.] The time when those evil days before spoken of should take place: that the Lord shall hiss for the fly that is in the uttermost part of the riners of Egypt; or files, as the Septuagint, Syriac, and Arabic versions render it; the Egyptians, so called because their country abounded with files; and because of the multitude of their armies, and the swiftness of their march; this seems to have had its accomplishment when Pharaoh-nechoh king of Egypt slew Josiah, put his son Jehoahaz, that reigned after him, in bands, placed Eliakim his brother in his stead, and made the land of Judah tributary to him, 2 Kings xxiii. 29—35. though some think either the Edomites or Philistines, that bordered on Egypt, are meant; who in Ahaz's time invaded Judah, and brought it low, 2 Chron. xxviii. 17, 18, 19. or else the

י אשות per regem Assyriæ, Junius & Tremellius, Piscator; and which is preferred by Noldius, Ebr. Concord. Part. p. 120. No. 616. Vol. I.-PROPHETS.

Ethiopians, that inhabited on the furthermost borders of Egypt, and the rivers of it; who either came up separately against Judah, or served under Nebuchadnezzar; see Isa. xviii. 1. and xx. 1-5. and xxxvii. 9. 9 Kings xxiv. 2: and for the bee that is in the land of Assyria; the Assyrian army, so called because the country abounded with bees; and because of the number of their armies, their military order and discipline, and their hurtful and mischievous nature. The Targum paraphrases the whole thus, "and it shall be at that time that the Lord shall call to a people, bands " of armies, of mighty men, who are numerous as flies, " and shall bring them from the ends of the land of " Egypt; and to mighty armies, who are powerful as " bees, and shall bring them from the uttermost parts " of the land of Assyria:" hissing or whistling for them denotes the ease with which this should be done, and with what swiftness and readiness those numerous and powerful armies should come; and the allusion is to the calling of bees out of their hives into the fields, and from thence into their hives again, by tinkling of brass, or by some musical sound, in one way or another.

Ver. 19. And they shall come, &c.] The Egyptian and Assyrian armies, when the Lord calls for them in his providence, and his time is come to make use of them as a scourge to his people: and shall rest all of them in the desolate valleys; made so by war; this is said in allusion to flies and bees resting on trees and flowers ; and signifies that these armies, after long and tedious marches, should all of them, without being diminished by the way, enter the land of Judea, fill all places, and take up their abode there for a while : and in the holes of the rocks. Kimchi thinks that the former phrase designs cities in valleys, and this fortified cities which are upon rocks : and upon all thorns, and upon all bushes; in allusion to flies and bees. Kimchi interprets this of unwalled towns and villages. The Targum of the whole verse is, " and they shall all of " them come and dwell in the streets of the cities, and " in the clifts of the rocks, and in all deserts full of " sedges, and in all houses of praise." The sense is, that they should be in all cities, towns, and villages, whether fortified or not, and in all houses of high and low, rich and poor, in cottages and in palaces; there would be no place free from them, nor no escaping out of their hands.

Ver. 20. In the same day shall the Lord share with a razor that is hired, &c.] Meaning the Assyrian monarch, whom he would use as an instrument in his hand to spoil and cut off the people of the Jews; who is compared to a razor for sharpness; and for the thorough work, and utter ruin and destruction, he should be the means of; and called a hired one, either in reference to the present Ahaz sent to the king of Assyria, by which he prevailed upon him to come and help him against the kings of Syria and Israel, 2 Kings xvi. 7, 8, 9. or to a reward given by the Lord to Nebuchadnezzar for the service in which he employed him, see Ezek. xxix. 18, 19, 20: namely, by them beyond the river; not Nile, but Euphrates; even the Assyrians

Chaldeans, and Babylonians, who lived on the other side that river; which, with what follows, explains the simile of the razor : by the king of Asyria ; who ruled over those beyond the river : the head, and the hair of the feet; and it shall also consume the beard; signifying that as a razor cuts off the hair entirely where it is applied, and leaves nothing behind, whether of the head, beard, or feet, or privy parts, which are meant by the latter; so the king of Assyria should carry all clean off captive out of the land of Judea ; king, princes, nobles, and common people; those of the highest, and of the middling, and of the lowest class. The Targum is, " in that time the Lord shall slay them as one is slain by a sharp sword, by clubs, and by saws, by " those beyond the river, and by the king of Assyria; " the king, and his army, and even his rulers, together " shall he destroy." So Jarchi explains it. Several of the Jewish writers, as Aben Ezra, Abarbinel, and Kimchi<sup>\*</sup>, explain this of the Angel of the Lord de-stroying Sennacherib's army, when before Jerusalem, in Hezekiah's time; so the latter interprets it: the head ; the heads of his armies : the hair of the feet ; the multitude of the people: the beard; the king, who died, not in the camp, but was killed by his sons in his own land; but this is not a prophecy of the destruction of the Assyrian army, but of the Jewish people by it; and the whole denotes the mean and low condition, the state of slavery and bondage, the Jews should be brought into; of which the shaving of the hair is the symbol; it was usual to shave the head and hair of such as were taken captive, as a sign of reproach and servitude; see 2 Sam. x. 4 '.

Ver. 21. And it shall come to pass in that day, &c.] Not in the days of Hezekiah, after the destruction of Sennacherib's army, when there followed great fruitfulness and plenty, Isa. xxxvii. 30, 31. as Kimchi and Jarchi interpret it; but in the days of Nebuchadnezzar, after the destruction of Jerusalem, when some poor men were left in the land to till it, Jer. xxxii. 10. for of these, and not of rich men, are the following words to be understood : that a man shall nourish a young cow, and two sheep : this seems to denote both the scarcity of men and cattle, through the ravages of the army of the Chaldeans; that there should not be large herds and flocks, only a single cow, and two or three sheep; and yet men should be so few, and families so thin, that these would be sufficient to support them comfortably.

Ver. 92. And it shall come to pass, for the abundance of milk that they shall give, &c.] The cow and the two sheep, having large pastures, and few cattle to feed upon them, those few would give such abundance of nilk, that the owner of them would make by ter of it, and live upon it, having no occasion to eat milk; and there being few or none to sell it to: he shall eat butter; the milk producing a sufficient quantity of it for himself and his family: for butter and honey shall every one eat that is left in the land; signifying that though they would be few, they would enjoy a plenty of such sort of food as their small flocks and herds would furnish them with, and the bees produce. The Targum and Jarchi interpret this of the rightcous that

<sup>1</sup> Vid. Lydium de re militari, l. 6. c. 6. p. 238, 239. & Noldium, No. 937.

<sup>\*</sup> Vid. T. Bab. Sanhedrin, fol. 95. 2. aud 96. 1.

shall be left in the land; but it is rather to be extended || the fear of briers and thorns; where thorns and briers unto all, righteous and unrighteous.

Ver. 23. And it shall come to pass in that day, that every place shall be, &c.] Barren and unfruitful, for want of men to till the ground: where there were a thousand vines at a thousand silverlings; which were so good, as to be sold or let out for so many silver shekels "; or the fruit of them came to such a price; see Cant. viii. 11: it shall even be for briers and thorns; for want of persons to stock the ground and cultivate it.

Ver. 24. With arrows and with bows shall men come thither, &c.] For fear of wild beasts, serpents, and scorpions, as Jarchi; or in order to hunt them, as others; or because of thieves and robbers, as Aben Ezra: because all the land shall become briers and thorns; among which such creatures, and such sort of men, would hide themselves.

Ver. 25. And on all hills that shall be digged with the mattock, &c.] Which could not be ploughed with a plough, but used to be dug with a mattock or spade, and then sowed with corn: there shall not come thither || lonish captivity.

HIS chapter contains a confirmation of the sudden # destruction of the kingdoms of Syria and Israel, by another sign; a threatening to those that gloried in the kings of those nations, with an invasion of their land by the Assyrian monarch; a sarcastic address to those that joined in confederacy against Judah; some directions and instructions to the people of God; and some prophecies concerning the Messiah, and the miserable estate of the Jews, that should reject him and his Gospel. The sign given is a son of the Prophet Isaiah, whom his wife conceived and bore, and whose name was written with a man's pen, Maher-shalal-hash-baz, of which there were witnesses, whose names are mentioned; and 'tis predicted, that before this child should have knowledge to call his father and mother, Damascus and Samaria, the chief cities of Syria and Israel, would be taken and spoiled by the king of Assyria, ver. 1, 2, 3, 4. who would invade the land of Israel, and even pass through the land of Judah, as a chastisement not only of the Israelites that rejoiced in Rezin and Remaliah's son, the kings of Syria and Israel; but also of those Jews who chose to be under them, or neglected the promise of God, and applied to Assyria for help, ver. 5, 6, 7, 8. and then both the people of Israel and of Syria are addressed, in a sarcastic way, to associate and take counsel together, when they should be broke to pieces, and their counsel come to nought, ver. 9, 10. and the prophet being instructed by the Lord how to behave among the people of the Jews, advises them not to join with them whose cry was a confederacy with Assyria, nor to be afraid of the two kings that were come up against them, but to sanctify the Lord of hosts, and trust in him, and make him the object of their fear and dread, ver. 11, 12, 13. which ||

# used not to grow, and where there was no fear or danger of being overrun with them, as the vineyards in the valleys and champaign country; yet those places should become desolate in another way; or rather, there shall be now no fences made of briers and thorns, which deter cattle from entering into fields and vine-

yards thus fenced : but it shall be for the sending forth of oxen, and for the treading of lesser cattle ; there being no fence of briers and thorns to keep them out, cattle both of the greater and lesser sort should get into the corn, and feed upon it, and make such places desolate, where much pains were taken to cultivate them. The Targum is, "it shall be for a place of lying down of " oxen, and for a place of dwelling of flocks of sheep; not for pastures, but for folds for them; though the Septuagint, Vulgate Latin, Syriac, and Arabic versions, suggest these places should become pastures; and therefore some understand this as a prophecy of a change in the country for the better, and of the great fruitfulness of it after the Jews' return from the Baby

## CHAP. VIII.

is enforced from the consideration of what the Lord. who is no other than the Messiah, would be, both to his own people, and to his enemies; to the one a sanctuary, and to the other a stone of stumbling, a rock of offence, a gin, and a snare, ver. 14, 15. then follows an instruction to the prophet to take care of the Gospel of Christ, and communicate it to his disciples, ver. 16. upon which the prophet determines to keep waiting and looking for his coming, who at present was hidden from the people of God, ver. 17. wherefore the Messiah is introduced, as presenting himself and his children to the prophet's view, which would be for signs and wonders in Israel, gazed at and reproached, ver. 18. and then the folly and vanity of seeking counsel of the Scribes and Pharisees, when Christ should be come in the flesh, is exposed ; whose Gospel should be attended to, and not those dark and blind guides, ver. 19, 20. and the chapter is concluded with the wretched condition of the Jews that called Jesus accursed; they should pass through the land. and find no food; and look into it, and see nothing but darkness and misery, ver. 21, 22.

Ver. 1. Moreover the Lord said unto me, &c.] This is another prophecy, confirming the same thing that was promised in the preceding chapter; namely, safety to the Jews from the two kings of Syria and Israel, which combined against them : take thee a great roll; or volume, a writing-book, a roll of parchment, in which form the ancients used to write, Psal. xl.7. The Targum renders it, a *table*; a writing-table, such an one as Zacharias called for, Luke i. 63. and this was to be a great or large one, because much was to be written in it; or what was to be written was to be written in large letters: and write in it with a man's

The Which was about two shillings and sixpence of our money. G 2

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pen; such as men usually write with; and in such a || style and language as may be easily understood by men, even though unlearned; and so clearly and plainly, that he that runs may read; and so the Tar-gum, "write in it a clear writing;" very plain, and explicit, and legible: concerning Maher-shalal-hashbaz; a son of the prophet Isaiah, so called, ver. 3. whose name was very significant, and was given him on purpose to express the sudden destruction of the enemies of Judah. The Targum renders it, "hasten "to seize the prey, and to take away the spoil." Some translate it, in hastening the prey, the spoiler hastens ; perhaps it may be better rendered, hasten to the spoil, hasten to the prey; as if the words were spoken to the Assyrian monarch, to hasten to the spoil of Damascus and Samaria; and the repetition of the same thing in different words may have respect to the spoils of both, see ver. 4. and for the greater confirmation of the thing. Gussetius has a very peculiar fancy about the sense of this text; he observes that mrendered, rendered a pen, signifies some hollow vessel, in which things were put; and supposes that it here designs a man's chest, or some such thing, in which garments might be laid up and reserved : and נליון is the singular of a word used in ch. iii. 23, for some sort of luxurious garments wore by women; so that, upon the whole, the reading and sense of the words are, that the prophet is bid to take a large garment of the above sort, and write upon it, putting it into the chest, This for Maher-shalal-hash-baz; signifying it was to lie there till this child was born; and intimating hereby, that the women, far from battle, would be spoiled of their soft and precious garments, as well as the men be slain in war, vid. Comment. Ebr. p. 286. though this is more tolerable than the fancy of Huetius ", that the whole is an euphemism, in modest terms, expressing the prophet's coition with his wife.

Ver. 2. And I took unto me faithful witnesses to record, &c.] Not his marriage, nor the birth of his son, nor the name he gave him, but the prophecy written in the roll, concerning the spoiling of Syria and Israel, in a very short time; that so, when it came to pass, it might be a clear and certain point that it had been foretold by him: Uriah the priest; of whom mention is made in 2 Kings xvi. 10. which some object to, because he proved a wicked man, and obeyed the king's command, contrary to the law of God, in building an altar according to the form of one at Damascus; but to this it is replied, that it was before this happened that Isaiah took him to be a witness; and besides, because of the authority of his office, and his familiarity with Ahaz, he must be allowed to be a proper and pertinent person to bear testimony in this case. Some indeed, and so the Jewish commentators, Jarchi, Aben Ezra, Kimchi, and Abarbinel, would have Uriah the prophet meant, who prophesied in the times of Jchoiakim, and was slain by him, Jer. xxvi. 20-23. to which it is objected, that he was no priest, as this was and, besides, was not born at this time; it was a hunCH. VIII. V. 2-4.

dred and forty years after that he lived : and Zech ariah the son of Jeberechiah ; this was Zechariah the pro-phet, as the Targum, and all the Jewish writers, say \*; who lived in the times of Darius, which was two hundred and forty years after this; but most likely this Zechariah is he who was Ahaz's wife's father, 2 Kings xviii. 2. or rather, as Vitringa thinks, Zechariah a Levite, a son of Asaph, 2 Chron. xxix. 13. though there are some learned men<sup>9</sup>, who think the two prophets Uriah and Zechariah are meant, though then unborn; who prophesied of the like or same things as Isajah did; and so were faithful witnesses of his prophecy, as of the calamities that should come on the land, the restitution of it to its former fruitfulness, and the coming of the Messiah; nor is the observation of Abarbinel to be despised, taken from the ancient Jews, that these are the words, not of the prophet, but of God himself; as also that they are to be read in the future tense, and I will take to me, &c.

Ver. 3. And I went unto the prophetess, &c.] His wife, so called; not because she prophesied, but because she was the wife of a prophet; and besides, the birth of her son after mentioned, and his name, had in them the nature of a prophecy. The phrase of going unto her is an euphemism, a modest way of expressing the conjugal debt: and she conceived and bare a son; which Jarchi would have the same with Immanuel in ch. vii. 14. but this is an after-prophecy, and a distinct one from that; and not only the names of the children are different, but the mothers also; the one a virgin, the other the prophet's wife. Then said the Lord to me, call his name Maher-shalal-hash-baz; of the signification of this name see the note on ver. 1. Kimchi thinks that his name did not consist of these four words, only of two of them; and that he was sometimes called Maher-shalal, and sometimes Hash-baz : both signifying the same thing. Some think that all this was done only in a vision, and not in reality, to declare and confirm what follows; though by that it seems rather to be a real fact.

Ver. 4. For before the child shall have knowledge to cry, my father, and my mother, &c.] Which are com-monly the first words children learn to say; and so it signifies that what follows should happen in a year or two; as it did: the riches of Damascus, and the spoil of Samaria, shall be taken away before the king of Assyria ; or, he shall take away the riches 9, &c. ; not the child, unless he is considered as the sign of taking them away; but the soldier, put for the whole Assyrian army, which carried off the riches and spoil of these places, in the presence, and by the order, of the king of Assyria; the first of these, namely, Damascus, the metropolis of Syria, with its riches, wealth, and army, were taken and carried away by Tilgath-pilneser, king of Assyria, within the time here mentioned, 2 Kings xvi. 9. but the latter, Samaria, the metropolis of the kingdom of Israel, was not taken and spoiled until the sixth year of Hezekiah, and ninth of Hoshea. 2 Kings xvii. 6. and xviii. 10. but because the prophecy began

Demonstr. Evangel. prop. 7. parag. 15. p. 352. T. Bab. Maccot, fol. 24. 2.

<sup>\*</sup> Cocceius, Witsius, Miscel. Sacr. tom. 1. 1. 1. c. 20. sect. 8, 9, 10.

את חיל א asportabit opulentiam-scrvus regis Assyriæ, Junius & Tremellius; auferct opes-is qui stet coram facie regis Assyria, Piscator.

to be fulfilled, and was fulfilled in part, within the time mentioned, the whole is attributed to it; though it should be observed, that before this, after Petah the son of Remaliah was slain, and Hoshea reigned in his stead, the king of Assyria came up against him, and Hoshea became his servant, and gave him presents; which may be called the spoil of Samaria, 2 Kings xvii. 3.

Ver. 5. The Lord spake also unto me again, &c.] In the same prophecy, or in another; the Targum is, "the Word of the Lord added to speak with me again;" but rather Jehovah the Father, or the Spirit of the Lord, is meant, since the Person speaking is distinguished from Immanuel, ver. 3: saying; as follows:

Ver. 6. Forasmuch as this people refuseth the waters of Shiloah, that go softly, &c.] The same with Siloam, John ix. 7. and so it is called in the Septuagint version here; and the word here used signifies sent, as it is there interpreted. Jarchi says it is a fountain, whose name was Gihon and Shiloah; see 1 Kings i. 33. Neh. iii. 15. concerning which Jerom yet writes, " Si-" loam is a fountain at the foot of Mount Sion, which " does not send forth water continually, but on certain "times and days; and comes through the hollow " places of the earth, and caves of a hard rock, with a "great noise; of which we especially can't doubt, "who dwell in this province." This was a small current of water, which moved softly and slowly, and not with a rapid motion, as some rivers do; to which the kingdom of the house of David is compared, because of its easy and gentle government; as the Targum, which paraphrases the words thus, " because this " people loathed the kingdom of the house of Da-"vid which ruled them quietly, as the waters of Shi-"loah which flow softly;" or because of the weakness of it in the days of Ahaz, it had not strength to oppose their enemies, as Kimchi suggests; now the ten tribes despised the house of David, and departed from it, and continued in their revolt, and had that government in contempt, as well as the religion of it. Jerusalem, the temple," and the worship of God in it, may be meant by the waters of Shiloah; it being usual to name places by the rivers that are near them. And rejoice in Rezin, and in Remaliah's son: in Rezin king of Syria; and in Pekah, the son of Remaliah, king of Israel. Perhaps respect may be had to after-times, to the times of the Messiah, when the Jews would despise his government, and reject him as King; though he is the Prince of peace, and his government the most quiet and peaceable one, and he the Shiloah, the sent of God, and declare they had no other king but Cæsar.

Ver. 7. Now therefore the Lord bringeth up upon them the waters of the river, strong and many, &c.] Alluding to the river Euphrates, which ran by Babylon, which was a large river, full of water, and had a rapid torrent, and so is opposed to Shiloah and its waters; and these waters are explained as follows: even the king of Assyria, and all his glory; his army, which was his glory, in which he gloried, and by which he got himself honour and glory. It is usual for mighty kings, kingdoms, and armies, to be signified by such waters, for

י אפיקין־נדוחין ormes alvcos suos-ripas suas, Junius & Tremellius, Piscator, Cocceius. their multitude and strength; see Rev. xvii. 1, 15: and he shall come up over all his channels, and go over all his banks; that is, either of the land of Ephraim or Israel, and overflow the borders thereof, run over all the whole land, and possess its fortified towns and cities. The Targum is, "therefore behold the Lord shall "bring, and cause to ascend upon them, the army of "the people, who are many, as the waters of a river, "strong and mighty, the king of Assyria, and his "srmy; and he shall come up upon all his rivers, and "shall go upon all his banks;" or rather *its own*<sup>f</sup> channels and banks, as it may be rendered; and so denotes, that the king of Assyria, and his army, should pass the Euphrates, and come out of their own land, and subdue the adjacent kingdoms and territories, and particularly the land of Judah, as follows.

Ver. 8. And he shall pass through Judah, &c.] That is, the king of Assyria, compared to a river of mighty waters; who should not only run over and possess the land of Israel, or the ten tribes, but should enter into Judea, and pass through it, as a chastisement for not trusting in the Lord, but sending to Assyria for help; who, instead of helping, distressed them in the times of Ahaz, even Tilgath-pilneser king of Assyria, 2 Chron. xxviii. 20, 21 : he shall overflow, and go over ; the whole land of Judea, as Sennacherib king of Assyria did in Hezekiah's time : he shall reach even to the neck ; that is, to Jerusalem: the whole land is compared to a body, of which Jerusalem was the head; the Assyrian army, comparable to the waters of a great river, overflowed the whole land, took all the fenced cities of Judah, and came up even to Jerusalem, so that the whole was in great danger of being drowned and destroyed; as a man is, when the waters are come up to his neck; see 2 Kings xviii. 13, 17: and the stretching out of his wings, the wings of the Assyrian army, shall fill the breadth of thy land, O Immanuel . Judea, called Immanuel's land, because he was to be born there, and converse and die there; and this is particularly mentioned, to shew that, though this land should be overrun by the Assyrians, yet not destroyed, until Immanuel, the son of the virgin, was born here. The Targum is, " and he shall pass through the land of the " house of Judah as an overflowing torrent, unto Jeru-" salem shall he come; and the people of his army " shall fill the breadth of thy land, O Immanuel."

Ver. 9. Associate yourselves, O'ye people, &c.] Botn of Syria and Israel, whose two kings were confederate against Judah: and ye shall be broken in pieces; as the kingdom of Syria was by Tilgath-pilneser quickly after this, 2 Kings xvi. 9. and the kingdom of Ephraim or Israel by Salmaneser, 2 Kings xvii. 6. see Isa. vu. 8: and give ear, all ye of far countries; the Assyrians, and the nations that belonged to them, who were more remote from Judea: gird yourselves; for a long and tedious march, and for war; it may signify the putting on of their whole armour; for, as Pausanius' says, the aucients used to call putting on of armour, girding; and ye shall be broken in pieces; as the Assyrian army was, which came up against Jerusalem in Hezekiah's time, 2 Kings xix. 85: gird yourselves, and ye shall be

\* Bœotica sive, l. 9. p. 567.

broken in pieces ; this is repeated for confirmationsake, to denote the certainty of it.

Ver. 10. Take counsel together, &c.] As Rezin king of Syria, and Remaliah's son, did against Judah, ch. vii. 5: it shall come to nought: for, though they came up against it, they could not overcome it, 2 Kings xvi. 5: speak the word: what they intended, resolved upon, and determined to do; this is the issue of their counsels: and it shall not stand; see the note on ch. vii. 7: for God is with us; which is the interpretation of the name Immanuel; and which shews that the reanies of Judah could not take place, so as to destroy it, was because Immanuel, the virgin's son, was to be born in it.

Ver. 11. For the Lord spake thus to me with a strong hand, &c.] In the strength of prophecy, as the Targum explains it; and so all the Jews' interpreters understand it of prophecy, as in Ezek. i. 3. and iii. 14: or, the Lord spake thus to me, when he took (me) by the hand'; as parents or masters take hold of the hands of children, whilst they are advising and instructing them, as expressive of their great affection for them; and when they would retain them with them, or restrain them from doing amiss: and instructed me that I should not walk in the way of this people; or join with them in desiring and seeking for the help of the king of Assyria, against Rezin and Remaliah's son; or in being willing to surrender up into their hands: saying; as follows:

Ver. 12. Say ye not, a confederacy, &c.] With the king of Assyria, or any other; don't cry it up as a right thing, and express pleasure and satisfaction in it, and encourage others to come into it, and vote for it, and declare an approbation of it; or a rebellion, as the Targum, that is, against Ahaz; and so deliver up the kingdom of the house of David into the hands of its encinies: to all them to whom this people shall say, a confederacy; who either were for entering into an alliance with the Assyrian monarch, and sending for him to help; or were for joining with their enemies, to the subversion of the present government. Jarchi interprets this of Shebna the Scribe, and his company ; who, as he suggests, conspired against Hezekiah, and secretly made an agreement with Sennacherib king of Assyria; but the former sense is best: neither fear ye their fear, nor be afraid ; let not the same fear possess you as does them, on account of Syria and Israel combining together against Judah; nor be afraid of their two kings, as they were; since there was nothing to fear from them; it being impossible that the kingdom of Judah should fail until Shiloh came, or Immanuel was born of a virgin in it; nor does it become the people of God, and especially his prophets and ministers, to be afraid of men; since the fear of men brings a snare. See 1 Pet. iii. 14.

Ver. 13. Sanctify the Lord of hosts himself, &c.] Christ, Inmanuel, God with us, the Lord of the armies above and below, of angels and of men, God over all, the true Jehovah, who is sanctified by his people, when they declare him to be so; as the Targum paraphrases it, "the Lord of hosts, him shall ye say is holy;" for they cannot make him so, nor can he receive any holiness from them, nor does he need any; but they celebrate the perfection of his holiness, and ascribe it to him; yea, they sanctify him, by ascribing their holiness to him; by looking to him as their sanctification, and by deriving and expecting every degree and measure of holiness from him, to complete theirs; by exercising faith upon him, and shewing a regard to his commands and ordinances: and let him be your fear, and let him be your dread; that is, the object of fear and dread; not of a servile fear and dread, but of a holy revenece and godly fear; such a fcar as is the grace of the covenant, which flows from the goodness of God, and has that for its object, and is influenced by it; see Hos. iii. 5. where the same Lord, Messiah, David the king is meant as here

David the king, is meant, as here. See 1 Pet. iii. 15. Ver. 14. And he shall be for a sanctuary, &c.] Not the king of Assyria, as Aben Ezra, but the Lord of hosts: the Targum rightly interprets it of the word of the Lord, the essential Word; of the Messiah, who is for a sanctuary, or asylum, a place of refuge for his people in all times of distress, and who is their dwelling-place in all generations; he dwells in them, and they dwell in him; and where they dwell safely and securely, peaceably and quietly, comfortably and pleasantly, and that always; he is a sanctuary to worship in, in whom they draw nigh to the Father. and offer up the sacrifices of prayer and praise, and where the glory of God is seen by them, and they have communion with him; or for sanctification, as the Septua-gint version; this Christ is to his people, 1 Cor. i. 30: but for a stone of stumbling, and for a rock of offence, to both the houses of Israel; which Jarchi interprets of Pekah, the son of Remaliah, and his company, and of Shebna and his company; but Aben Ezra much better of the kingdoms of Israel and of Judah, especially when the twelve tribes were under one form of government in Christ's time. In the Talmud" it is explained of the two houses of the fathers of Israel; and these are they, the head of the captivity in Babylon, and the prince in the land of Israel; and the Nazarenes, as Jerom " reports, apply the words to the two houses or families of Hillel and Shammai, who were two heads of schools in Jerusalem, a little before the times of Christ, and were of the sect of the Pharisees; and to whom indeed Christ was a stone of stumbling, and a rock of offence, as he was to the Jews in common; who were offended and stumbled at his birth and parentage, he descending from poor parents; at his education and place of bringing up; at the mean appearance of himself and his followers; at the obscurity of his kingdom, it not being of this world, nor coming with observation; at the company he kept, and the audience that attended on him; at his doctrines and miracles; and at his death, and the manner of it; see Rom. x. 32, 33. 1 Pet. ii. 8. For a gin and for a snare to the inhabitants of Jerusalem ; even the principal inhabitants of it, such as the elders of the people, priests, Scribes, and Pharisees, who sought to entangle Christ in his talk, and to insnare him by

יור ברווקת היר appreheusione mans, Piscator; cum manu me appreheuderit, Tigurine version.

<sup>&</sup>quot; T. Bab. Sanhedrin, fol. 38. 1. " In loc.

questions they put unto him; but were themselves snared and taken, convicted, confounded, and silenced. See Matt. xxii. 15-34-46. John viii. 3-9.

Ver. 15. And many among them, &c.] Not all, though the greater part; for Christ was set for the failing and rising of many in Israel, Luke ii. 34: shall stumble, and fall, and be broken; stumble at Christ, the stumbling-stone; fall by unbelief into other sins and punishment, and be broken in pieces by this stone. Matt. xxi. 44: and be snared, and be taken; and so die in their sins, and perish eternally. The allusion is to birds being taken in a snare or trap, or with birdlime, and therein or thereby held and detained.

Ver. 16. Bind up the testimony, &c.] These are not the words of the prophet, as Kimchi thinks, but of the Lord to the prophet, and are part of that instruction given him, ver. 11. By the testimony is meant the word of prophecy delivered to him; particularly that evangelical part of it respecting Immanuel, who was to be born of a virgin, and would be for a sanctuary to them that believe in him, and a stone of stumbling, and a rock of offence, to unbelievers; so the Gospel is called the testimony of Christ, it bearing witness of his person, office, and grace, 2 Tim. i. 8. and binding denotes care of it, as something valuable. that it be not lost, but committed to the trust of faithful men, called disciples of Christ in the next clause, in allusion to the binding up of money, or any thing of value, in bundles, to be laid up and preserved, Gen. xlii. 35. so the Targum, "O prophet, keep the "testimony:" scal the law among my disciples: the " testimony:" scal the law among my disciples: the disciples of Christ, the faithful of that day. and of after-times, to whom this prophecy, and the doctrine in it, which the word law signifies, even the doctrine of Christ, should be transmitted or communicated, which is meant by sealing of it; not hiding it from them, but signifying, that while it was a sealed book, a hidden doctrine, and delivered in parables to others, it should be made known to them, and sealed and laid up by them among their treasure, and be so esteemed of; as the Gospel, the doctrine of grace, is, by the true disciples and followers of Christ; who are such as are taught of God, have learned of the Father, who continue in the word and doctrine of Christ, love his people, take up the cross and follow him, and bring forth fruit to the glory of his heavenly Father, John vi. 45. and viii. 31. and xiii. 35. and xv. 8. Luke xiv. 27. Ver. 17. And I will wait upon the Lord, &c.] Or

for the Lord \*; for the coming of Christ, the Immanuel, who would be a sanctuary to some, and a stone of stumbling to others, and whose doctrine in the mean while would be bound up and sealed; faith in, and expectation of the Messiah's coming, are often signified by waiting for him, Isa. xxv. 9. Hab. ii. 3: that hideth his face from the house of Jacob; to whom the promise of him was made, from whom he should descend, and to whom he should be sent, and whom he would redeem. This is not to be understood of his deserting of his people, and withdrawing his gracious presence from them, to shew his displeasure at them, and resentment of their conduct, which is sometimes the

his assumption of human nature, when he was Deus absconditus, the hidden God, as some render the words in Isa. xlv. 15. until he was manifest in the flesh; and which is therefore called his appearing, 2 Tim. i. 10: and I will look for him; the prophet here speaks in his own person, and in the person of the church, who in that, and in succeeding ages, as well as before, were looking by faith for the coming of Christ, and re-demption by him, Luke ii. 38. though some understand this of Christ, expressing his satisfaction in the few disciples he had among the Jews, and determining to wait for the accomplishment of divine promises hereafter, when he should have a larger number; the Lord for the present hiding his face from the Jewish nation, and giving them to a spirit of judicial blindness; which sense well agrees with what goes before, and follows after.

Ver. 18. Behold, I, and the children whom the Lord hath given me, &c.] These are the words of Christ, as is clear from Heb. ii. 13. who, upon the prophet's declaring his resolution to look and wait for him, presents himself and his children to him, as if he was actually come, or else continues his discourse from the preceding verse; for these are not the words of the prophet, speaking of himself and his natural children, Shear-jashub and Maher-shalal-hash-baz; nor of his spiritual children, his disciples, called sometimes the sons of the prophets; but of Christ, who has a seed, a spiritual offspring, to whom he stands in the relation of a father, Isa. ix. 6. and liii. 10. and who are given himof God, in the covenant of grace; for whose sake he partook of flesh and blood, and died to gather them. together, being scattered abroad; and redeemed them. that they might receive the adoption of children; and who, being regenerated, believe in him: these were from eternity given unto him, to be his seed and offspring, his spouse, his sheep, his portion, and inheritance; in virtue of which they are brought unto him, and received by him in time in effectual vocation; which gift of them to Christ is an instance of the Father's love to him, and of distinguishing grace to them. Are for signs and wonders in Israel; not the prophet and his natural children; though it is true that he himself was for a sign and wonder upon Egypt and Ethiopia, ch. xx. 3. and his children, Shear-jashub and Maher-shalal-hash-baz, were signs in their very names, as well as actions, of the future deliverance of Judah from its enemies; but Christ and his spiritual children : Christ the Immanuel, the son of the virgin, is for a sign, given by the Lord himself, even of the same deliverance, ch. vii. 14. and a sign of the love of God to his people, and of his care of them, and regard unto them; and a sign that should be spoken against, as he was in his person, office, doctrines, and miracles, by the unbelieving Jews, Luke ii. 34. and for wooders: his name being wonderful; his person, as Codman, wonderful; his love to his people wonderful; his works and actions, doctrines and miracles, life and death, being wonderful; see the note on ch. ix. 6. and so his children and people are for signs and wonders they are like Joshua's fellows, men wondered sense of this phrase; but as descriptive of Christ before || at, Zech. iii. 8. see the note there; they are a won-

א וחכיתי ליהוה ræstolabor Dominum, Montanus; expectabo Dominum, V. L.

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der to themselves, that such sinful and unworthy creatures should partake of so much grace; they are a wonder to angels, that they should be chosen, redeemed, and called ; and they are a wonder to Christ, who admires his own grace in them; and they are a wonder to the men of the world, a spectacle, a gazingstock to them, and are reproached by them; and all this is from the Lord of hosts, which dwelleth in Mount Zion; Christ, as man and Mediator, is from him, and all that befall him is according to his determination, will, and pleasure; his children, and their being chil-dreu, and given to him; and whatsoever they have, and whatsoever they meet with, and befall them, is all from the Lord; and this may serve to comfort them, that the Lord of hosts, of armies in heaven and in earth, is for them, and on their side, and therefore need not fear any that shall be against them; and that he dwelleth in Mount Zion, the church, which he has chosen for his rest, and where he will dwell for ever, and so will never leave nor forsake his people.

Ver. 19. And when they shall say unto you, &c.] These are the words of Christ continued, as making his appearance in Israel; and are an address to his people among them, even to his children, disciples, and followers, advising them what they should do, when those among whom they dwelt should press them to seek unto them that have familiar spirits, and unto wizards, that peep, and that mutter ; meaning the Scribes and Pharisees, the doctors among the Jews, who sat in Moses's chair, and who were very much given to sorcery, and the magic art, and used enchantments, which were performed by muttering ; hence we read of muttering over a wound for the healing of it; and muttering over serpents and scorpions at the driving of them away'; and of such a Rabbi muttering in the name of such an one<sup>2</sup>; and of such and such a doctor skilled in wonders or miraculous operations: see the note on Matt. xxiv. 24. yea, even such as were chosen into the sauhedrim, or great council, were to be skilled in the arts of soothsayers, diviners, and wizards, and the like, that they might know how to judge them \*; now the Jews would have had the disciples of Christ to have applied to these men to direct their judgments in religious affairs, and be determined by them concerning the Messiah and other things: should not a people seek unto their God? to Christ, who is the Lord God omniscient and omnipotent, who knows all things, and whose name is called Wonderful, Counsellor, the Angel of the great council; and who is able to give the best counsel and direction in matters of moment and consequence, and able to do every thing for his people they stand in need of; and who being present with them, God manifest in the flesh, it would be egregious folly to apply to any other, and especially such as are here described; see John vi. 68: for the living to the dead ? that is, should men seek to such who are no other than dead men, for the sake or on the account of such who are living? The disciples of Christ, the children that God had given him, were quickened and made alive by the

grace of God, had principles of grace and spiritual life implanted in them, had passed from death to life, lived by faith on Christ, lived holy lives, and were heirs of eternal life; and therefore it does not become them, nor any of them, to consult persons dead in trespasses and sins, who knew no more, and were no more capable of judging of spiritual things, than dead men

are. See 1 Cor. ii. 14, 15. Ver. 20. To the law, and to the testimony, &c.] Kimchi takes this to be an oath, by the law, and by the testimony, it is so and so; but Aben Ezra observes there is no instance of this kind in Scripture; it is a direction of Christ's to his disciples, to attend to the writings of Moses and the prophets, to search the Scriptures, as in John v. 39. and particularly what is before said in this prophecy concerning himself, the same is meant as on ver. 16. if ye speak not according to this word ; this sure word of prophecy, to which men do well to take heed, as to a light shining in a dark place, it being the rule of faith and practice, a lamp to the feet, and a light to the path: it is because there is no light in them ; that is, in them that speak not according to it, meaning the Scribes and Pharisees; who, rejecting the written word, set up the traditions of the elders above it, and taught the people to walk according to them; and so were, as our Lord says, blind leaders of the blind, Matt. xv. 14. or the words may be read, if not; if they will not re gard the Scriptures, and the evangelical doctrine in them, and the testimony they give concerning Christ; let them speak according to this word; or instruction, and counsel, they have from the Scribes and Pharisees: in which there is no light b; but the darkness of ignorance, infidelity, superstition, and will-worship; or no morning; but a night of Jewish darkness, even though the sun of righteousness was risen, and the day-spring from on high had visited the earth; yet they had received no light and knowledge from him, which was their condemnation, John i. 4, 5. and iii. 19, 20. or thus, to the law, and to the testimony, though they may say after this manner, there is no light in it '; in the law and testimony, preferring the traditions, decisions, and determinations of their doctors above it. Noldius d renders the words thus, seeing they speak not according to this word, certainly they shall have no morning ; that is, seeing the seducers and false teachers, in the preceding verse, speak not according to the word of God, and testimony of Jesus, they shall have no morning of light and joy, of grace and comfort, or any spiritual felicity; Christ will be no morning to them, but they will continue in their dark, benighted. and miserable condition, described in the following verse.

Ver. 21. And they shall pass through it, &c.] The land, as the Targum and Kimchi supply it; that is, the land of Judea, as Aben Ezra interprets it. Here begins an account of the punishment that should be inflicted on the Jews, for their neglect of the prophecies of the Old Testament, and their rejection of the Messiah : hardly bestead and hungry ; put to the great-

<sup>7</sup> T. Bah. Sanhedrin, fol. 101. 1. <sup>2</sup> T. Hieros. Avoda Zara, fol. 40. 4. <sup>3</sup> Maimon. Hilchot Sanhedrin, c. 2. sect. 1. <sup>6</sup> 172N<sup>4</sup> N<sup>3</sup> □ M sin minus, discant secundum verbum istud, cui ¥0n est aurora, Piscator. So Sanctius.

<sup>·</sup> Licet ipsi dicent, in verbis legis, nihil lucis esse, Oleaster in Bootius. <sup>d</sup> Ebr. Part. Concord. p. 374. No. 1309.

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est difficulty to get food to eat, and famishing for want || of it ; which some understand of the time when Sennacherib's army was before Jerusalem, as Aben Ezra; but it seems better, with others, to refer it to the times of Zedekiah, when there was a sore famine. Jer. lii. 6. though best of all to the besieging of Jerusalem, by the Romans, and the times preceding it, Matt. xxiv. 7, 21, 22. and it may also be applied to the famine of hearing the word before that, when the Gospel, the kingdom of heaven, was taken from them, for their contempt of it: and it shall come to pass, when they shall be hungry : either in a temporal sense, having no food for their bodies; or in a mystical sense, being hungry often, and earnestly desirous of the coming of their vainly-expected Messiah, as a temporal Saviour of them: they shall fret themselves; for want of food for their bodies, to satisfy their hunger; or because their Messiah does not come to help them : and curse their King, and their God; the true Messiah, who is the King of Israel, and God manifest in the flesh; thing else.

THIS chapter contains a prophecy, partly of comfort || king of Assyria; but it is better to understand it of to the church and people of God, against the calamities predicted in the preceding chapter; and partly of punishment, to be inflicted upon the ungodly Israelites by their enemies. The comfort promised arises from the appearance of Christ, the great light, in some cer-tain places of the land mentioned, said before to be afflicted, ver. 1, 2. which would occasion a joy among them; illustrated by some similes, by the joy in harvest, and at the dividing of spoils, ver. 3. the cause of which is a deliverance from a burdensome yoke of tyranny and bondage, wrought in like manner as that by Gideon formerly; different from all other salvations, which are usually obtained with noise and blood, ver. 4, 5. the author of which is the Messiah; who is described by his birth as man, and by his divine sonship as God; or by his person, having two natures united in him; and by the government devolved on him; and by his several names, which express the greatness and glory of his person and office; and by the increase and administration of his government, ver. 6, 7. then follows a denunciation of judgment on Israel, ver. 8. the instruments of which are pointed at, ver. 11, 12. and the persons described that should suffer, high and low, rich and poor, young and old, ver. 14, 15, 17. the reasons of it, their making light of former corrections, ver. 9, 10. their impenitence and hardness under chastenings, ver. 13. their going astray by means of their leaders; and their hypocrisy and wickedness, ver. 16, 17, 18. all which would occasion the wrath of God to burn against them, and consume them, ver. 18, 19, yea, through hunger and want. of provisions, should destroy one another, ver. 20, 21.

Ver. 1. Nevertheless, the dimness shall not be such as was in her vexation, &c.] The words may be rendered, for there shall be no weariness to him that straitens or afflicts them '; so Jarchi, who interprets it of the

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whom the unbelieving Jews called accursed, and blasphemed: and look upwards. to heaven, for the coming of another Messiah, but in vain; or for food to eat.

Ver. 22. And they shall look unto the earth, &c.] As persons in distress, upwards and downwards, backwards and forwards, on the right hand and on the left, particularly into the land of Judea; a land that used to flow with milk and honey, a land of light, plenty, and prosperity : and behold trouble and darkness ; adversity, and miseries of all kinds, expressed by a variety of words; and even words fail to express the tribulation of these times, which were such as were not from the beginning of the world, Matt. xxiv. 22: dimness of anguish ; or fleeing from affliction e, multitudes everywhere fleeing from one place to another, to avoid the calamities coming upon them. Matt. xxiv. 16-20: and they shall be driven to darkness ; when they endeavour to escape one calamity, they shall be driven and fall into another; the whole land shall be full of no-

## CHAP. IX.

Titus Vespasian, who would not be weary of, but indefatigable in carrying on the siege of Jerusalem, and in distressing the Jews in all parts: or thus, for there shall be no fleeing from him that is oppressed in it <sup>5</sup>: either that is besieged in Jerusalem, or distressed in Judea; and so the words are a reason of the former distress, and a continuation and amplification of it: though many interpreters think they are to be understood by way of comfort, and as a mitigation of it, which is the sense of our version: when at first he lightly afflicted the land of Zebulun, and the land of Naphtali; either by Pul king of Assyria, in the reign of Menahem king of Israel, 2 Kings xv. 19, 20. or rather by Tilgath-pilneser king of Assyria, in the reign of Pekah king of Israel, since by him Galilee, and all the land of Naphtali, were carried captive, 2 Kings xv. 29. which at the time of this prophecy was past, and was but a light affliction in comparison of what followed: and afterwards did more grievously afflict her : by Salmaneser king of Assyria, in the reign of Hoshea king of Israel, who took Samaria, and carried Israel or the ten tribes into captivity, from whence they returned not; and yet it is suggested, that the tribulation and distress that should come upon the Jews by the Romans should be greater than the heaviest of these; there should be no fleeing, no escape, no, not of any, as at those times mentioned, but wrath should come upon them to the uttermost, and particularly in the places following: by the way of the sea; which some understand of the Mediterranean sea, and of that part of the land of Israel which lay next it; but it seems rather to design the sea of Tiberias or Galilee, as Jarchi rightly interprets it: beyond Jordan ; a part of the land of Israel so called, known by the name of Peræa; see Matt. iv. 25. and the note there: in Galilee of the nations ; which was inhabited not only by Jews.

\* Et non poterit avelare de angustia sua, Hieron,

יקוף בימוף יושר volare, Forerius. היא מועף לאשר מוצק לה ' מועף לאשר מוצק לה ק. Quidam in Gataker; so Jarchi.

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but by persons of other nations, and therefore so called; now these places suffered much in the wars between the Jews and the Romans, by skirmishes, sieges, robberies, plunders, &c. as appears from the history of Josephus. Some interpreters understand all this, as before observed, as an alleviation of those times of trouble, as if it would be less than in former times; but it is certain that it was to be, and was, greater than ever was known, Matt. xxiv. 21, 22. it is true, indeed, it may be considered as an alleviation of it, and as affording some comfort in a view of it, that in those very parts where there should be so much distress and misery, the Messiah, previous to it, would appear, and honour it with his presence, who is afterwards spoken of, and so, in connexion with the following words, these may be rendered thus, as by De Dieu, but obscurity shall not be brought to it (the land) to which distress is brought ; as at the first time he caused reproach towards the land of Zebulun, and towards the land of Naphtali, so in the last (time) he will give glory by the way of the sea, beyond Jordan, on the border of the nations: and if it be asked what that glory should be, the answer is, the people that walked in darkness, &c. and so the sense may be, that whereas the inhabitants of Zebulun and Naphtali, and all Galilee, were lightly esteemed of, being mean and illiterate, not famous for any arts or sciences, and having no prophet among them, should, in the days of the Messiah, be highly honoured, and made glorious by his presence, ministry, and miracles among them <sup>h</sup>. See Matt. iv. 13, 14, 15, where it is quoted, and applied to Christ's being in those parts.

Ver. 2. The people that walked in darkness, &c.] Meaning not the inhabitants of Judah and Jerusalem, in the times of Hezekiah, when Sennacherib besieged them, as Jarchi and Kimchi interpret it; and much less the people of Israel in Egypt, as the Targum pa-raphrases it; but the inhabitants of Galilee in the times of Christ; see Matt. iv. 16. John i. 48. and vii. 49, 52. and is a true character of all the people of God before conversion, who are in a state of darkness, under the power of sin, shut up in unbelief; are in gross igno-rance of themselves, and their condition; of sin, and the danger they are exposed to by it; of divine and spiritual things; of the grace of God; of the way of peace, life, and salvation by Christ; and of the work of the blessed Spirit; and of the truths of the Gospel; they are in the dark, and can see no objects in a spiritual sense; not to read the word, so as to understand it; or to work that which is good; and they walk on in darkness, not knowing where they are, and whither they are going; and yet of these it is said, they have seen a great light; Christ himself, who conversed among the Galileans, preached unto them, and caused the light of his glorious Gospel to shine into many of their hearts; by which their darkness was removed, so that they not only saw Christ, this great light, with their bodily eyes, but with the eyes of their understanding; who may be called the *light*, because he is the author and giver of all light, even of nature, grace, and glory; and a great one, because he is the sun, the greatest light, the sun of righteousness, the light of

the world, both of Jews and Gentiles; he is the true light, in distinction from all typical ones, and in opposition to all false ones, and who in his person is God over all. They that dwell in the land of the shadow of death; as Galilee might be called, because it was a poor, miserable, and uncomfortable place, from whence no good came; and this character fitly describes God's people in a state of nature and unregeneracy, who are dead in Adam, dead in law, and dead in trespasses and sins, dead as to the spiritual use of the powers and faculties of their souls; they have no spiritual life in them, nor any spiritual sense, feeling, or motion; and they dwell, continue, and abide in this state, till grace brings them out of it; see John xii. 46: upon them hath the light shined : Christ in human nature, through the ministration of his Gospel, by his spirit, so as to enlighten them who walk in darkness, and to quicken them who dwelt in the land of the shadow of death, and to comfort them in their desolate estate; and this light not only shone upon them in the external ministration of the word, as it did upon the inhabitants in general, but it shone into the hearts of many of them in particular, so that in this light they saw light.

Ver. 3. Thou hast multiplied the nation, &c.] With light, knowledge, honour, and glory, even Galilee of the nations before mentioned, the land of darkness, and of the shadow of death, where the people dwelt; on whom Christ, the light, shone in the ministration of his Gospel to them ; whereby the number of believers in Christ were multiplied; and indeed, as he conversed, preached, and wrought his miracles most here, he had here the greatest number of disciples and followers: here were the five hundred brethren by whom he was seen at once, after his resurrection, 1 Cor.  $xv. 1\theta$ . Matt. xxviii. 7, 10, 16. for this is not to be understood of the Assyrian nation, whose army under Sennacherib was very large; nor of the Jewish nation enlarged by the destruction of that army, or of their increase after their return from the Babylonish captivity; nor of the the church of God by the accession of Gentiles to it; but of the land or nation before spoken of: and not increased the joy; or rather, as it should be rendered. and hast increased joy unto it; following the Keri, or marginal reading, which directs that it should be read, not as a negative, N), not, but 1), to it ; and which is followed by the Targum and Syriac version, and by Jarchi, Aben Ezra, and Kimchi, and others; and the sense of the words requires this reading, since it follows, they joy before thee; or otherwise there would be a manifest contradiction in the text; though some, to avoid it, read the words interrogatively, hast thou not increased the joy ? thou hast; and in this way both the Keri and the Cetib, the reading and the writing, may be taken in, hast thou not increased joy unto it? and so as Gussetius ' renders it, " thou hast multiplied " the nation to whom thou hadst not given great joy : that is, temporal joy; though now much of that which is of a spiritual kind: Christ the light appearing, his Gospel being preached by him, and his apostles, and many believing in him, occasioned an increase of spiritual joy in those parts; and so it is, that wherever

<sup>\*</sup> See my book of the Prophecies of the Messiah, &c. p. 148.

<sup>&</sup>lt;sup>1</sup> Ebr. Comment. p. 423.

the Gospel comes, and Christ is preached, and souls are converted, there is great joy, Acts viii. 6, 8. and xiii. 48. where there is any grace of the spirit, as faith, hope, and love, there is joy; and particularly when a soul is enlightened and quickened, as in the preceding verse, it rejoices, reflecting on the state of darkness and death it is brought out of, and on the marvellous light, life, and liberty it is brought into; and at a sight of Christ, his person, offices, relations, and grace, as the sun of righteousness, with healing in his wings, and beaming light, salvation, and happiness; which joy is spiritual, internal, passes knowledge, is imperfect, but capable of being increased : they joy before thee; the words, both in this and in the preceding clauses, are addressed to God, and shew, that as the work of conversion, and an increase of spiritual joy, are from him; so that joy that is given by him is expressed before him, in his house and ordinances, and it is in his sight, before whom all things are manifest; and so it denotes the truth and sincerity of it, which is illustrated by the following metaphors: according to the joy in harvest; such as is expressed by men in harvest-time, both by the rich owners and proprietors, when they have a good harvest, and well got in, and by the poor, who have a prospect of a comfortable supply in a cheap manner; and this simile is used with great propriety and pertinence. Christ and his ministers are sowers of seed, of the word; and hearers of the word are compared to seed sown in different places; and when any number of these are converted, it is a harvest which occasions joy. The Targum is, "as the joy of " conquerors in war;" which agrees with what follows: and as men rejoice when they divide the spoil; taken in war: in redemption, Christ has taken the prey from the mighty, and delivered the lawful captive, and has divided the spoil with the strong; and in effectual vocation binds the strong man armed, and speils his goods, and delivers souls out of his hands, and this is matter of great joy, Isa. liii. 12. Luke xi. 21, 22. see Psal. cxix. 162.

Ver. 4. For thou hast broken the yoke of his burden, &c.7 Of Galilee, of the nation multiplied, of the spiritual inhabitants of it, whose joy was increased; and this is one reason of it, because they were delivered by the Lord from the burdensome yoke of the ceremonial law, which was broken off and abolished by Christ; and from the tyranny of Satan, the god of this world, out of whose hands they were ransomed and delivered : and from the dominion of sin, under the power of which they had been in bondage. And the staff of his shoulder, the rod of his oppressor; different phrases, expressive of the same thing; the bondage and slavery of the law, sin, and Satan: as in the day of Midian; when Gideon got an entire victory over the Midianites, with a few unarmed men, by the sound of trumpets, and breaking of pitchers, Judg. v. 16-22. and may denote the easy manner in which Christ obtained a conquest over all his and our enemies; and the means by which it is made known unto us, and we are freed from bondage to spiritual enemies; namely, by the

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ministration of the Gospel, compared to the blowing of trumpets; and which is a treasure put into eathern vessels, frail and weak men.

Ver. 5. For every battle of the warrior is with con-fused noise, &c.] With the sound of the trumpet, and as now with beating of drums, and the huzzas and shoutings of the soldiers, the stamping and neighing of horses, the rushing of chariots, and rumbling of wheels, and the clashing of swords, spears, and shields, and these sometimes striking one against another ': and garments rolled in blood; of them that were slain in battle: but this shall be with burning and fuel of fire; which refers either to the sudden destruction of the Midianites, or rather to the quick and easy conquest that Christ obtained over sin, Satan, the world, and death; which was as soon over as any combustible matter is burnt with fire. Some interpret this of the destruction of the devil, his angels, of antichrist, and all wicked men by fire, at the last day; and others think that this last clause is to be read in connexion with the preceding: and garments rolled in blood, which shall be for burning, the fuel of fire '; that is, which garments rolled in blood shall be burnt with fire, and utterly consumed; and so there be no more war, but perpetual peace. It was usual after victory to burn the armour and spoils of the enemy "; or rather it may intend the burning love and flatning zeal and affection of Christ the Saviour, next described.

Ver. 6. For unto us a child is born, &c.] This is a reason of all that is said in the context; of the great light that shone upon and was seen by those that sat in darkness, and in the land of the shadow of death; of the great joy among the people; of the breaking off of the yoke, rod, and staff of the oppressor; and of the burning of garments rolled in blood, so putting an end to war, and establishing peace; all which is owing to the child here said to be born, by whom we are to understand the Messiah; as the Targum interprets it; and not Hezekiah, as many of the Jewish writers " apply it; who could never be represented as a child just born, when he was, at least, ten or eleven years of age when this prophecy was given out, and twenty-nine when Sennacherib came up with his army against him, as Aben Ezra observes; to which time he and others refer the context; nor can any reason be assigned why he should be called a son, in such a peculiar and unusual manner; nor can it be said of him, that he was the great light which shined upon the inhabitants of Galilee; nor was his birth the occasion of so great joy as the birth of this child is said to be; nor can it, with any justness, be said of him, that of the increase of his government and peace there was no end; seeing his government only extended to the two tribes of Benjamin and Judah, and his reign was but twenty-nine years, and for the most part attended with affliction, oppression, and war; besides, the many august titles here used cannot be ascribed unto him, nor to any mere creature whatever °; but every thing agrees with Christ; and to him it is applied, even by some ancient and mo-

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<sup>Vid. Lydium de re militari, l. 4. c. 3. p. 159.
So Cocceius, De Dieu.
Yid. Lydium de re militari, l. 6. e. 4. p. 329.
T. Bab. Sanhedria, fol. 98. 2. & 99. 1. Jarchi, Aben Ezra, Kimchi,</sup> 

<sup>&</sup>amp; Abarbinel, iu loc. Nizzachon Vet. p. 87. R. Isaac. Chizzuk Emuna, par. 1. c. 91. p. 195. Lipman. Carmen. p. 115. • See my book of the Prophecies of the Messiah, &c. p. 200, 201.

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dern writers among the Jews P themselves. This clause respects his humanity, his incarnation and birth, which is spoken of in the present tense, though fu-ture, because of the certainty of it; that he should really become man, assume a true body, and a reasonable soul, partake of the same flesh and blood with the children, be made flesh, and dwell among us: and this was to us, du, for us ; for our good, for our profit and advantage; not for angels, but for men; for the saints under the Old Testament, and under the New; for all his people, his brethren, and children; that they might have a sanctified nature; that law and justice might be satisfied in that nature which had sinned, and Satan be ruined by it, which he himself had ruined; and that Christ might be a fit Mediator and Redeemer of his people, and be capable of exccuting his several offices to our advantage; his priestly office, by satisfying and interceding for us; his prophetic office, by teaching us; and his kingly office, by ruling over us; and that he might answer the relations he stands in of a father, husband, brother, and friend : unto us a son is given ; even he who is the son of God, his own son, his only-begotten son, his beloved son, the dear son of his love; all which aggravate his love in the gift of him, to be the covenant and head unto us, to be the Saviour of us, and a sacri-fice for us; and in delivering him up into the hands of men, justice, and death; this is a free gift of God's love, a very large and comprehensive one, is unparalleled and unspeakable, unchangeable and irreversible. And the government shall be upon his shoulder; not only of the world in general, but of the church in particular; this child is born to royal dignity; he is King of saints; his government consists in ruling in the hearts of his people, in enacting laws for them, and causing them to submit unto them, in subduing their enemies, in protecting them, their persons and pro-perties, rights and liberties, and in supplying them with every thing necessary ; and this government is delegated to him from his father, is devolved upon him by him, is not of this world, but is spiritual; it is righteously administered, is peaceable, and will continue for ever: and its being said to be upon his shoulder is an allusion to magistrates having a key or rod laid on their shoulders, as ensigns of their office, or carried by their officers for them, see ver. 4. and ch. xxii. 21. and it shews that it was laid upon him, or enjoined him by his father, though not against his will; and it denotes a weight of honour and care bore by him, whose shoulders are fit for the same, and equal to it; and that he is the prop and support of his church and people, who are safe under his government and protection : and his name shall be called Wonderful; not that he should be commonly called among men by this name, nor by any of the following; but that he should appear to be, or to have that in him, or to do what would sufficiently answer to this name, and to the rest: he is wonderful in his person, and in the glory and beauty of it; that he should be God and man in one person, and have two natures, so different from

P Debarim Rabba, sect. 1. fol. 234. 4. Perek Shalom, fol. 20. 2. Maimon. apud Maji Synops. Theolog. Jud. p. 121. Vid. Reuchlin de Arte Cabal. p. 745. each other, united in him; that he, being truly God, should become man; and that he should be born of a virgin; wonderful in the disposition of his mind, and in the qualities he is possessed of; in his love to his people, and his sympathy with them; in his humility, meekness, and patience ; in his wisdom, conduct, courage, and greatness of soul: wonderful in his life; in his private life many wonderful things are recorded of him; as the direction of the wise men to him by a star, and their worshipping of him; the preservation of him from Herod's cruelty; his disputation with the doctors in the temple at twelve years of age; and his living such a mean and obscure life for thirty years together: and his public life was nothing but a continued series of wonders; his baptism in Jordan; his temptations in the wilderness; his doctrines and miracles, and his transfiguration on the mount: wonderful in his death; that he should die at all, who is the Prince of life, the Lord of life and glory; that he should die with his own and his father's consent, and that for sinners, even the chief of sinners; and by dying procure life for us; abolish death; destroy him that had the power of it, the devil; and obtain eternal salvation and redemption : the circumstances attending his death were marvellous: such as the darkness that was upon the earth; the rending of the vail, and cleaving of the rocks: wonderful in his resurrection from the dead, which was by his own power, before he saw corruption, at the time signified by types and prophecy, and with the same body exceeding glorious; and which has an influence on our justification, regeneration, and resurrection : wonderful in his ascension to heaven. both in the manner of it, in a cloud, and in the effects of it, receiving gifts for men, and giving them to them ; in his entrance into heaven; session at the right hand of God; and intercession for transgressors : wonderful he will be in his second coming to judgment; the signs of it are many and marvellous; the manner of it wonderfully glorious; the different effects of it on men. filling some with joy, and others with terror; and the things that will then be done; as the raising of the dead; placing all nations before him; separating the righteous from the wicked; pronouncing their distinct sentences, and executing them; in a word, Christ is wonderful, in all he is, has, or belong unto him; in his person, offices, and relations; in his people, who are for signs and wonders; in his doctrines and ordinances; and in the manifestations of himself and of his grace to his people, now and hereafter; nay, the word signifies not only wonderful, but a miracle itself, as Christ is in his person<sup>4</sup>, see Judg. xiii. 17, 18, 19: Counsellor; this some read in conjunction with the former title, thus, Wonderful Counsellor; so the Arabic version; and the Septuagint, which calls him, the Angel of the great council; and the Targum is, " who does wonderfully in council;" and which agrees with Isa. xxviii. 29. This title belongs to Christ, as concerned with his Father, and the blessed Spirit, in the works of nature, providence, and grace. God stands in no need of counsel, nor does it properly fall on

۹ الم D non admirabilis tantum sed مرم ( پری miraculum ille est ; per se Deus, per unionem hypostaticam, Susseword, Gusset. Ebr. Comment, p. 675.

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him, though it is sometimes ascribed to him, speaking after the manner of men. Creatures are not of his council, but Christ is; he was privy to all his thoughts, purposes, and decrees; he was consulted in creation, and in the works of providence, Gen. i. 26. and xi. 7. and in the great affair of redemption and salvation; the council held concerning that is the great council the Septuagint version here makes mention of; and may be called the council of peace, Zech. vi. 13. in which the scheme of salvation was fixed ; the author of it was found, and pitched upon; the way of it agreed on, to be through the assumption of human nature, and by obedience, sufferings, and death; and the time of Christ's incarnation and death settled, as well as all blessings of grace and glory, for the per-sons who were to share in this salvation. This title also agrees with Christ in respect to his people, to whom he is council, and for whom he is council; he is council to them; he gives them council; so he did in person, when on earth; he advised sinners to repentance; encouraged souls to believe in him; directed the weary to come to him for rest; the hungry and thirsty for food; such as were healed and pardoned, he counselled them to sin no more; and he advised his followers to do to all men as they would men should do to them; to behave in an humble and modest manner; to bear reproaches and persecutions cheerfully; to love one another; and to pray to his **Father**, in his name, for all things they wanted: and now he gives his people counsel by the ministry of the word, which is the counsel of God, the produce of his wisdom, a transcript of his eternal council and covenant, a declaration of the will of God, and of Christ; and in which Christ counsels the poor in spirit to come to him for riches, the naked for clothing, the ignorant for spiritual light and knowledge, such as are ready to perish for salvation; and he counsels those that believe to abide in him, and by his truths and ordinances; which counsel is wholesome and suitable, hearty, sincere, and faithful; is wise and prudent, and freely given; and which being taken, infallibly succeeds: he is council for them in heaven; he appears there in the presence of God for them; represents their persons, and presents their petitions; answers to-all charges exhibited against them; and, as their advocate, pleads their cause ; and calls for blessings agreed to be bestowed upon them, which they want; for all which he is abundantly qualified, being the only wise God, the Ancient of days, the Father of his people; and, as Mediator, the Wisdom of God, in whom all the treasures of wisdom and knowledge are, and on whom the spirit of wisdom and understanding, and of counsel and might, rests : the mighty God : or God the mighty One'; as some read the words with a comma; but if read together, the sense is the same; Christ is God, truly and properly so ; as appears from his name Jehovah, which is peculiar to the most High; from his nature and perfections, being the same with his Father's; from the works performed by him, as those of creation, providence, miracles, redemption, resurrection from the dead, &c.; and from the worship given him, which only belongs to God; also he is called our

God, your God, their God, my God, by which epithets those that are not truly God are never called; he is said to be God manifest in the flesh; God over all, blessed for ever; the great God, the living God, the true God, and eternal life; and he is the mighty One asappears by the works he did, previous to his incarnation; as the creation of all things out of nothing; the upholding of all things by the word of his power; the management of all the affairs of providence, there being nothing done but what he was concerned in; as the confusion of languages; the burning of Sodom and Gomorrah; bringing the children of Israel out of Egypt; leading and going before them through the Red sea and wilderness; and bearing and carrying them all the days of old: and also by the works he did when here on earth; as his miracles, called his mighty works; such as healing all manner of diseases by a word speaking, or by touching the person, or by the person touching him, even his garment, or without seeing the person at all, and always without the use of medicines; dispossessing devils out of the bodies of men; power over the elements, as to change water into wine, rebuke the wind and seas, &c.; raising the dead, and even his own body when dead; and, above all, the great work of redemption, by which he appears to be the mighty One indeed; his Father's call of him to it shews it; his undertaking it confirms it; and his actual performance of it puts it out of all doubt : as well as what was then done by him; such as bearing all the sins of his people; engaging with all their enemies; conquering them, and delivering them out of their hands : likewise by what he does now, partly in the conversion of his people; quickening men dead in trespasses and sins; causing dry bones to live; giving spiritual sight to such as were born blind: plucking out of the hands of Satan, and turning from his power to God; which shews him to be stronger than the strong man armed; beginning, carrying on. and finishing the work of faith with power on them ; as well as at first making them willing to submit to his righteousness and to be saved by him; and partly in his care of them afterwards; he having the government of them on his shoulders; supplying all their wants; bearing all their burdens; and supporting them under all their afflictions, temptations, and desertions; protecting them from all their enemies; strengthening them to do his will and work; and keeping them from, falling totally and finally, and preserving them safe to his everlasting kingdom and glory : moreover, by what he will do hereafter; binding Satan, and confining him for the space of a thousand years ; clearing the world of all his and his people's enemies; raising the dead; and judging the world; and destroying wicked men and devils with an everlasting destruction. The everlasting Father; which does not design any relation of Christ in the Godhead; and there is but one Father in: the Godhead, and that is the first Person; indeed. Christ and the Father are one, and the Father is in. him, and he is in the Father, and he that has seen, the one has seen the other, and yet they are distinct, Christ is not the Father; the Son and Spirit may be consi-dered with the first Person as Father, in creation and re-

י Dens, fortis, V. L. Montanne,

generation, they being jointly concerned therein, but || not in the Trinity : it is easy to make it appear Christ is not the Father, but is distinct from him, since he is said to be with the Father from eternity, to be the Son of the Father in truth and love, his own Son, his only-begotten and beloved Son; Christ frequently calls the first Person his Father, prayed to him as such, and is our advocate with him, as well as the way unto him; he is said to be sent by the Father, to come from him, and to go to him; and many things are said of Christ that can't be said of the Father, as his being made flesh, suffering and dying in the room of his people; and the Father is said to do many things unto him, as to anoint him, to seal him, to shew him all he did, to commit all judgment to him, and give him to have life in himself as he had : but Christ is a Father with respect to chosen men, who were given him as his children and offspring in covenant; who are adopted into that family that is named of him, and who are regenerated by his spirit and grace : and to these he is an *everlasting Father* : he was so from everlasting; for regeneration and faith don't make men children, but make them appear to be so; God's elect are children previous to the Spirit's work upon them, and even to the incarnation and death of Christ; adoption is an act of the will of God in covenant from eternity: and Christ is a Father to these unto everlasting; he will never die, and they shall never be left fatherless; he and they will ever continue in this relation; he as such supplies them with everlasting provisions, he clothes them with everlasting raiment, he gives them an everlasting portion, promotes them to everlasting honour, saves them with an everlasting salvation, bearing an everlasting love to them. Some render the words, the Father of eternity'; the author of eternal life, who has procured it for his people, and gives it to them; or to whom eternity be-longs, who inhabits it, and is possessed of it, is the everlasting I AM, was before all persons and things, was set up in an office-capacity from everlasting, and had a glory with the Father before the world was, in whom eternal election, and with whom the everlasting covenant, were made. The Septuagint version is, the Father of the world to come '; of the Gospel dispensation ; so called, Heb. ii. 5. the legal dispensation, when in being, was the then present world, at the end of which Christ came; this is now at an end, and a new state of things has taken place, which with respect 'to the Old-Testament saints was the world to come, and of this Christ is the Father or author; as the law came by Moses, and he was the father of the legal dispensation, grace and truth are come by Christ, the Father and author of the Gospel dispensation; the doctrines of it are from him, and the ordinances of it by him; and he is the father of that state or world to come after the resurrection, the New-Jerusalem church-state, and also of the ultimate glory. The Prince of peace : Christ is a Prince, often so called, Ezek. xxxiv. 24. and xxxvii. 25. Dan. ix. 25. he is so by birth, being the King's Son, the Son of God, and by office, power, and authority; he is so a Prince as that he is a King; he

is exalted to be a Prince and a Saviour; and he is a Prince superior to kings, being the Prince of the kings of the earth, Acts v. 31. Rev. i. 5. and he is called the Prince of peace, because he is the author of peace ; just as he is said to be the Prince of life, Acts iii. 15. for the same reason: he is the author of peace between Jew and Gentile, by abrogating the ceremonial law. the enmity between them, and by sending the Gospel to both, and making it the power of God to salvation to some of each of them, and by bringing them into the same Gospel church-state, and making them partakers of the same privileges and blessings, internal and external, Ephes. ii. 14-20. and he is the author of peace between God and sinners; he has made it by the blood of the cross, having the chastisement of their peace laid upon him, in consequence of a covenant of peace he made with his Father, who was in him reconciling the world to himself, and he is so called likewise, because he is the giver of peace; of all outward peace and prosperity to his churches, as rest from their enemies, concord among themselves, and additions to them of such as shall be saved; of internal peace through the discoveries of his love, and the application of his righteousness, blood, and sacrifice, in a way of believing in him, and in a course of obedieutce to him; and likewise of eternal peace and rest in the world to come. Moreover, all that concern him as a King or Prince shew him to be the Prince of peace: his kingdom lies, among other things, in peace and joy in the Holy Ghost; the sceptre of his kingdom is the golden sceptre of grace and mercy; his royal proclamation is the Gospel of peace ; the fruit of his spirit is peace; and his subjects are peaceable ones, both in church and state. With this compare Heb. vii. 2. 2 Thess. iii. 16. It is observable that at his birth there Luke ii. 1. but in all the world; and it is remarkable; that whereas at this time the Chinese empire enjoyed a profound peace, the emperor of it changed his name. and would not be called by his name Ngayus, but Pingus, which signifies peaceable .

Ver. 7. Of the increase of his government, &c. ] That is, of the Prince of peace, on whose shoulders it is; which, from small beginnings, will rise to a very great pitch and height of glory; this is signified by the stone cut out of the mountain without hands, that smote the image, became a great mountain, and filled the whole earth, Dan. ii. 34, 35, 44, 45. and by the parable of the mustard-seed, the least of all seeds, and yet, when grown up, becomes a great tree, in which the birds of the air build their nests, Matt xiii. 31, 32. Christ's kingdom and interest, his dominion and government, may be said to be increased, when his Gospel is spread far and near, which is called the Gospel of the kingdom, and the doctrines of it, the mysteries of the kingdom; by means of which men become subjects of it, and so his kingdom is enlarged. At first it was only preached in Judea; and then it was carried into the Gentile world, where it met with great success, and was spread to the overthrow of Paganism in the Roman empire; a stop was put

مرد عليه Pater æternitatis, Montanus, Cocceius, &c. <sup>1</sup> المانية عند من بداري بداري به so some copies ; with which agrees the Vulgate Latin version, Pater seculi futuri.

<sup>&</sup>quot; Martin. Hist. Sinic. p. 361.

to its progress by the appearance and power of antichrist, the man of sin; but at the Reformation it broke out again, and spread itself over many nations; and though of late years there has been a decline, in the latter day the knowledge of it will cover the earth, as the waters do the sea, and multitudes shall be converted by it; which is meant by the increase of Christ's government. In the days of his flesh on earth, few believed in him; after his ascension to heaven, there was a large increase of his followers in Jerusalem, and in the Gentile world; the Gospel being preached there, more were the children of the desolate than of the married wife; large numbers were converted, and churches raised and formed everywhere; and in the latter day the church shall fill the earth, and the kingdoms of this world will become the church of Christ; all nations will flow unto it; the people of the Jews, in a body, will be converted, and the fulness of the Gentiles will be brought in; the interest of Christ, which made so contemptible a figure at first, consisting chiefly of the poor of this world, harrassed with persecution, and disturbed by heretics, will now make a very great one; the kings of the earth coming into it. the wealth and riches of the world falling into the hands of the saints, the greatness of the kingdom under the whole heaven being given to them; Christianity will be the universal religion of men, and which will be attended with the gteatest spirituality, holiness of life, purity of doctrine, worship, and discipline, and freedom from persecution, as follows. In the word , rendered, of the increase, the letter , in the middle of it, is shut, which in other places is open. The Jews seek for mysteries in this. Aben Ezra says, it respects the miracle of the sun, whose shadow returned back in Hezekiah's time; this is said, to serve an hypothesis; Kimchi observes, on the contrary, that in Ezra (it is in Neh. ii. 13) the same letter at the end of a word is open, which used to be shut, where mention is made of the walls of Jerusalem being broken down; and thinks is has this mystery in it, that at the time of the salvation, the walls of Jerusalem, that were broken down during the captivity, should be stopped up, and then the government should be opened, which was shut, until the King Messiah came. If there is any mystery in this, it may denote that the govern-ment of Christ, which would be for a time straitened, and kept in narrow bounds and limits, should hereafter be extended throughout the world, to the four corners of it, to be firm and stable, perfect and complete; which the figure of this letter, being shut, and four-square, may be an emblem of. See Rev. xxi. 16. And peace there shall be no end ; this respects both the increase and perpetuity of the peace of Christ's kingdom. The peace of believers, under the Gospel dispensation, is greater than that of the saints under the legal dispensation, whose sacrifices could not remove a consciousness of sin and its guilt; and who, through various laws threatening with death, were all their lifetime subject to bondage; but great is the peace of New-Testament saints, through the blood, righteous-ness, and sacrifice of Christ, and which may be in-creased more and more; and in the latter day there

will be more peace among themselves; Ephraim shall not envy Judah, nor Judah vex Ephraim; the sticks of Joseph and Judah shall be one; nor will there ever be any more discord between Jew and Gentile, the lion and the lamb shall lie down together; there will be no more war among the nations, after the battle of Armageddon; and no more persecution, after the slaughter of the witnesses; and this abundance of peace, spiritual and temporal, will be as long as the moon endures, Psal. lxxii. 7. and all this will issue in eternal peace in the world to come: upon the throne of David, and upon his kingdom ; that is, on it the Prince of peace shall sit, who is David's son, according to the flesh, and so his heir; see Luke i. 32, 33. and which must be understood spiritually of the church and people of Christ, who are his throne and kingdom ; in whose hearts he reigns by his grace and spirit: to order it; dispose, rectify, put into form and order, and adorn and beautify, by enacting laws for them, writing them on their hearts, and putting his spirit within them, to enable them to keep them; and by setting persons over them, under him, as deputies and subgovernors, guides and rulers, to explain his laws, and enforce them; to teach them to observe all things commanded by him; to whom he gives gifts for usefulness and service; and whose ministry he blesses, for the conversion and gathering in of others, and so repairs and glorifies the house of his kingdom; and also by granting his presence in his word and ordi-nances: and to establish it with justice and judgment; by convincing men by his spirit of righteousness and judgment; by revealing in his Gospel his own righteousness to them; by forming in their hearts the new man, which is created in righteousness and true holiness; by teaching them to live soberly, righteously, and godly; and by protecting them from all their enemies: and so he establishes particular believers in the faith of himself, and with the doctrine of faith, that they persevere to the end; and his whole church upon himself, the Rock of ages, that the gates of hell shall not prevail against it; and in the latter day he will establish it upon the top of the mountains, Isa. ii. 2: from henceforth, even for ever; Christ's throne is for ever and ever, his kingdom is an everlasting one; he'll have no successor in it, nor any rival that shall ever dispossess him of it; all other kingdoms will cease, but him will remain for ever: though this clause, according to the accents, is to be connected with what follows \*. thus, from henceforth, even for ever, the zeal of the Lord. of hosts will perform this; all that is said in this verse, and in the context, respecting the incarnation of Christ and his kingdom; the veracity, faithfulness, and power of God, are engaged to perform whatever he has purposed and promised; and his zeah which is no other than his fervent flaming love, will move him to it, and is effectual to accomplish it; his fervent love for his own glory, which is his ultimate end in all his works of nature, providence, and grace, will engage him to fulfil whatever is foretold concerning the birth of Christ, and redemption by him, and his offices and kingdom; since this is greatly concerned in all these things, his zeal or fervent love to his Son, shewn in

" Se Junius and Tremellius, whom Reinbeck commends, De Accent. p. 387.

giving all things into his hands, in committing all # judgment to him, that men may honour him as they do the Father, will move him to increase his government and peace, and make him his first-born higher than the kings of the earth; and his zeal or fervent love to his people will put him upon all this, since it is for their good, as well as for his own glory, and the honour of his Son ; what the queen of Sheba said of Solomon may be said of Christ and his people, 1 Kings x. 9.

The Ver. 8. The Lord sent a word unto Jacob, &c.] prophet, having comforted Judah with the promise of the Messiah, returns to denounce the judgments of God upon the ten tribes, under the names of Jacob and Israel, which signify the same; for the word here is not the word of promise, the comfortable word concerning the Messiah before mentioned; but a word of threatening, ruin, and destruction, to the kingdom of Israel, after enlarged upon, which the Lord sent unto them by his prophets before-hand, to warn them of it, and bring them to repentance; by which they would know, when it came to pass, that their destruction was of the Lord, and not a matter of chance: the Septuagint version is, the Lord sent death upon Jacob; and so the Arabic version, following it; the same word. differently pointed, being used for the pestilence, but is not the sense here; the Targum, Syriac, and Vulgate Latin versions, render it, a word, as we do: and it hath lighted upon Israel, or hath fallen "; as an arrow shot out of a bow, as some think; or as seed cast upon the earth; or rather like a thunderbolt: it denotes the sure and full accomplishment of the word of God upon the persons to whom it was sent; for as his word of promise, so of threatening, does not return to him void and empty, Isa. lv. 10, 11. The Targum is, " the "Lord sent a word into the house of Jacob, and it " was heard in Israel."

Ver.9. And all the people shall know, &c.] The word of the Lord, and that it is his; and by sad experionce shall feel the weight of it; or, the people shall know the whole of  $it^{\gamma}$ ; shall find that the whole of it will be accomplished, every punctilio in it; whatever is said is done, every thing predicted by it, the substance of it, and every circumstance relating to it : or they shall be punished, they shall bear, know, and feel the punishment of their sins; in which sense the word know, in the Arabic language, is frequently used, of which Schultens \* has given many instances: even Ephraim, and the inhabitants of Samaria; the ten tribes are meant by Ephraim; and the inhabitants of Samaria are particularly mentioned, because Samaria was the metropolis of Ephraim, ch. vii. 9. and because it was to suffer, and did suffer much in the threatened calamity, being besieged three years, then taken, and its inhabitants carried captive; and so experimentally knew the word of the Lord, and the truth of it, 2 Kings xvii. 5, 6: that say in the pride and stoutness of heart ; being proud and haughty, stout-hearted, and far from righteousness, and the fear of God; hardening themselves against him, despising his word, and defying, as it were, his power and providence; saying, as follows: Ver. 10. The bricks are fallen down, &c.] Houses

made of bricks, which were without the cities besieged and destroyed by the Assyrians; of which the haughty Israelites made no account, looking upon such a desolation as little or no loss at all: but we will build with hewn stone: so that the houses will be better and stronger, more beautiful, and more durable: the sycamores are cut down; which grew in the fields, and outparts of the cities, and were but a mean sort of wood. and which the Assyrians cut down to serve several purposes in their siege; of this sort of trees, see the note on Luke xix. 4: but we will change them into cedars; that is, will plant cedars in the room of them; trees tall and large, very delightful to look at, of great worth and usefulness, and very durable; though this may regard not so much the planting of them as the use of them in building, and the sense be agreeable to the former clause; that as, instead of brick, they would build houses with hewn stone; so, instead of sycamore-wood, which was not so substantial and durable, and fit for building, they would make use of cedar, which was both beautiful and lasting; so the Septuagint, " the bricks are fallen, let us hew stones, and " cut down sycamores and cedars, and build for our-" selves a tower;" and so the Arabic version; so that, upon the whole, they flattered themselves they should be gainers, and not losers, by the Assyrian invasion; thus deriding it, and despising the prophecy concerning it. Jarchi interprets the bricks and sycamores of the kings that went before, as Jehoahaz, the son of Jehu. in whose days they were lessened, and were like a building of brick, broken and falling; but their present king, Pekah, the son of Remaliah, was strong, like a building of hewn stone, and so cedars were better for building than sycamores; and to this sense agrees the Targum, " the heads (or princes) are carried captive, " but we will appoint better in their room ; goods are "spoiled, but what are more beautiful than them we " will purchase."

Ver. 11. Therefore the Lord shall set up the adversaries of Rezin against him, &c.] Set them up on high, as the word \* signifies; exalt them above him, and make them superior to him, and conquerors of him, meaning the Assyrians; who, being sent for by Ahab, went up against Damascus, took it, and carried the people captive, and slew Rezin the king of Syria, the head of which was Damascus, 2 Kings xvi. 7, 8, 9. this is mentioned, because the Israelites put great trust and confidence in this prince, with whom they were in alliance; and this is said to abate their pride, arrogance, and haughtiness, before expressed : and join his enemies together; or mix them; the Assyrian army, consisting of a mixture of various nations; or stir them up, as the Targum; instigate them against him. Some understand the whole of Israel, against whom the ad-versaries of Rezin, namely, the Assyrians, would come, as they did, and invade their land, and carry them captive; with whom were various other people, as follows.

Ver. 12. The Syrians before, and the Philistines behind, &c.] Rezin, king of Syria, the confederate of the Israelites, being slain, his people joined the Assy-

J totum ejus.

<sup>\* 501</sup> cecidit, Grotius, Cocceins.

Animady. Philol. in Job, p. 77, 78. " שנב elevabit, sive extollet, Forerius.

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rians against Israel; and they, with others mentioned, beset them on all sides, before and behind, east and west; and so the Targum, Septuagint, and other versions, render it, the Syrians on the east, or from the rising of the sun; and the Philistines on the west. or from the setting of the sun; for, as Kimchi observes, Syria lay east of the land of Israel, and Palestine on the west<sup>b</sup>: and they shall devour Israel with open mouth; greedily and presently; make, as it were, but one morsel of him : for all this his anger is not turned away, but his hand is stretched out still; that is, the anger of God, that was not turned away; he had not yet stirred up all his wrath, he had not done with them. he had still other judgments to bring upon them; and his hand continued to be stretched out to inflict them, seeing they were not brought to repentance by what was already done unto them; so the Targum, " for " all this they do not return from their sins, that he " may turn away his anger from them, but still re-" tain their sins; and yet his stroke will be to take "vengeance on them."

Ver. 13. For the people turneth not to him that smiteth. them, &c.] Who was the Lord of hosts, as it is explained in the next clause; it was he that had smote the people with the rod of correction and chastisement, by various afflictions and distresses which he had brought upon them, in order to bring them to a sense of their sin and duty, to reclaim and recover them from their backstidings; but they had not such an effect upon them; they returned not to him by repentance and reformation, from whom they had turned themselves by their evil ways; nor to his worship, as the Targum interprets it, to his word and ordinances; for afflictions; unless sanctified, are of no use to restore backsliders. This is to be understood of the people of Israel, the ten tribes, whom the prophet calls the *people*, not my people, nor the people of the Lord, because unworthy of that character. The Septuagint The Septuagint render the words, the people returned not until they were smitten and so the Syriac version ; intimating, as if they did return when smitten; but the following words, and the whole context, shew the contrary : neither do they seek the Lard of hosts ; by prayer and supplication, for pardoning grace and mercy, through Christ the Mediator; nor in his word and ordinances, for his presence and communion with him, or instruction or doctrine from him, as the Targum; to be taught true doctrine, and their duty to God and man; this is one part of the character of an unregenerate man, Rom. iii. 11.

Ver. 14. Therefore the Lord will cut off from Israel head and tail, &c.] The former of these is afterwards interpreted of the ancient and honourable, men in high places, civil magistrates, judges, governors, and elders of the people, the king as supreme, and all subordinate officers; and so the 'Targum, " the Lord will destroy " from Israel the prince and the ruler;" and the latter is interpreted of the false prophet. The people of Israel are compared to a beast with a tail, being so sally degenerated and corrupted; as the Romish antichrist, in both his capacities, civil and ecclesiastical, is compared to a beast; the one being the head, and

\* So Noldius renders it, Ebr. Concord. Part. p. 10. No. 69.

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the other the tail, Rev. xiii. 1, 2, 11. and Rome Pagan to a dragon with a tail, Rev. xii, 3, 4, and the Saracens and Turks to locusts with tails like the tails of scorpions, Rev. ix. 10, 19: branch and rush, in one day. The Septuagint render it, great and small ; and so the Arabic version; the first word intending the great men of the nation, in flourishing circumstances, like branches of trees; the latter the common people, like reeds and rushes, weak and feeble; so Kimchi explains them, " the strong and the weak;" though the Targum interprets both of the governor and lord; and so Jarchi says they signify kings and governors; but Aben Ezra renders the word root and branch : and so they may denote the utter destruction of the people of Israel, fathers and children, high and low, rich and poor. See Mal. iv. 1.

Ver. 15. The ancient and honourable, he is the head, &c.] The elder in office, not in age; and who, on account of his office, dignity, and riches, is honoured by men, is of a venerable countenance himself, and is reverenced when seen and looked upon by others, and received by persons with pleasure and cheerfulness; as the phrase used signifies. The Septuagint and Arabic versions render it, who admire, or have men's persons in admiration ; which is the character Jude gives of false teachers, Jude 16. who are next described : and the prophet that teacheth lies, he is the tail; so called from their low extract, being often of a mean original and descent; or rather from the meanness of their spirits, their flattery of princes and great men. to whom they tell lies, and prophesy smooth and false things, for the sake of a little sordid gain, in allusion to dogs that wag their tails at their masters; or from the poison of their doctrines, some creatures having poison in their tails, and do much mischief with them. See Rev. ix. 19.

Ver. 16. For the leaders of this people cause them to err, &c.] Or, who bless this people, as the Septuagint and Arabic versions; and so the Targum, " who " praise this people;" that call them blessed, pronounce them happy, see Mal. iii, 15. and promise them happiness, both in this world and that to come, though guilty of notorious sins, and live a vicious course of life; and so harden them in their iniquities, and cause them to wander more and more from the way of truth and righteousness; and lead them into, and leave them in, fatal mistakes about their state and condition. These seem to design the ecclesiastical leaders of the people, the blind leaders of the blind, see ch. iii. 12. and Matt. xv. 14: and they that are led of them are destroyed; or, they that are blessed of them are swallowed up c; and so irrecoverably lost; the deceivers and the deceived perish together; as it is sinful in teachers and leaders of the people to teach them false things, and lead them out of the way, it is criminal in the people to be led and taught by them, who ought to take care what they hear and receive; and therefore both are righteously punished; for the words are a reason why the Lord would cut off both the one and the other.

Ver. 17. Therefore the Lord shall have no joy in their

י מאשריו מבלעים) qui ex hoc populo beati dicuntur, absorbebuntur, Vatablus.

Take no delight and pleasure in || young men, &c.] them; but, on the contrary, detest and abhor them, and so destroy them, being depraved and corrupted by the bad instructions and examples of their parents: neither shall have mercy on their father less and widows ; who are objects of pity and compassion; yet these being wicked, as well as the fathers of the one, and the husbands of the other, shall be no more spared than they have been; so that this expresses both the general corruption and destruction of this people: for every one is a hypocrite and an evil-doer; a hypocrite, as Aben Ezra on the place observes, is one that is outwardly good, and inwardly wicked; which was the general character of the people of Israel in Isaiah's time, as it was of the Jews in the times of Christ, see Matt. xxiii. 25-28. they pretended to do good, but were doers of evil, workers of iniquity, continually committing sin; and yet would be thought to be very upright and sincere, both in their religion towards God, and in their dealings with men; but deceitful in both: and every mouth speaketh folly; or falsehood; a lie, as the Targum, as all lies are foolish; as also all vain words, all impious ones; or the savour of irreligion or superstition, and indeed every idle word, and all unsavoury and corrupt speech, and there is particularly foolish talking, which is not convenient, Ephes. **v. 4**: for all this his anger is not turned away, but his hand is stretched out still; which is repeated from ver. See the note there.

Ver. 18. For wickedness burneth as the fire, &c.] That is, the punishment of their sins, as the Targum interprets it; the wrath of God for sin, which is poured out like fire, and consumes as that does; unless wicked men are meant, who are consumed with the fire of divine vengeance; the sense is the same : it shall devour the briers and thorns; sinners and ungodly, so the Targum paraphrases it; and Aben Ezra observes, they are the wicked; who are compared to briers and thorns, for their unfruitfulness in themselves, hurtfulness to others, and for their weakness to stand against the fury of incensed Deity, see 2 Sam. xxiii. 6. Isa. **xxvii.** 4: and shall kindle in the thickets of the forest. Kimchi thinks there is a gradation in these words, that as fire first begins to burn the thorns, and smaller wood, and then the greater; so wickedness consumes first the little ones, who are the thorns, and after that it kindles in the thickets of the forest, who are the great ones; so the commonwealth of Israel is compared to a forest; and the thorns, briers, and thickets, may denote the common people and their governors, who all being guilty of wickedness, should not escape the vengeance of God : and they shall mount up like the lifting up of smoke; or lift up themselves, or be lifted up; so Aben Ezra and Kimchi interpret the word; but Jarchi thinks it has the signification of , to be perplexed; and gives the sense of it thus; they are perplexed, and shut up with the strength of smoke that burns : others take it to be a word of the same meaning with  $p \supseteq N$ ; and render it, they shall pulverize, or go into dust in the lifting up of smoke<sup>4</sup>; and denotes the dissolution of the commonwealth; but perhaps it may be better rendered, though they shall walk proudly (or behave haughtily), their pride shall be as smoke, which soon vanishes away; since the word, which is only here used, in the Syriac language signifies to walk proudly, as a cock with two crests<sup>5</sup>.

Ver. 19. Through the wrath of the Lord of hosts is the land darkened, &c.] Brought into great distress and affliction; sore judgments and calamities being upon it; for not darkness in a natural, but in a figurative sense, is intended, see ch. viii. 22. and ix. 1. the allusion is to the ascending of the smoke before mentioned, through fire being kindled in the thickets of the forest, which filled the air with darkness; as smoke arising in great quantity does. This sense of the word, which is only to be met with in this place, is given by Aben Ezra, Kimchi, and Ben Melech, from the use of it in the Arabic language, in which it signifies f darkness; but the Septuagint and Arabic versions render it, the whole land is burned ; and which is confirmed by the Targum, which so interprets it; and this sense well agrees with the context: and the people shall be as the fuel of the fire ; this explains who are meant by the briers and thorns, and thickets of the forest, the inhabitants of the land of Israel; who, as they are the fuel of fire, were the objects of divine wrath and fury: no man shall spare his brother; which may be ascribed either to the darkness and confusion in which they should be, and so not be able to discern a friend from a foe, as persons surrounded with smoke; or to their malignant spirit, cruelty and inhumanity, not only doing ill to their enemies, but to their own friends and relations, to their own flesh and blood.

Ver. 20. And he shall snatch on the right hand, and be hungry, &c.] Either with his hand, and rob and plunder all within his reach; or with his teeth, as cannibals, or beasts of prey, catch at, tear, and rend in pieces, whatever comes in their way; and yet hungry after more, and unsatisfied, as follows: and he shall eat on the left hand, and they shall not be satisfied; ravage and spoil on every side, and yet not content. The Targum is, "he shall spoil on the south, and be " hungry; and he shall destroy on the north, and not " be satisfied:" they shall eat every man the flesh of his own arm : destroy their near relations, who are their own flesh and blood, or take away their substance from them; so the Targum, "they shall spoil every " man the substance of his neighbour:" which will give some light to Rev. xvii. 16.

Ver. 21. Manasseh, Ephraim; and Ephraim, Manasseh, &c.] That is, Manasseh shall eat or devour Ephraim; and Ephraim shall eat or devour Manasseh; as the Septuagint, Syriac, and Arabic versions render it; which is to be understood of their quarrels, contentions, and wars among themselves, whereby they bit, devoured, and consumed each other, though they were

naceus, superbo gradu incedens & bicristatus, Castel. Lexicon Polyglott. col. 19.

להאב obscura evasit ---- אנאב tertia pars noctis, a fine crepusculi, tempus quo posterior peragitur precatio vespertina, Golius, Goli 1521, 1522. Castel. col. 2944. So Schindler, col. 1410. אנתאמת ateme, caligo, tenebra, crepusculum.

לארכו באות עשן א א הארכו באות לארט לאראבט אות ארכו באות עשן adeo ut in minutissimum pulverem abeaut elato fumo, vel elatione fumi, Junius & Tremellius, Piscator.

<sup>•</sup> Et superbient, (fastuose se gerent,) at superbia (vel quorum superbia) fumus, h. e. fumi instar evanescit, interibit, quod etiam Armenis indigitat, istud vocabulum Δbac. ΔΩ, Syr. gallus, galli-

brethren; which explains and confirms what is before || ... said, of no man sparing his brother, and every one eating the flesh of his own arm. The Targum para-phrases the words thus, " they of the house of Ma-" nasseh, with those of the house of Ephraim, and " they of the house of Ephraim, with those of the " house of Manasseh, shall be joined together as " one, to come against them of the house of Judah;" and so Jarchi interprets them, "Manasseh shall be this people for their sins. See the note on ver. 12.

" joined with Ephraim, and Ephraim shall be " joined with Manasseh, and they together shall be " joined against Judah;" so it follows, and they together shall be against Judah ; as the ten tribes did sometimes make war against the two tribes of Judah and Benjamin, see 2 Chron. xxviii. 6, 7, 8: for all this his anger is not turned away, but his hand is stretched out still; more and sorer judgments were to come upon

### ${f T}_{ m HIS}$ chapter contains denunciations of punishment, [ first on the governors of the Jewish nation, and then upon the Assyrians; a woe is denounced on the makers and imposers of bad laws, whereby the poor and the needy, the widows and the fatherless, were deprived of their right, ver. 1, 2. which woe or punishment is explained to be a desolation of their country by the Assyrians, that should come afar off, and which they could not escape; under whom they should bow and fall; and yet there should not be an end of their punishment, ver. 3, 4. next follows a prophecy of the destruction of the Assyrians themselves, for the comfort of God's people; in which is observed, that the Assyrian monarch was an instrument in the hand of the Lord to chastise his people, and therefore is called the rod and staff of his wrath and indignation, ver. 5. the people are described against whom he was sent, and the end for which is mentioned, ver. 6. though this was not his intention, nor did he design to stop here, but to destroy and cut off many other na-tions, ver. 7. which he hoped to do from the magnificence of his princes, who were as kings, and from the conquests he had made of kingdoms, and their chief cities, ver. 8, 9, 10, 11. wherefore, when the Lord had done what he designed to do by him among his people the Jews, he was determined to punish him, because of the pride of his heart, and the haughtiness of his looks, and his boasting of his strength and wisdom, and of his robberies and plunders, without opposition; which boasting was as foolish as if an axe, a saw, a rod, and a staff, should boast, magnify, move, and lift up themselves against the person that made use of them, ver. 12, 13, 14, 15. which punishment is said to come from the Lord, and is expressed by leanness, and by a consuming and devouring fire; for which reason his ariny is compared to thorns and briers, to a forest, and a fruitful field, which should be destroyed at once; so that what of the trees remained should be so few as to be numbered by a child, ver. 16, 17, 18, 19. and, for the further consolation of the people of God, it is observed, that in the times fol-lowing the destruction of the Assyrian monarchy, a remnant of the people of Israel should be converted, and no more lean upon an arm of flesh, but upon the Lord Christ, the holy One of Israel; even a remnant only; for though that people were very numerous, yet a remnant, according to the election of grace, should be saved, when it was the determinate counsel of God, and according to his righteous judgment, to

## CHAP. X.

destroy the far greater part of them, for their perverseness and obstinacy, ver. 20, 21, 22, 23. wherefore the people of God are exhorted not to be afraid of the Assyrian, though chastised by him; since in a little time the anger of the Lord would cease in his destruction, which should be after the manner of the Egyptians at the Red sea, and as the slaughter of Midianat the rock of Oreb; whereby they would be free from his burden and yoke, because of the anointed King that should reign, or the King Messiah, ver. 24, 25, 26, 27. and then follows a description of the expedition of the king of Assyria into Judea, by making mention of the several places through which he should pass with terror to the inhabitants, until he should come to Jerusalem, against which he should shake his hand, ver. 28, 29, 30, 31, 32. and then, under the similes of lopping a bough, and cutting down the thickets of a forest, and the trees of Lebanon, is predicted the destruction of his army and its generals by an angel, ver. 33, 34.

Ver. 1. Woe unto them that decree unrighteous decrees. &c.] Or, O ye that decree, &c. π being a sign of the vocative case, and an interjection of calling, as Aben Ezra observes; though the Targum and other versions understand it of a threatening denounced; and is to be understood as lying against lawgivers and judges, political rulers and governors of the people, that made unrighteous laws; laws which were not agreeable to the law of God, nor right reason; and were injurious to the persons and properties of men; and which were calculated for the oppression of good men, especially the poor, and for the protection of wicked men, who made no conscience of spoiling them : and that write grievousness which they have prescribed; laws grievous and intolerable being made by them, they wrote them, or ordered them to be written, to be engrossed and promulgated, published them, and obliged the people to be subject to them. This some understand of the scribes of judges, who sat in court, and wrote out the decrees and sentences made by them; but it rather intends the same persons as before; and not ecclesiastical but political governors are meant, and such as lived before the Babylonish captivity; or otherwise the whole is applicable to the Scribes and Pharisees. to the Misnic doctors, the authors of the oral law, the fathers of tradition, whose decisions and decrees were unrighteous and injurious, and contrary to the commands of God; heavy burdens, and grievous to be borne, and very oppressive of the poor, the fatherless,

and the widow; for which they are reproved by Christ, Matt. xv. 3, 6, 9. and xxiii. 4, 14, 23, 25. Jarchi says it is an Arabic <sup>6</sup> word, which signifies acribes.

Ver. 2. To turn aside the needy from judgment, &c.] Such laws being made as discouraged them from any application for justice; and, when they did, were harassed with such long, vexatious, and expensive suits, as obliged them to desist, and the cause being generally given against them, and for the rich: and to take away the right from the poor of my people ; for not to do justice to the poor is the same as to rob and plunder them, and take away by force what of right belongs to them; wherefore it follows: that widows may be their prey, and that they may rob the fatherless ; who have none to protect and defend them, and whose protectors judges ought to be, in imitation of God, whom civil magistrates represent, who is the Judge of the widows and the fatherless; and therefore this is observed as an aggravation of their sin, which was very great indeed: it is very wicked in a judge to pervert the judgment of the poor and needy, the widow and the fatherless, contrary to laws that are made by God and men; but to make and prescribe wicked and unrighteous laws, that wickedness may be framed, and mischief committed by a law, that the poor and the needy, the widows and fatherless, may be injured under colour and pretence of law and justice, is the height of injustice. See Psal. xciv. 20, 21.

Ver. 3. And what will ye do in the day of visitation, &c.] Not in a way of grace and mercy, but of wrath and anger, as the following clause explains it, when God should come and punish them for their sins; and so the Targum, " what will ye do in the day that your " sins shall be visited upon you?" it designs the Babylonish captivity, as the next words shew; the same phrase is used of the destruction of the Jews by the Romans, Luke xix. 44: and in the desolation which shall come from far? from Assyria, which was distant from the land of Judea: the word h for desolation sigtifies a storm, tumult, noise, and confusion; referring to what would be made by the Assyrian army, when it came upon them: to whom will ye flee for help? Rezin king of Syria, their confederate, being destroyed; and Syria, with whom they were in alliance, now become their enemy, see ch. ix. 11, 12: and where will ye leave your glory? either their high titles, and ensigns of honour, as princes, judges, and civil magistrates, which they should be stripped of; or rather their mammon, as Aben Ezra interprets it, their unrighteous mammon, which they got by perverting the judgment of the poor and needy, the widow and the fatherless, of which they gloried; and which now would be taken away from them, when they should go into captivity.

Ver. 4. Without me they shall bow down under the prisoners, and they shall fall under the slain, &c.] That is, either, being forsaken by me, and destitute of my help, they shall bow down; or, because they are without me, are not my people, and do not hearken to me,

• Seriba, Golius, col. 1999; so the word is used in the Chaldee and Syriac languages. See Castel. col. 1828, 1829.

therefore they shall bow down, so David Kimchi; or, were it not for me, they would, as others; or that they might not bow down and fall; and so the words may be connected with the preceding verse : others render the word, translated without me, besides ; and the sense is either, as Moses Kimchi, besides their bowing in their own land, when subdued by the Gentiles, a greater affliction shall befall them, captivity; when they should be either carried captive or slain; or besides him that shall bow down under the prisoners, they shall fall under the slain; besides those that are taken, others shall be killed; or none shall escape, but, or except, him that bows, and hides himself under the prisoners, or in the place of the slain, that he might not be thought to be alive: or the sense is, the desolation shall be so general, that none shall escape, either they shall be taken prisoners, or they shall be slain; agreeably to which Noldius<sup>1</sup> renders the words, without me, every one shall bow down among the prisoners, or shall fall among the slain; which gives the best sense of them; that, being left of God for their sins, they would either be bound and carried captive, or else slain with the sword, and one or the other would be the lot of every one of them: for all this his anger is not turned away, but his hand is stretched out still; the final and utter destruction of the nation of the Jews being then not yet come, when carried captive to Babylon, there remained a greater calamity for them, to come by the hands of the Romans. These first four verses seem more properly to belong to the preceding chapter, and this should begin with the next verse.

Ver. 5. O Assyrian, the rod of mine anger, &c. Either as calling him to come against the land of Israel to spoil it, so Kimchi; or as grieving that he was obliged to make use of him in such a manner against his people; or as threatening him with ruin. So the Targum, Septuagint, and all the Oriental versions render it, woe to the Assyrian; wherefore this, and what follows, serve to comfort the people of God; that though they should be carried captive by the Assyrians, yet they should be utterly destroyed, and a remnant of the Jews should be saved. The Assyrian monarch is called the rod of God's anger, because he was made use of by him as an instrument to chastise and correct Israel for their sins: and the staff in their hand is mine indignation ; that is, the staff which was in the hand of the king of Assyria, and his army, with which they smote the people of Israel, was no other than the wrath and indignation of God against that  $p_i$  ople, and the execution of it, which he committed to them as instruments. Kimchi interprets their hand of the land of Israel, into which this staff was sent, the Assyrian, to smite and chastise them. The Targum is, " woe to " the Assyrian, the government of my fury; and an " angel sent from before me against them for a curse."

Ver 6. I will send him against a hypocritical nation, &c.] The people of Israel, who might well be called so, since every one of them was a hypocrite, ch. ix. 17. pretending to love, fear, and serve the Lord, when it

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<sup>&</sup>lt;sup>b</sup> לעואה sub procella, quæ a longinquo veniet, Cocceius; so the Targum renders it; " in tumult of tribulation." <sup>i</sup> Ebr. Concord. Part. p. 201, 771.

was only outwardly, and by profession, and not in deed, and in truth; their character contains the reason of the Lord's calling and sending the Assyrian to correct and chastise them: and against the people of my wrath who provoked him to wrath, were deserving of it, and upon whom he was about to bring it; it was their hypocrisy that stirred up his wrath against them; nothing is more hateful to God than that: will I give him a charge, to take the spoil, and to take the prey : that is, the Assyrian monarch, to make a spoil and a prey of the people of the Jews, not by any legal commission, or express command, but by the secret power of his providence, guiding and directing him into the land of Judea, to ravage and spoil it: and to tread them down like the mire of the streets; which denotes the great subjection of the inhabitants of it to him; the very low and mean estate into which they should be brought; the great contempt they should be had in; the little account that should be had of them; and their inability to help and recover themselves.

Ver. 7. Howbeit he meaneth not so, neither doth his heart think so, &c.] His purposes, intentions, and thoughts, were not as the Lord's; he did not imagine that he was only the rod of his anger, and the staff of his indignation, a minister of his wrath, and the executioner of his vengeance; he thought he was his own lord and master, and acted by his own power, and according to his own will, and was not under the direction and restraints of another; his intention was not to chastise and correct the people of the Jews, but utterly to destroy them, and not them only, but many other nations; as follows: but it is in his heart to destroy and cut off nations, not a few; not the nation of the Jews only, but many others, and so establish an universal monarchy; and what flushed him with hope and expectation of success were the magnificence of his princes, and the conquests he had already made.

Ver. 8. For he saith, are not my princes altogether kings?] Meaning either the kings which he had conquered, which were become his princes and subjects; or rather, such were the greatness and glory of his nobles, that they were equal in their riches and dominions to kings, and so were able to furnish him with men and money for such an expedition he had in his heart to undertake, even to conquer and subdue all the pations of the earth: and this he said either to his people, boasting of his grandeur; or in his heart, as Kimchi observes, to encourage himself; or rather more openly before others, in order to discourage and inject terror into the nations he meant to destroy, and particularly the inhabitants of Jerusalem.

Ver. 9. Is not Calno as Carchemish? &c.] Jarchi's note is, "as the children of Carchemish are princes "and rulers, so are the children of Calno;" as if this was giving an instance of the grandeur of his subjects; but much better is the Targum, "as Carchemish is sub-"dued before me, shall not Calno be so?" as I or my ancestors have conquered the one, it is as easy for me to conquer the other; or as sure as the one is subject to me, so sure shall the other be; for Carchemish was a city belonging to the Assyrians. situated upon the river Euphrates, 2 Chron. xxxv. 20. Jer. xlvi. 2. called by Ammianus<sup>k</sup> Circusium; the Syriac version calls it Bar-chemosh; and Calno is the same with Calneh in the land of Shinar, a city built by Nimrod, Gen. x. 10. Amos vi. 2. in the Septuagint version it is called Chalane, and 'tis added, " where the tower was built;" from whence the country, called by Pliny' Chalonitis, had its name, the chief city of which was Ctesiphon, thought to be the same with Calneh. Is not Hamath as Arphad? Hamath and Arphad were both cities conquered by the Assyrians; see 2 Kings xviii. 34. and areboth mentioned along with Damascus, Jer. xliv. 23. Is not Samaria as Damascus? Damascus was the metropolis of Syria, and was taken by the Assyrians; and Samaria was the metropolis of Ephraim, or the ten tribes; see ch. vii. 8, 9. and was as easy to be taken as Damascus was. The Targum is, " as Arphad is de-" livered into my hands, shall not Hamath be so? " As I have done to Damascus, so will I do to " Samaria."

Ver. 10. As my hand hath found the kingdoms of the Which worship idols, as the Targum paidols, &c.] raphrases it. He speaks of them as being very easily taken by him; he had no trouble in subduing them; no sooner did he come up to them, and looked on them, and saw where they were, but they fell into his hands; they gave up themselves to him at once, and he took possession of them. And whose graven images did excel them of Jerusalem and of Samaria; being made of better metal, or more richly ornamented, or worshipped in a more pompous manner; or were more than they of Jerusalem and Samaria, exceeded them in number; or were stronger and mightier than they, as Kimchi supplies it, and yet could not protect them; or were from Jerusalem, and from Samaria; the wicked men of Israel, Jarchi says, supplied all the nations with images, they all sprung from them; and if the idols which came from hence could not secure the nations of the earth from falling into the hands of the Assyrian monarch, neither could they preserve Jerusalem and Samaria from being taken by him.

Ver. 11. Shall I not, as I have done to Samaria, and her idols, &c.] Kimchi observes, that what is said in the preceding verses was said before Samaria was taken, but this after it was taken: so do to Jerusalem, and her idols; he had taken Samaria, and carried the ten tribes captive, and now his eye was upon Judah and Jerusalem; and such was his insolence, impiety, and blashemy, that he reckons the true God, whom the Jews worshipped, among the idols of the Gentiles, and upon a level with them, if not inferior to them, especially to his own idol, and thought himself superior to him.

Ver. 12. Wherefore it shall come to pass, &c.] It shall surely be; what God has purposed in his heart, and published in his word, shall certainly be fulfilled: that when the Lord hath performed his whole work upon Mount Zion, and on Jerusalem; in correcting, chastising, and humbling the inhabitants thereof, by suffering them to be besieged by the Assyrian army. God sometimes makes use of wicked men to chastise

1 Nat. Hist. 1. 6. c. 26 and 27.

<sup>\*</sup> L. 23. c. 5. p. 360.

his people; this is his work, and not theirs; and when || he begins, he goes on, and finishes it; and when he has done, punishes the instruments he uses; after he has scourged his children, he takes the rod, and breaks it to pieces. I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks; that is, he would punish him for his wicked actions, which were the fruit of the haughtiness of his heart, and the pride of his eyes; or for that pride which filled his heart, and shewed itself in his lofty looks. Kimchi joins this to the preceding clause, and makes the sense to be, that God would punish the Assyrian for his pride, in Mount Zion, and in Jerusalem; for there his army died, or near it, being smitten by the angel. The Targum is, " and it shall be, when the Lord hath " finished to do all that he hath said in Mount Zion, " and in Jerusalem."

Ver. 13. For he saith, by the strength of my hand I have done it, &c.] Meaning either that by the power of his army, which was under his command, or by his own personal valour, he had subdued kings, taken their kingdoms and chief cities, and ascribes nothing to the power and providence of God; and if such arrogance and haughtiness, in things of a civil nature, is an instance of vanity, and is resented by the Lord, then much more such conduct in things of a religious nature, when men ascribe regeneration, conversion, and salvation, to the power of their free will, and to the works of their hands, and not to the power and grace of God: and by my wisdom, for I am prudent; attributing his conquests partly to his power, and partly to his skill and prudence in marshalling his army, making use of stratagems to decoy the enemy, and get an advantage of him; whereas strength and power, and so wisdom and prudence, are from the Lord ; as he gives safety, victory, and salvation to kings, so he teaches their hands to war, and their fingers to fight; which they ought to acknowledge, and will, unless vain and proud : and I have removed the bounds of the people; by subduing kingdoms, and adding them to his own, so that they were no more distinct governments; and by transplanting the inhabitants of them to other places, and making new colonies and settlements; and so the Targum, " and I have removed the people from pro-" vince to province:" taking that to himself which belongs to God, who has determined the times before appointed, and the bounds of men's habitations: and have robbed their treasures; laid up in palaces, temples, sepulchres, and private houses, for time to come, which are usually plundered when cities and towns are taken; the Targum renders it, " their laudable cities:" and I have put down the inhabitants like a valiant man; from their greatness, from their seats of honour and dignity; or I have put down many inhabitants, as Jarchi, and reduced great numbers to a low and mean estate. The Targum is, " I have brought down with strength " they that dwell in fortified places;" and so Aben Ezra and Kimchi explain it, they that dwell in a strong place or palace.

Ver. 14. And my hand hath found as a nest the riches

" Ben Melech observes, that this is to be understood of the blessed

of the people, &c.] With that ease as a man finds a nest of birds, and takes them: and as one gathereth eggs that are left; by the bird, who not sitting upon them, there is none to protect them; whereas, when they are sat upon by the bird, she will flutter with her wings, and strike with her bill, and preserve them as well as she can: have I gathered all the earth; the kingdoms and inhabitants of it, there being none to resist, or that dared to do it, as follows: and there was none that moved the wing; as a bird will do, when its young or eggs are taking away from it: or opened the mouth, or peoped; chattered, clucked, or expressed any grief, uneasiness, or resentment; the Targum is, " that " opened his mouth, and spoke a word."

Ver. 15. Shall the axe boast itself against him that heweth therewith ? &c.] Hitherto are the words of the Assyrian monarch; and here begin the words of the prophet, rebuking him for his pride, and deriding his vain boasting, in attributing that to himself, to his wisdom and power, who was but an instrument, which belonged to God, the sole Governor and wise orderer of all things; which was all one as if an axe should ascribe the cutting down of trees to itself, and insist on it that the man that cut with it had no share in the action, nor was it to be ascribed to him; than which nothing is more absurd. The sense is, that the king of Assyria, in taking cities, and conquering kingdoms, and adding them to his own, was only an instrument in the hand of God, like an axe in the hand of one that hews down trees; and therefore it was vain and ridiculous to take that to himself which belonged to the Lord, on whom he depended as an instrument, as to motion, operation, and effect; from whom he had all power to act, all fitness for it, and efficacy in it, as the axe has from the person that makes and uses it, or any other instrument, as follows: or shall the saw magnify itself against him that shaketh it? or draws it to and fro; which is the sense of the Targum, Sep-tuagint, and Vulgate Latin versions, and others; and which further exposes the vanity and arrogance of the Assyrian monarch, who had no more concern in the spoiling of nations, and destruction of kingdoms, than the saw has in cutting of timber that is hewn; which has its form, its sharp teeth, not of itself, but from the maker; and when thus made, and fit for use, can't draw itself to and fro, and cut trees in pieces, which are felled by the axe, but must be moved by another; and to insult the mover of it, as if it was not his act, but its own, is not more absurd than what this haughty prince was guilty of, in boasting of his power, wisdom, and prudence, in the above-mentioned things : as if the rod should shake itself against them that life it up"; for such was the king of Assyria, he was no other than the rod of the Lord's anger, ver. 5. and which he lifted up, and with it chastised his people; wherefore for him to behave haughtily against the Lord, and arrogate that to himself which was the Lord's doing, was as if a rod should shake itself against him that lifts it up; or, as if a rod should shake those that lift it up : as if there were more power in the rod than

God ; and the word being in the plural number, 'tis the same way of speaking as in Josh. xxiv. 19. the holy Gods is he.

in them that take it up and strike with it; yea, that || even the rod moves them, and not they the rod, which is wretchedly absurd: or, as if the staff should lift up itself, as if it was no wood "; but something more than wood, an animate creature, a rational agent, whereas it is nothing else but wood; or as if a staff should lift up itself against that which is not wood, like itself, but is a man, that can move himself and that too; or as if a staff should lift up that which is not wood; attempt to bear, carry, move, and direct that which is not material like itself, but is a spirit, infinite, eternal, even the almighty God. De Dieu thinks that is not a verb, but a noun of the plural number, of , a mountain : and renders it, as if a rod should shake those that lift it up : and as if a staff were moun-tains, and not wood. The Targum is, " when a rod " is lifted up to smite, it is not the rod that smites, " but he that smites with it." The sense is, that the Assyrian monarch was only a rod and staff in the hand of the Lord, and only moved and acted as used by him; whereas, according to his vain boast, he was the sole agent, and all was done by his own power and prudence; and was so far from being moved and directed by the power and providence of God, that he was the director of him; which is infinitely more absurd than the things instanced in.

Ver. 16. Therefore shall the Lord, the Lord of hosts, &c.] Because of the pride, and arrogance, and vain boasting of the Assyrian monarch, which was resented by the Lord, he is threatened with what follows; and in order to humble him, and to shew that God is above him, these titles are used; the Lord, the Lord of the whole earth, and the King of kings, and Lord of lords; the Lord of hosts, of armies above and below, of more and greater armies than what the king of Assyria was lord of; and therefore he might be assured that what is hereafter threatened would be fulfilled, namely, send among his fat ones leanness; the Targum is, among his princes, who abounded in riches and honour; or his army, and the chiefs in it, the mighty and strong; and by leanness is meant destruction and death, which came upon his army, and the great men of it, immediately from the hand of God; see Psal. cvi. 15. compared with Numb. xi. 33: and under his glory he shall kindle a burning, like the burning of a fire; that is, under his army, which was great and glorious, very numerous, and well accoutred with clothes and arms, and made a very splendid and glittering shew, and of which the Assyrian monarch gloried; this army the Jews say was destroyed by fire, and that the bodies of the men were burnt, and their clothes untouched; but Jarchi interprets this glory of their garments, which give a man glory, and says these were burnt; the Targum calls them their vessels of glory; perhaps meaning their glittering arms, which were burnt along with them.

Ver. 17. And the light of Israel shall be for a fire, &c.] That is, the Lord, who is the light of his peo-

ple; who enlightens them by his word and spirit, and by his grace effectually calls them out of darkness into marvellous light, to the light of grace here, and to the light of glory hereafter; and who comforts and refreshes them with his gracious presence, and with the light of his countenance when in affliction and distress, which is sometimes signified by darkness; and the same Lord, who is as light to his people, and gives light and comfort to them, is as a consuming fire to others: and his holy One for a flame ; that is, the holy One of Israel, the God of Israel, who is holy in himself. and the sanctifier of others; the Syriac version reads, his holy ones; so Jarchi observes it as the sense of some, that the righteous of that generation are meant; the Targum is, "and there shall be the Lord, the " light of Israel, and his holy One; and his word strong " as fire, and his word as a flame;" see Jer. xxiii. 29. so Jarchi interprets it of the law Hezekiah studied: and it shall burn and derour his thorns and his briers in one day: the Targum interprets it, his rulers and governors; and so Jarchi, his princes and mighty men; the chief in the Assyrian army, called briers and thorns, because mischievous and hurtful, and caused grief; but rather the multitude of the common soldiers is designed, who were all destroyed in one night, 2 Kings xix. 35. by an angel; who, according to Aben Ezra, is the light and holy One of Israel here spoken of.

Ver. 18. And shall consume the glory of his forest, &c.] The Assyrian army is compared to a forest, for the number of men in it; and for the mighty men in it, comparable to large and tall trees, such as oaks and cedars; and like a wood or forest a numerous army looks, when in rank and file, in proper order, and with banners, and having on their armour, their shields, spears, bows and arrows; and the glory of it intends either the princes and nobles that were in it, the principal officers, generals, and captains; or the riches of it, the plunder of the Egyptians and Ethiopians, as Kimchi observes, which were all destroyed at once: both soul and body, or from the soul even to the flesh °; which denotes the total consumption of them, nothing of them remaining; the Targum is, " the glory of the multitude of his army, and their " souls with their bodies, it shall consume;" and so some understand this of the eternal destruction of soul and body in hell: the Rabbins are divided about the manner of the consumption of the Assyrian army; some say their bodies and souls were both burnt, which these words seem to favour; and others, that their souls were burnt, and not their bodies, their lives were taken away, and their bodies unhurt; which they think is favoured by ver. 16. where it is said, under his glory, and not his glory P: and they shall be as when a standard-bearer fainteth; who when he falls, the whole company or army is thrown into confusion, and flees; and so the Targun, "and he shall be broken, and flee." Some render it, as the dust of the worm that eats wood 9; so Jarchi; signifying that they should be utterly de-

<sup>•</sup> Gussetius thinks this clause contains an ironical answer to the above questions, shall the are boart itself? &c.; shall the sam anguify itself? &c.; they should, as the roat should shive itself? &c.; just in like manner as that does, a:d so by lifting up itself, ceases to be wood; as d which being sarcastically spoken, carries in it a strong negative, that the axe and saw should not glory, or magnify themselves, and no more should she king of Assyria. Vid. Comment. Ebr. p. 360.

<sup>°</sup> מנפש ועד בשר ab anima usque ad caruem, V. L. Montanus, Piscator. T. Bal. Sabbat, fol. 113. 2. & Sanhedrin, fol 94. 1, 2. See Kimchi

in loc.

<sup>4 001</sup> DIOD at pulvis teredinis, Tigurine version.

stroyed, and become as small as the dust that falls from a worm-eaten tree; which simile is used, a forest being made mention of before.

Ver. 19. And the rest of the trees of his forest shall be few, &c.] Which were left unconsumed, that escaped this destruction, those of the Assyrian army that fled with Sennacherib their king ; which, the Rabbins say ', were no more than ten, as Jarchi and Kimchi observe; yea, some say there were but five left who escaped, and name them, Sennacherib and his two sons, Nebuchadnezzar and Nebuzaradan: that a child may write them; count them, and take down their names; and it may be understood of a military muster, and the sense be, that the army should be reduced to so small a number by this stroke upon them, that there would be no need of an able muster-master to take the account of them, a child would be equal to such a task. The Targum is, " and the rest of his warriors shall fail, that the "people shall be a small number, and shall be "reckoned a weak kingdom."

Ver. 20. And it shall come to pass in that day, &c.] Here begins a prophecy relating to the people of Israel, and concerns things that should befall them after the destruction of the Babylonish monarchy, which after Nebuchadnezzar did not last long; there were but two kings after him mentioned in Scripture, Evil-merodach, and Belshazzar; so that its tall trees, its kings, were very few, so few that a child might count them; and what is after said is for the comfort of that people, and seems to refer to the times of the Gospel, as appears by some words in the context cited by the Apostle Paul: that the remnant of Israel, and such as are escaped of the house of Jacob; who should return from the Babylonish captivity, and be settled in their own land : shall no more again stay upon him that smote them; either on the kings of Egypt, who were originally their oppressors, and in whom they had been so foolish as to put their trust and confidence, they being but a broken staff and reed, Isa. xxx. 2, 3. and xxxi. i. or on the king of Assyria, in the time of Ahaz, who made him pay tribute, and afterwards fought against him: but shall stay upon the Lord, the holy One of Israel, in truth ; that is, upon Christ, the Lord of all, and King of saints; the Lord their righteousness, and from whom they have their holiness: to stay or lean on him is expressive of faith in him, of reliance and dependence on him, and trust in him; which is done in sincerity and uprightness of soul, unfeignedly and without dissimulation; not in profession only, but in reality, and as nakedly revealed in the Gospel, without type and figure; for this respects Gospel times, in which the shadows of the law are gone, and Christ, as the object of faith, appears unveiled, being come a High-priest of good things to come. The Targum is. they "shall no more lean on the people whom they " served; but they shall lean upon the Word of the " Lord, the holy One of Israel, in truth;" that is, on the essential Word, the Messiah : this was the case of a few of them, a remnant according to the election of grace, as the following words shew.

Ver. 21. The remnant shall return, &c.] This is

said in allusion to Shear-jashub, the name of Isaiah's son, ch. vii. 3. which signifies the remnant shall return. and was imposed on him, to give assurance of it; meaning, either that they should return from the Babylonish captivity, as they did, or to God by repentance; or rather the sense is, they shall turn to the Lord, be converted to Christ, to the faith and obedience of him, as some of them were when he came, a few, not all, only a remnant, as it is explained in the next clause: even the remnant of Jacob, to the mighty God ; the Messiah, so called, ch. ix. 6. The Targum is, " the remnant which have not sinned, and are turned " from sin; the remnant of the house of Jacob shall " return to worship before the mighty God."

Ver. 22. For though thy people Israel be as the sand of the sea, &c.] These words are spoken either by the Lord to the prophet, calling Israel his people; or by the prophet to Hezekiah, as Jarchi and Kimchi think; or they may be rendered thus, for though thy people, O Israel, be as the sand of the sea '; that is, innumerable, as was promised to Abraham, Gen. xxii. 17. see Hos. i. 10: yet a remnant of them shall return; or be converted in it', to the Messiah; or be saved, as the apostle interprets it, Rom. ix. 27. see the note there; a remnant is a few, as Kimchi explains it, out of a great number: it signifies, that the majority of the Jewish nation should reject the Messiah, only a few of them should believe in him; and these should certainly believe in him, and be saved by him; and that for the following reason, because the consumption decreed shall overflow with righteousness; that is, the precise and absolute decree, concerning the salvation of the remnant, God will cause to overflow, or abundantly execute, in a righteous manner, consistent with his divine perfections; and so it makes for the comfort of the remnant of the Lord's people, agreeably to the intent of the apostle's citation of it, Rom. ix. 28. see the note there; though some understand it of God's punitive justice, in consuming and destroying the greater part of the Jewish people, the ungodly among them, and saving a remnant, which return and repent; and to this sense are the Targum, and the Jewish con mentators.

Ver. 23. For the Lord God of hosts shall make a consumption, &c.] Not of the land of Judea, as at the destruction of Jerusalem; but the meaning is, that he that is Lord of all, who does what he pleases in the armies above and below, will execute and accomplish a precise and absolute decree of his, concerning the salvation of the remnant of his people; which is his decree of election, and that standing sure, not upon the foot of works, but his own sovereign will: her ce their salvation is sure and certain, and not precarious; even determined, in the midst of all the land . that is, the determined decree should be executed in the several parts of the land of Judea, where this remnant was; for which reason the Gospel was preached in the several cities of Judah, in order to accomplish it, both by Christ and his apostles.

Ver. 24. Therefore thus saith the Lord God of hosts. &c.] Since there is such a decree, and this will certainly be executed: O my people, that dwellest in Zion;

ישוב בו ' convertetur in co, Montanus, Cocceiué.

T. Bah. ib. fol, 95. 2. Præfat. Echa Rabbati, fol. 41. 1.
 Nam etsi fuerit populus tuus, O Israel, sicut arena maris, Piscator.

the inhabitants of Jerusalem; such of them especially as feared the Lord, and worshipped him, and served him in the temple: be not afraid of the Assyrian; the king of Assyria; neither Sennacherib, that threatened them with ruin, having taken the cities of Judah, and laid siege to Jerusalem; nor Nebuchadnezzar, who carried them captive, since he would not be able utterly to destroy them, they would return and dwell in the land again; for there was a decree concerning the salvation of a remnant, which would certainly take place; and till that was executed, it was impossible the nation should be destroyed. He shall smite thee with a rod; be an instrument of chastising and correcting, but not of destroying; Jarchi interprets it of smiting with the rod of his mouth, by means of Rabshakeh reproaching and blaspheming: and shall lift up his staff against thee, after the manner of Egypt ; which Kimchi explains of the tribute the Assyrians exacted of them, in like manner as the Egyptians set taskmasters over them, and afflicted them with hard bondage, in Egypt: the sense is, that though the Assyrians should annoy and distress them, yet should not utterly consume them; there would be an end of their oppression, and a deliverance out of it; even as when they were in Egypt, and oppressed there, the Lord appeared for them, and supported them, and at length saved them, and so he would now. Mention is made of a rod and a staff, in allusion to what the Assyrian is said to be in the hand of the Lord, ver. 5.

Ver. 25. For yet a very little while, &c.] Within a few days; for in a very short time after Sennacherib was come up against Jerusalem his army was destroyed by an angel: and the indignation shall cease ; the indignation of the Lord against his people Israel, shewn by bringing the Assyrian monarch against them, of which he was the staff or instrument, ver. 5: and mine anger in their destruction ; not in the destruction of the Jews. but the Assyrians: the sense is, that the anger of God towards the people of the Jews for the present should be discontinued, when the Assyrian army was destroyed. The Targum is, "for yet a very little while, " and the curses shall cease from you of the house of " Jacob; and mine anger shall be upon the people " that work iniquity, to destroy them;" that is, the Assyrians.

Ver. 26. And the Lord of hosts shall stir up a scourge for him, &c.] The Assyrian monarch; this scourge stirred up or awakened by the Lord, with which that monarch was severely scourged, is no other than the angel that was sent of God to destroy his army, 2 Kings xix. 35 : according to the slaughter of Midian at the rock of Oreb: this refers to the destruction of the Midianites in the time of Gideon; and suggests, that the slaughter of the Assyrians should be like that, as it was; for as that was in the night, and very general, and imme-diately from the hand of the Lord, and was unthought of, and unexpected, and such of their princes that fled were taken and slain, particularly Oreb, at the rock which took its name from him; for not mount Horeb, and the rock there smitten by Moses, are in Nehemiah's time; or at least there was a place of meant, which is written with different letters; see the this name, which was upon or near the spot where

night when the Assyrian army was destroyed, and that wholly; and not by the Israelites, but by the Angel of the Lord; and at once, at an unawarcs; and though Sennacherib fled and escaped, he was slain by his own sons, in his own city, in the ten ple of his god, 2 Kings xix. 35, 36, 37: and as his rod was upon the sea; referring to Moses's rod, which was lifted up, by the order of the Lord, over the Red sea, when the Egyptians were drowned: so shall he lift it up after the manner of Egypt; and destroy the Assyrians, in

like manner as he destroyed the Egyptians, all at once. Ver. 27. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, &c.] The tax or tribute imposed upon Hezekiah by the king of Assyria, 2 Kings xviii. 14: and his yoke from off thy neck; the same with the burden; unless it means also the subjection of the cities of Judah, which were taken by the Assyrian; and indeed it may be extended further, and be considered as a prophecy not merely of deliverance from the present distress, but from the future captivity in Babylon; and which was a type of the deliverance and redemption by Christ. when the Lord's people were delivered from the burden of sin, the guilt and punishment of it; from the yoke of the law, the yoke of bondage; and from the tyranny of Satan, and out of the hand of every enemy; and this seems to be hinted at in the next clause: and thy yoke shall be destroyed, because of the anointing ; or, be corrupted, because of fatness "; through the multitude of riches and honours, with which the Assyrian monarchy abounded; which fill with pride, introduce luxury, and so bring ruin on a state. Jarchi and Kimchi interpret the anointing of Hezekiah, the anointed king of Israel, for whose sake the Assyrian yoke was destroyed. The Rabbins say, that this deliverance was wrought on account of the large quantity of oil which Hezekiah consumed in the schools and synagogues, for the study of the law, and the explanation of it; but the Targum much better refers it to the Messiah, " the people shall be broken from " before the Messiah;" who was anointed with the oil of gladness above his fellows, and for whose sake, and by whom, the yoke of sin, Satan, and the law, has been destroyed. Vitringa interprets it of the spirit of God, and his powerful operations, whose gifts and graces are often compared to oil and ointment; and makes the words parallel to Zech. iv. 6.

Ver. 28. He is come to Ajath, &c.] In this and the following verses is prophetically described the expedition of Sennacherib to Jerusalem, when he either went from Assyria, or returned from Egypt thither; and the several places are mentioned, through or by which he passed, or near to which he came, the tidings of which greatly distressed the inhabitants of them; and the first that is named is Ajath, thought to be the same with Ai, which was beside Beth-aven, and on the east side of Beth-el, Josh. vii. 2. and though it was burnt, and made desolate by Joshua, Josh. viii. 28. yet it was afterwards rebuilt, for it was in being history of this in Judg. vii. 19-25. so it was in the || this stood, since it is mentioned with Geba, Michmash.

et corrumpetur jugum propter olcum, Cocceius ; præ pinguedine, Quidam in Munster. (חבל על מפני שמן VOL. I.-PROPHETS.

and Beth-el, Neh. xi. 31. according to the ancient # Jewish writers", it lay three niles from Jericho. Jerom " calls it Agai, and says that in his time there was scarce any remains of it, only the place was shewn. He is passed to Migron; this place, as the former, was in the tribe of Benjamin; mention is made of it, as in the uttermost part of Gibeah, 1 Sam. xiv. 2. Sennacherib seems not to have stayed either in this or the former place : at Michmash he hath laid up his carriages; here was a passage, called the passage of Michmash, where was the garrison of the Philistines: and on each side of it were two rocks, one called Bozez, and the other Seneh; one of which fronted Michmash to the north, and the other Gibeah to the south, 1 Sam. xiii. 23. and xiv. 4, 5, 31. by Josephus, it is called Mechmas, a city; and so it is in 1 Macc. ix. 73. in Jerom's time it was a very large village, who says it was nine miles from Jerusalem<sup>2</sup>: mention is made of it in the Misna<sup>\*</sup>, as famous for the best fine flour; and this the king of Assyria made his magazine, and in it laid up his provisions and warlike stores, from whence he might be supplied upon occa-sion. The words may be rendered, he hath laid up his arms; and Kimchi thinks lie left the greatest part of his arms here, and went in haste to Jerusalem, imagining he should have no occasion for them, but should easily take it. The Targum is, "at Micmas "he shall appoint the princes of his army;" the gene-rals of it: perhaps the sense is, that here he made a muster of his army, examined the arms of his soldiers, appointed the proper officers, and gave them their instructions.

Ver. 29. They are gone over the passage, &c.] Or from the passage b; not of Jordan, as the Targum; but rather of Michmash, 1 Sam. xiii. 28. this is to be understood of the king of Assyria with his army : they have taken up their lodging at Geba ; or Geba was their lodging ; that is, for a night only ; not that they continued here for any time, as our version seems to suggest. This was a city in the tribe of Benjamin, Josh. xxi. 17. called Geba of Benjamin, 1 Kings xv. 22. Ramah is afraid; the inhabitants of it, as the Targum, at the report of the march of the king of Assyria and his army, and their being near to them. Ramah was in the tribe of Benjamin, Josh. xviii. 25. it is mentioned with Gibeah in Hos. v. 8. upon which place Jerom says it was seven miles from Jerusalem; but elsewhere " he says it was but six, and was to the north against Beth-el. See Judg. xix. 13. Gibeah of Saul is fled; that is, the inhabitants of it fled, upon hearing that the king of Assyria with his army was coming that way. This was also a city of Benjamin, and is called Gibeah of Benjamin, 1 Sam. xiii. 2. and Gibeah of Saul, 1 Sam. xi. 4, as here; either because he was born there, as Jerom<sup>d</sup> affirms; and certain it is, that he was of the tribe of Benjamin; or because he built it, or at least a

- Shemot Rabba, sect. 32. fol. 135. 2.
   De locis Hebraicis, fol. 87: E.
   Antiqu. I. 6. e. 6. sect. 1. & I. 13. e. 1. sect. 6. De locis Hebraicis, fol. 93. F.
- Menachot, c. 8. sect. 1. חקברה a transitu. De locia Hebraicis, fol. 94. B.
- . Comment. in Hos. v. 8

palace in it to dwell in, as Kimchi thinks; and it is plain he dwelt here, for it is called his home, 1 Sam. x. 26. the name of the place with Josephus ' is Gabathsaoula, which he makes to be thirty furlongs from Jerusalem, and says it signifies Saul's hill, and that it was situated in a place called the Valley of Thorns.

Ver. 30. Lift up thy voice, O daughter of Gallim, &c.] In a mournful and lamentable manner, and yet with such a clear loud voice, as to be heard afar off: the word is sometimes used for making a joyful sound, and of the neighing of horses. The inhabitants of Gallim are meant by its daughter; of this place was Phalti, who married Michal, Saul's daughter; very probably it was in the tribe of Benjamin. Jerom<sup>f</sup> makes mention of Accaron, a village, which was called Gallim. Cause it to be heard unto Laish; if this was the place the Danites took, and called it Dan, it was on the northern border of Judea, in the furthermost part of the land; hence the phrase, from Dan to Beersheba; it was near to Cæsarea or Paneas, from whence the river Jordan took its rise; and was a great way off, either of Gallim or Anathoth, for the voice of them to be heard. O poor Anathoth / this was a city in the tribe of Benjamin, Josh. xxi. 18. it was the native place of the Prophet Jeremiah, Jer. i. 1. according to Josephus<sup>1</sup>, it was twenty furlongs from Jerusalem; and, according to Jerom<sup>1</sup>, three miles: it is called poor, because it was but a poor mean village; or because it would now become so, through the ravages of the Assyrian army.

Ver. 31. Madmenah is removed, &c.] That is, the inhabitants of it, who removed from thence upon hearing that the Assyrian army had invaded the land, and was coming up to Jerusalem. There was a place called Madmannah, which lay in the southern part of the tribe of Judah, Josh. xv. 31. which, Jerom<sup>1</sup> says, was then called Memris, and was near the city of Gaza; but whether the same with this is not certain. The inhabitants of Gebim gather themselves to flee; of this place we have no account any where. Hillerus\* thinks the whole name of the city was Joshebe-haggebim, which we render the inhabitants of Gebim ; and suppeses it had its name from the ditches that were in

it, or about it. Ver. 32. As yet shall he remain at Nob that day, &c.] The same day he came from Gebim; and proceed no further as yet, but make a short stay, and prepare himself and army to march to Jerusalem the next day: the Jews say, that he performed all his journeys in one day; the same day he came to Ajath he came to Nob, where he stayed the remaining part of the day. Nob was a city of the priests, 1 Sam. xxii. 19. and so it is called in the Targum here; it was so near Jerusalem, that, as Jarchi and Kimchi say, it might be seen from hence; wherefore here he stood, in sight of Jerusalem; against the wall of it, the Tar-

- <sup>6</sup> De Bello Jud. 1 6. c. 2. sect. 1. <sup>7</sup> De locis Hebraicis, foll 92. D. <sup>8</sup> Antiqu. 1 3. c. 7. sect. 3. <sup>9</sup> Comment. in Hieremians, 1. 1. fol. 121. H. & I. 2. fol. 132. F. & 1. 6. 161. C. <sup>1</sup> De locis Hebraicis, fol. 93. E.

- <sup>k</sup> Onomast. Sacr. p. 310. <sup>1</sup> T. Bab. Sanhedrin, fol. 95. 1.

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gum says; and did as follows: he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem ; threatening what he would do to it, and despising it as unable to hold out against him; or the sense is this, yet a day, or in a day's time, from the last place where he was; he shall come to Nob, and there shall he stop, and go no further : or, the mountain of the daughter of Zion, the hill of Jerusalem, shall shake its hand;

bidding him defiance, insulting over him, or rejoicing at the fall of the Assyrian army. Wherefore it follows: Ver. 33. Behold, the Lord, the Lord of hosts, shall lop the bough with terror, &c.] Cut off the king of Assyria and his army, in a most terrible manner; the glory of it, as in ver. 18. the word signifies that which is the ornament, the beauty and glory, of the tree. The Septuagint render it, the glorious ones; and the Arabic version, the nobles, the generals, and principal officers of the army; the Targum is, " behold, the " Lord of the world, the Lord of hosts, shall cast forth " the slain in his camp, as grapes that are trod in a " wine-press." And the high ones of stature shall be hewn down; the princes of Assyria, so boasted of as kings, ver. 8. comparable to tall trees, to oaks and cedars: and the haughty shall be humbled; who, like their monarch, boasted of their wisdom and strength, ver. 12, 13, 14. but now both he and they will be brought very low.

Ver. 34. And he shall cut down the thickets of the forest with iron, &c.] The multitude of the common soldiers, the whole body of the army, by means of one of his angels, that excel in strength, for which he is compared to *iron*; and which is explained in the next clause: and Lebanon shall fall by a mighty one; the Lebanon shall full by a mighty one".

Assyrian army is compared to the forest of Lebanon, for the multitude of trees in it, and the talness of its cedars, it abounding not only with common soldiers, but with great men; so it is compared to a forest. and to Carmel, or a fruitful field, in ver. 18. and the Assyrian monarch is said to be a cedar in Lebanon, Ezek. xxxi. 3. which fell by the hands of one of the mighty angels, 2 Kings xix. 35. some, because of this last clause, think that this and the preceding verse are to be understood of the calamities that should come upon the Jews, at the time of the Babylonish captivity; for though Sennacherib should stop at Nob, and proceed no further, however should not be able to take Jerusalem, yet hereafter a successor of his should; and, according to this sense, by the *bough* lopped may be meant Jechoniah, or Zedekiah king of Judah; by the high ones of stature, and the haughty ones, his children, the princes of the blood, and the nobles of the land; and by the *thickets of the forest*, the common people, who were either killed or carried captive; and by Lebanon, the temple, Zech. xi. 1. and by the mighty one, Nebuchadnezzar that burnt it. And some of the ancient Jews interpret this last clause of the destruction of the temple by Vespasian; they observe upon this passage in one place", there is no mighty one but a king, as in Jer. xxx. 21. and there is no Lebanon but the house of the sanctuary, according to Deut. iii. 25. wherefore when a certain Jew saluted Vespasian as a king, and he replied that he was no king, the Jew made answer, if thou art not a king, thou shalt be one; for this house (meaning the temple) shall not be destroyed but by the hands of a king, as it is said, and

### CHAP. XI.

THIS chapter is a prophecy of the Messiah, and gives an account of his descent, as man; of his qualifications for his office, as a Judge and King; of his performance of it; of the peaceableness of his kingdom; of the spread of it among the Gentiles, by the preaching of the Gospel; and of the last and general conver-sion of the Jews. His original and descent from David the son of Jesse, under the titles of a rod and branch, is described as mean and obscure, expressed by stem and roots, ver. 1. his gifts and qualifications for his work, in general and particular, ver. 2. the performance of it, both with respect to good men and bad men, in the fear of the Lord, with all equity, righteousness, and readiness, ver. 3, 4, 5. the peaceableness of his kingdom is figuratively expressed, by the agreement of savage and tame creatures, the former becoming the latter, and so losing their malignant and hurtful nature, through the efficacy of the Gospel, spreading the knowledge of Christ all over the world, ver. 6, 7, 8, 9. particularly among the Gentiles, comparable to those savage creatures, who, upon the exhibition of

Christ in the Gospel, should seek to him, and find rest in him, ver. 10. which will be followed or accompanied with-a collection of the Jews out of all lands, and the conversion of them, which will be brought about by the power and grace of God, all impediments being by him removed out of the way; the consequences of which will be, peace among themselves, and obedience among the Gentiles, ver. 11, 12, 13, 14,

15, 16. Ver. 1. And there shall come forth a rod out of the stem of Jesse, &c.] By which is meant, not Hezekiah, as R. Moses "the priest, and others, since he was now born, and must be at least ten or twelve years of age; but the Messiah, as both the text and context shew, and as is owned by many Jewish writers <sup>p</sup>, ancient and modern: and he is called a *rod*, either because of his unpromising appearance, arising out of the stem of Jesse ; from him, in the line of David, when that family was like a tree cut down, and its stump only left in the ground, which was the case when Jesus was born of it: Jesse's family was at first but a mean and

<sup>&</sup>quot; T. Bab. Gittin, fol. 50. 2. " Midrash Echa Rabbati, fol. 46. 4.

<sup>Apud Aben Ezra in loc.
Bereshit Rabba, sect. 85. fol. 75. 1. Midrash Tillim in Psal.</sup> 

Ixxii. 1. Apud Yalkut Simeoni, par. 2. fol. 112. 2. Abarbinel, Mashmia Jeshua, fol. 3. 4. Aben Ezra, Jarchi, & Kinichi, in loc. Nach-man. Disputat. cum Fratre Paulo, p. 53.

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time, and in some following reigns; from the Babylonish captivity, till the time of Christ, it was very low; and at the birth of Christ was low indeed, his supposed father being a carpenter, and his real mother Mary a poor virgin, dwelling at Nazareth; and it seemed very unlikely, under these circumstances, that he should be the King Messiah, and be so great as was foretold he should ; and have that power, authority, and wisdom he had; and do such mighty works as he did; and especially be the author of eternal salvation; and bring forth such fruits, and be the cause of such blessings of grace, as he was: or else because of his kingly power and majesty, the rod or branch being put for a sceptre, and so a symbol of that; to which the Targum agrees, paraphrasing the words thus, " and a King shall come forth from the sons of Jesse:" and the sense is, that though Jesse's or David's family should be brought so very low as to be as the stem or stump of a tree, without a body, branches, leaves, and fruit; yet from thence should arise a mighty King, even the King Messiah, who is spoken of by so many august names and titles, Isa. ix. 6. and this is observed for the comfort of the people of Israel, when distressed by the Assyrians, as in the preceding chapter ; when those high ones, comparable to the loftiest cedars in Lebanon, and to the tallest trees in the forest, should be hewn down, a rod should come out of Jesse's stem, which should rise higher, and spread more than ever they did: and a branch shall grow out of his roots; the roots of Jesse, out of his family, compared to the stump of a tree; meaning either his ancestors, as Abraham, Isaac, Jacob, Judah, Boaz, and Obed; or his posterity, as David, Joseph, and Mary; and so the Targum, " and the Messiah shall be anointed (or " exalted) from his children's children." The branch is a well known name of the Messiah, see the note on ch. iv. 2. the word Netzer, here used, is the name of the city of Nazareth 9; which perhaps was so called, from the trees, plants, and grass, which grew here; and so our Lord's dwelling here fulfilled a prophecy, that he should be called a Nazarene; or an inhabitant of Netzer, Matt. ii. 23. The Jews' speak of one Ben Netzer, who they say was a robber, took cities, and reigned over them, and became the head of robbers; and make him to be the little horn in Dan. vii. 8. and wickedly and maliciously say' he was Jesus; and yet, under all this wickedness, they tacitly own that Jesus of Nazareth is the Netzer this prophecy speaks of; the design of which is to shew the meanness of Christ's descent as man, and that he should be as a root out of a dry ground, Isa. liii. 2. or rather as a rod and branch out of a dry root.

Ver. 2. And the Spirit of the Lord shall rest upon him, &c.] The rod and branch, the King Messiah, so qualifying him for his office, and the discharge of it. This shews that Christ's kingdom is of a spiritual nature,

obscure one; it became very illustrious in David's || and administered in a spiritual manner, for which he was abundantly furnished by the Spirit of the Lord resting on him; by whom is meant the third Person in the Trinity, so called, not because created by him, for not any created spirit is meant, but because he proceeded from him; he is the one Jehovah with him, a divine Person, trulyGod, yet distinct both from the Father and the Son; so that here is a clear proof of the trinity of Persons. Christ was filled with the Spirit from the womb, and he descended and rested upon him at his baptism; he was anointed with him to be Prophet, Priest, and King, and received his gifts and graces from him without measure, which abide with him, and are designed in the following words: the spirit of wisdom and understanding; which appeared in his disputation with the doctors; in his answers to the insnaring questions of the Scribes and Pharisees: in the whole of his ministry; and in his conduct at his apprehension, trial, condemnation, and death; as also in the wisdom, knowledge, and understanding he imparted to his disciples, and does more or less to all his people: the spirit of counsel and might; of counsel, which fitted him to be the wonderful Counsellor, and qualified him to give suitable and proper advice to the sons of men ; and of might or power, to preach the Gospel with authority; do miracles in the confirmation of it; bear the sins of his people, and the punishment due to them; obtain eternal redemption for them; and engage with all their enemies and conquer them: the spirit of knowledge, and of the fear of the Lord ; and so as man had the knowledge of God the Father; of his mind and will; of the Scriptures, and things contained therein ; of the law and Gospel ; all the treasures of wisdom and knowledge were hid in him, which he communicates to his saints; and of the fear of the Lord, and so had a reverence of him, a strict regard to his will, and always did the things which pleased him; see Heb. v. 7. this verse is also applied to the Messiah, both by ancient and modern Jews<sup>u</sup>.

Ver. 3. And shall make him of quick understanding in the fear of the Lord, &c.] Or cause him to smell the fear of the Lord"; that is, to discern in whom it was: this is one effect of the Spirit's resting upon him, and particularly as the spirit of understanding, and of the fear of the Lord, whereby he has a quick and sharp discerning of it; not merely of the grace of fear, so as to know what that is, and what the exercise of it; or so as to make it the rule of his actions, though all this is true; but so as to discern where and in whom it was, and was not; he could distinguish between him that feared God and him that feared him not; he knew Nathaniel to be an Israelite indeed, in whom there was no guile, John i. 47. and the Scribes and Pharisees to be hypocrites, Matt. xxii. 18. As the Jews\* understand this passage of the Messiah, and of his quick smell, as the word used signifies, or of his dis-

אוויס או Munster, Yatablus; et odorabitur timorem Jehovæ, Cocceius. Zohar in Exod. fol. 31. 3. & 86. 1. Tzeror Hammor, fol. 62. 3.

<sup>David de Pomis Lexic. p. 141.
T. Bab. Cetubot, fol. 51. 2. & Gloss. in ib.
Bereshit Rabba, sect. 76. fol. 67. 2.</sup> 

Abarbiane in Dan yet. 70. 101. 07. 2.
 Abarbiane in Dan, vii. 8, 60. 444. 1,
 <sup>u</sup> T. Bab. Sanhedrin, fol. 93. 9. Zohar in Gen. fol. 68. 3, & in Numb. fol. 54, 4. & 99. 1. & in Dent. fol. 193. 3. Bereshit Rabba, sect. 2. fol. 5. 4. sect. 8. fol. 6. 8. Bemidbar Rabba, sect. 13. fol. 209. 3. Midrash

Ruth, fol. 34. 4. Pirke Eliezer, c. 3. fol. 3. 2. Raziel, fol. 11. 1. Tzeror Hammor, fol. 156. 1 Baal Hatturim in Numb. vii. 12. Yalkut Simeoni, par. 1. fol. 3. 1.

cerning of good and bad men, they make this to be a rule of judging the Messiah by; and accordingly made use of it with one that set up himself for the Messiah, and took the name of Bar-cochab, the son of a star, referring to Numb. xxiv. 17. and tried him whether he could discern a good man from a bad man; and because he could not, they rejected him as a false Messiah, and called him Bar-coziba, the son of a lie<sup>y</sup>: compare with this Luke vii. 39. where it may be seen the same notion obtained among the Jews in Christ's time: and he shall not judge after the sight of his eyes; or according to the outward appearance, the external guise of sanctity and religion men might put on; as the Scribes and Pharisees were outwardly righteous before men, but not to Christ, who knew their hearts; they seemed to be somewhat to others, but nothing to him, because he judged not by appearances to the eyes: neither reprove after the hearing of his ears; he needed no testimony of men, for he knew what was in men; nor did he regard the words of men, the boastings of a Pharisee, any more than his outward actions; nor would he reprove or condemn, nor will he, upon a human testimony.

Ver. 4. But with righteousness shall he judge the poor, &c.] The poor sinner, that is sensible of his spiritual poverty, and comes and acknowledges his sins and transgressions, and prays for pardoning grace and mercy, and hungers and thirsts after righteousness; such Christ justifies with his own righteousness, acquits and discharges them from all sin and condemnation, as also protects and defends them against all their enemies and oppressors: and reprove with equity for the meek of the earth; that is, shall take the part of the meek, the lowly, and the humble, who are under a sense of their sins and unworthiness, apply to him for grace, righteousness, pardon, and eternal life; and for their sakes reprove wicked men that would distress and crush them; and in a just and equitable manner, in a way of righteous retaliation, render tribulation to them that trouble them : and he shall smite the earth with the rod of his mouth ; that is, either he shall smite the consciences of earthly and unregenerate men, by the ministration of his word, the rod of his strength, so that they shall be convinced of sin, and humbled for it, and be brought to repentance towards God, and faith in himself; or he shall smite the nations of the earth, the antichristian states, and destroy them, Rev. xix. 15, 21. and with the breath of his lips shall he slay the wicked; either by the words of his mouth, as before ; see Hos. vi. 5. so that they become dead men in their own apprehensions, have no hope of life and salvation by their own works, see themselves dead in law, and liable to eternal death and damnation; or this is to be understood of the destruction of the wicked at the last day, by a sentence of condemnation pronounced upon them by Christ; and particularly of antichrist, the wicked and lawless one, the man of sin and son of perdition, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming, 2 Thess. ii. 4, 8. in which

place the apostle seems to have respect to this; nor is the Targum foreign from the sense given, which is " he shall smite the sinners of the earth with the " word of his mouth, and with the speech of his lips " he shall slay the wicked Armillus." Armillus seems to be a name hammered out of Romulus, and designs the Romish antichrist; for elsewhere the Jews expressly say, that Armillus is he whom the nations call antichrist z; by whom they suppose that Messiah the son of Joseph shall be slain, and afterwards he himself shall be slain by Messiah the son of David; or it is the same with Egnuoras, a destroyer of the people, a name that well agrees with antichrist; see Rev. xi. 18. This whole verse is applied to the. Messiah, both by ancient and modern Jews<sup>2</sup>.

Ver. 5. And righteousness shall be the girdle of his loins, &c.] He shall be adorned with it, strengthened by it, and ready at all times to perform it; he loved righteousness, and did acts of righteousness throughout the whole course of his life; and, by his active and passive obedience, wrought out an everlasting righteousness for his people; he is a King that reigns in righteousness, righteousness is the sceptre of his kingdom ; all his administrations of government are righteous; just and true are all his ways: and faithfulness the girdle of his reins; he was faithful to God, that appointed him as King and Head of the church ; faithful as a Prophet, in declaring his mind and will; and is a faithful High-priest, as well as a merciful one. The Targum interprets this of righteous and faithful men, thus, " and the righteous shall be round about " him, and they that work (the work) of faith shall " draw nigh unto him;" but it is said of a single person, of the Messiah only, to whom it properly belongs.

Ver. 6. And the wolf also shall dwell with the lamb, &c.] This, and the three following verses, describe the peaceableness of the Messiah's kingdom; and which the Targum introduces in this manner, " in the days " of the Messiah of Israel, peace shall be multiplied in " the earth." The wild and tame creatures shall agree together, and the former shall become the latter; which is not to be understood literally of the savage creatures, as if they should lose their nature, and be restored, as it is said, to their paradisaical estate, which is supposed to be the time of the restitution of all things; but figuratively of men, comparable to wild creatures, who through the power of divine grace, accompanying the word preached, shall become tame, mild, meek, and humble; such who have been as ravenous wolves, have worried Christ's sheep, made havoc of them, breathing out slaughter and threatenings against them, as did Saul, through converting grace, become as gentle and harmless as lambs, and take up their residence in Christ's fold, and dwell with, yea, some of them even feed, Christ's lambs and sheep, as the above-mentioned person: and the leopard shall lie down with the kid; such who are like the leopard, for the fierceness of his nature, and the variety of his spots: who can no more change their hearts and their actions,

<sup>&</sup>lt;sup>7</sup> T. Bab. Sanbedrin, fol. 93. 2. <sup>2</sup> Abkath Rocel, p. 52. Ed. Huls. Vid. Buxtorf. Lex. Talmud, A \$21, 222, 223, 224.

than that creature can change its nature and its spots; are so wrought upon by the power of divine grace, as to drop their rage against the saints, alter their course of life, and attend on the word and ordinances, lie down beside the shepherds' tents, where the church feeds her kids, or young converts : and the calf and the young lion and the fatling together ; either dwell and feed together, or lie down together, or walk together, since it follows: and a little child shall lead them; become through the grace of God so tractable, that they shall be led, guided, and governed by the mini-sters of the Gospel, Christ's babes and sucklings, to whom he reveals the great things of his Gospel, and out of whose mouths he ordains praise. Bohlius a interprets this little child of Christ himself, by whom they should be led and directed, see ch. ix. 6. and the following passages are referred to the times of the Messiah by the Jewish writers b; and Maimonides cin particular observes, that they are not to be understood literally, as if the custom and order of things in the world would cease, or that things would be renewed as at the creation, but in a parabolical and enigmatical sense; and interprets them of the Israelites dwelling safely among the wicked of the nations of the world, comparable to the wild beasts of the field.

Ver.7. And the cow and the bear shall feed, &c.] That is, together, in one church-state, at one table, or in one pasture, upon the wholesome food of the Gospel, the salutary doctrines of Christ; who though before of different dispositions, the one tame and gentle, useful and profitable, dispensing the milk of the divine word, and gracious experience; the other cruel and voracious, barbarous and inhuman, worrying the lambs and sheep of Christ; but now of the same nature, and having no ill will to one another, and being without fear of each other: their young ones shall lie down together; those like the calf and the young bear, shall lie in the green pastures of Gospel ordinances, and do no injury, the latter to the former, being of one mind, and agreeing in doctrine and practice : and the lion shall eat straw like the ox ; kings shall be nursing fathers to the church, and feed on the same Gospel provisions; and there shall be a great agreement between them who were before comparable to lions for their strength, power, and cruelty, and ministers of the Gospel, who are compared to oxen, for their strength and laboriousness, 1 Cor. ix. 9, 10. straw here denotes true doctrine, though elsewhere false, see 1 Cor. iii. 12.

Ver. 8. And the sucking child shall play on the hole of the asp, &c.] Without fear or danger: and the weaned child shall put his hand on the cockatrice' den; and suffer no damage: the meaning is explained in the next words, and to be understood of regenerate persons, both of new-born babes, or just born, and all such who are weaned from their own righteousness, and live by faith on Christ, who shall not be hurt by the poison of false teachers, nor by the force of violent persecutors, now no more.

Ver. 9. They shall not hurt nor destroy in all my holy

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mountain, &c.] In the church, so called, in allusion to the holy hill of Zion; in the latter day, after the destruction of antichrist, there will be no more persecution of the saints; they will be no more injured nor harassed by wicked men, comparable to the abovementioned creatures, either for their cruelty or cunning; the reason follows: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea; full of the Gospel, the means of couveying the knowledge of Christ, and of God in Christ, of his person and office, of his grace and righteousness, of peace, pardon, life, and salvation by him. The phrase denotes the abundance and depth of the knowledge of divine things, and the large spread of the Gospel, and the multitude of persons that shall be blessed with it, and a profound knowledge of it; so that there will be none to molest, disturb, and distress the people of God, see Hab. ii. 14. this has had some appearance of accomplishment at several times; as at the first times of the Gospel. when the sound of it, by the apostles, went into all the earth, and diffused the savour of the knowledge of Christ in every place; and in the times of Constantine, when Paganism was abolished, and the whole empire became Christian, persecution ceased, and peace ensued, as before described; and at the Reformation, when whole nations embraced the Gospel of Christ; but the full accomplishment of it is yet to come, when the angel shall fly in the midst of heaven, having the everlasting Gospel to preach to all men, and the earth shall be lightened with his glory; when men shall run to and fro, and knowledge be increased, and all shall know the Lord, from the least to the greatest. This passage is applied to the times of the Messiah by the Jews, ancient and modern 4.

Ver. 10. And in that day there shall be a root of Jesse, &c.] The Messiah, so called, either with respect to his human nature, who was to spring from Jesse: so the Targum, "and there shall be at that time a son of "the sons of Jesse;" who, when incarnate, was like a root under ground, hidden to men, as to the glory of his person, and the fulness of his grace, and was mean, abject, and contemptible in their view; or rather with respect to his divine nature, just as he is called the root and offspring of David, Rev. v. 5. and xxii. 16. the former as God, the latter as man; and so the phrase may denote his eternity, being before Jesse, or any other man or creature whatever; and his being the Creator and preserver of all, of Jesse, and of all others; and, as Mediator, he is the root from whom Jesse, and all the elect of God, are; they have their being in him; they are rooted and grounded in him; and are bore by him as the branches by the root; and they have their life and nourishment, their fruitfulness, holiness, and perseverance therein from him. This is understood of the Messiah, by ancient and modern Jews ': which shall stand for an ensign of the people; in the ministra-tion of the Gospel, for the gathering of the people of God to him, to enlist in his service, and fight under his banner, where they may be sure of victory; an ensign

<sup>\*</sup> Comment. Bibl. Rab. in Thesaur. Dissert. Philolog. par. 1. p. 752.

<sup>&</sup>lt;sup>b</sup> Tzeror Hammor, fol. 25. 3. Baal Hatturim in Deut. 11. 25. <sup>c</sup> Hilchot Melachim, c. 12. seet. 1. & Moreh Nevochim, par. 3. c. 11.

p. 354.

<sup>&</sup>lt;sup>4</sup> Zohar in Exod. fol. 28. 3. Kimchi in Joel 2. 28. Maimen. Melachim. c. 12. sect. 1. Caphtor, fol. 57. 2. and 93. 1. and 108. 1. <sup>6</sup> Zohar in Exod. fol. 71. 1. Bereshit Rabha, sect. 98. fol. 85. 3. Midrash in Yalkut Simeoni, par. 2. fol. 97. 2. Baal Hatturim in Numb. 26. 10.

set up, a banner displayed, is for the gathering of soldiers together; it is a sign of preparation for war, and an encouragement to it; and is sometimes done when victory is obtained, see Isa. v. 26. Jer. iv. 19, 20. and l. 2. and is a direction where soldiers should stand, when

they should march, and who they should follow, as well as it serves to distinguish one company from another; and of all this use is the preaching of Christ and his Gospel : to it shall the Gentiles seek ; that is, to Christ, signified by the root of Jesse, and set up for an ensign of the people; being sought out by him in redemption and vocation, and being sensible of their need of him, and that there is something valuable in him, having had a manifestation of him to them; and therefore seek to him, not out of curiosity, nor with worldly views, nor in the last, but in the first place, and chiefly; not hypocritically, but sincerely, and with their whole hearts; not carelessly, but diligently and constantly; not partially, but for every thing they want; principally for the kingdom of God, and his righteousness, for eternal glory and happiness, and for a justifying righteousness, as the title to it: or to him shall they betake themsclves ', see Deut. xii. 5. as to an ensign, standard-bearer, captain-general, leader and commander of the people; or as to a strong hold, for protection from enemies; or as to a city of refuge, to secure from avenging justice and wrath to come; and, under a sense of danger and ruin, to one that is able to save; and for help to one that is mighty; or him shall they consult "; or seek to him for advice and counsel, see Isa. viii. 19. who is a most proper person to be consulted on all occasions, he being the wonderful Counsellor, Isa, ix, 6, This is a prophecy of the calling of the Gentiles, and which had its accomplishment, in part, in the first times of the Gospel, and will be completely fulfilled in the last days: and his rest shall be glorious; either that which Christ gives to those that seek unto him, and which is both a spiritual rest here, from the burden and guilt of sin, and the tyrannical power of it; from the bondage, curse, and condemnation of the law; from a sense of divine wrath; and a rest in afflictions, though not from them; and an eternal rest hereafter, a rest in glory b; as the words may be rendered here; it will be a glorious one, the bodies of the saints at death rest in the grave, and their souls in the arms of Jesus; and after the resurrection, body and soul will rest together from sin and Satan, from unbelief, doubts, and fears, and from all enemies; or else this rest is what Christ Some understand it of his death, himself enjoys. which, though ignominious in itself, yet glorious in its consequences; a glorious display of the condescension and love of Christ was made in it; and glorious things have been effected by it : others, of his grave, which was an honourable man's; his grave was made with the rich; though perhaps better of his rest in glory; when he had done his work, and sat down at the right hand of God, he was crowned with glory and honour; or rather it may design his church, which is his rest, Psal. cxxxii. 13, 14. which is glorious, with his righteousness, grace, and presence, and being put in order by

him, as an army with banners; and especially it will be, when all the glorious things spoken of it shall be fulfilled.

Ver. 11. And it shall come to pass in that day, &c.] Before spoken of, and which includes the whole Gospel dispensation : that the Lord shall set his hand again the second time ; which refers to a first, in which the Lord exerted his power in the recovery of his people out of the hands of their enemies; and that was the deliverance of them out of Egypt, and which was typical of the deliverance of the Lord's people in the times of Christ; and it is usual with the Jews i to call Moses the first redeemer, and the Messiah the latter; wherefore this second time refers to the times of the Messiah, and not to the time of the deliverance from the Babylonish captivity; for that, as Aben Ezra, Jarchi, and Kimchi observe, was not a perfect redemption; only Judah and Benjamin returned, not the ten tribes, and so did not answer to the first time, when all Israel came out of Egypt; and much less can it be understood of the return of those, in the times of Hezekiah, carried captive by Tilgath-pilneser and Salmaneser: or the first and second time may be distinguished thus; the first time may intend the calling of a large number, both of Jews and Gentiles, through the preaching of the Gospel by the apostles; and the second time the bringing in the fulness of the Gentiles, and the conversion of the Jews, in the latter day; or the first time may respect the calling of the Gentiles, and the second the gathering in of the Jews : or both may intend later times; the first time, the reformation from Popery; the second time, deliverance from Babylon, or the antichristian yoke, under which all nations will again be brought, before the destruction of the man of sin: to recover the remnant of his people; or to *obtain*, or to *possess*<sup>k</sup>; for this is not to be under-stood of the recovery or redemption of them by the price of Christ's blood, but of the calling and conversion of them, when the Lord claims them, possesses and enjoys them, as his own; and as they are but a remnant whom God has chosen for his people, and Christ has redeemed by his blood, so they are no other that are called; though here they may be called a remnant, or what remains, with respect to those who have been called already: which shall be left, from Assyria, and from Egypt; Egypt, and other places following, being joined with Assyria, shew that this cannot be understood of the deliverance from the Babylonish captivity; but designs the several places where Christ would have a people in Gospel times, and who would be found out, and called by grace; some of which already have been, as in Babylon and Egypt, 1 Pet. v. 13. Acts ii. 10. and others will be hereafter, according to the prophecies, Psal. lxviii. 31. and lxxxvii. 4. Isa. xix. 18-25. and as Assyria and Egypt are now in the hands of the Turks, it may design the call and conversion of many in those parts, when the Turkish empire shall be destroyed; or else the deliverance of God's people from the tyranny of the Romish antichrist, called Egypt and Babylon, at the time of his ruin: from Pathros; by which some understand Par-

f WTT non significat querere, sed tendere, aut se conferre; Bootius, Animadv. l. 1. c. 5. sect. 6.

Ad cum consulent, Junius,

<sup>\*</sup> So Ben Melech observes that 2 is wanting, and the sense is בכבור, in, or with glory. Midrash Koheleth, fol. 63. 2.

<sup>\*</sup> d possidendum, Grotius ; re zingaofas, Aquila.

thia, as Manasseh ben Israel', and Calvin thinks it probable; many of this country were converted in the first times of the Gospel; the Apostle John's first epistle is called by the ancients the Epistle to the Parthians, see Acts ii. 9. and very likely there will be more of them in the latter day : others think Arabia Petræa is intended; it seems to be a part of Egypt last mentioned, as appears from Ezek. xxix. 14. and is mentioned with some cities in Egypt, Jer. xliv. 1, 15. and had its name very likely from Pathrusim, a son of Mizraim, Gen. x. Thebais is here meant, the extreme part of 14. Egypt, next to Ethiopia, which is designed by what follows, according to Sir John Marsham<sup>m</sup>, and Bochart ", and Vitringa after them : and from Cush ; or Ethiopia; from whence some have been called, see Acts viii. 27. and others will, according to prophecy, Psal. Ixviii. 31. and Ixxxvii. 4. and in part of this country now live the Abyssines, who profess Christianity: or rather Arabia, see Gal. i. 17. The Targum renders it, "from India:" and from Elam; a pro-vince in Persia, Dan. viii. 2. the inhabitants of this place are called Elamites, Acts ii. 9. some of these heard the apostles speak the wonderful things of God in their own language, and were converted : and from Shinar; in Chaldea, in the plain of which the tower of Babel was built, Gen. x. 10. and xi. 2. wherefore the Targum renders it, "from Babylon:" and from Hamath; meaning either Antiochia, as some, or Cilicia, as others. Cocceius says it is a country which lies towards the Mediterranean sea, over-against Cyprus, above Mount Libanus, whereabout now is Tripoli: and from the islands of the sea; or of the west; the European islands, particularly England, Ireland, and Scotland, and others. Aben Ezra refers this prophecy to the times of the Messiah, and so does Manasseh ben Israel.

Ver. 12. And he shall set up an ensign for the na-tions, &c.] For the gathering of them, for the calling of the Gentiles, that is, the Lord would do it; he who before is said to set his hand a second time to recover his people, whether among Jews or Gentiles; this he has done in the ministration of the Gospel, in which Christ is lifted up and held forth as the only Saviour of lost sinners, the sole author and glorious Captain of salvation, for them to flee to, and lay hold on; and this he still does, and will continue to do, until all his people are gathered in from the several parts of the world : and shall assemble the outcasts of Israel; so those of his people among the ten tribes, that were scattered about in various countries, when the Gospel was preached throughout the world by the apostles, were called by it, and gathered into Gospel churches among the Gentiles, of whom the first churches of Christ consisted ; and so it will be in the latter day, when all Israel shall be saved : and gather together the dispersed of Judah; the Jews, scattered about like lost sheep, among the several nations of the world; some of which were looked up, and found out, and brought into the sheepfold, in the first times of Christianity; and others will be in the latter day : even from the four corners of the earth : which shews that this cannot intend the return of the Jews from the Babylonish captivity, which was only from one corner of the earth. The Targum is, " from the four winds of the earth : a phrase the same with that in Rev. vii. 1.

Ver. 13. The envy also of Ephraim shall depart, &c.] With which it envied Judah, on account of the kingdom of the house of David, and the temple being in that tribe; not that this is the thing intended, only alluded to; the meaning is, that whatever envy or jealousy subsisted in the Gentile against the Jew, or in the Jew against the Gentile, should be no more, when gathered into one Gospel church-state; or whatever of this kind has appeared in one Christian church, or denomination among Christians, against another, shall cease, when the Gospel in its power and purity shall more generally take place, and the earth shall be filled with it: and the adversaries of Judah, or of God's professing people, shall be cut off, and be no more, as the Turks and Papists : Ephraim shall not envy Judah, and Judah shall not vex Ephraim ; this is repeated for the confirmation of it; and the sense is, that all animosities, contentions, and discords, shall cease among the people of God, and there shall be entire peace and harmony among them. Jarchi interprets this of the two Messiahs, Messiah ben Joseph, and Messiah ben Judah, the Jews dream of.

Ver. 14. But they shall flee upon the shoulders of the Philistines towards the west, &c.] That is, Fphraim and Judah, who shall not only agree among themselves. but cheerfully join together against the common enemy : they shall flee with the shoulder, as some render the words; with joint consent, as the phrase is used in Hos. vi. 9. Zeph. iii. 9. and so the Targum, " and they shall be joined together in one shoulder, " to smite the Philistines;" the Septuagint version is, they shall flee in the ships of strangers ; and so A barbinel interprets it of the ships of the Philistines, Genoese, and Venetians, that shall bring the Israelites from the west to the east, and carry them in ships by sea. The Philistines were the sworn enemies of the Israelites, and lay to the west of the land of Israel, and when the Gospel was sent into all the world, it began to be preached in the parts of Palestine, whereby many were converted, and embraced it, as foretold they should. Psal. lxxxvii. 4. and flying upon their shoulders, as it denotes the conquest of them, and their subjection to the Gospel, so the swiftness of the apostles in carrying it to them, when they had a commission to do it, who were all of them Jews, of one tribe or another; and these may also design the enemies of the people of God now, the antichristian states, some of which will fall off from Popery, receive the Gospel, hate the whore, eat her flesh, and burn her with fire; which will be brought about by the preaching of the Gospel by its ministers, who will fly in the midst of heaven, and upon the shoulders of the Romish antichrist, and proclaim the fall of Babylon, and call upon the Lord's people to come out of it, Rev. xiv. 6, 7, 8. and xvii. 16. and xviii. 4: they shall spoil them of the east together; the Syrians and Arabians, who lay east of Judea; perhaps the Turks are meant, and the destruction of the Ottoman empire, whereby way will be

<sup>&</sup>lt;sup>1</sup> Spes Israelis, p. 79. Canon, Chron, p. 85.

<sup>&</sup>lt;sup>a</sup> Geograph, l. 4. c. 27. col. 276.

made for the kings and kingdoms of the east to know, receive, and profess the Gospel of Christ, Rev. xvi. 12. they shall lay their hand upon Edom and Moab: or there shall be a sending out of their hand; that is, they shall stretch out their hand, and lay hold on these people, and bring thefn into subjection to them; which is to be understood of the sending out of the Gospel, by the hands of the ministers of it, into those countries where the Moabites and Edomites formerly dwelt; and thereby bringing them into subjection to Christ and his churches: and the children of Ammon shall obey them; that have the rule in the house of God, submitting to the laws and ordinances of Christ.

Ver. 15. And the Lord shall utterly destroy the tongue of the Egyptian sea, &c.] Which Kimchi and Abarbinel interpret of the Egyptian river Sichor, or the Nile; others of a bay of the Egyptian sea, so called because in the form of a tongue; the destroying of it designs the drying of it up, so that people might pass over it dry-shod; the allusion is to the drying up of the Red sea, when the Israelites came out of Egypt, and passed through it, as on dry land; and it intends the destruction of Egypt itself, not literally by the Romans, in the times of Augustus Cæsar, as Jerom thinks, who interprets the strong wind, in the following clause, of them; but figuratively, the destruction of Rome, which is spiritually called Egypt, Rev. xi. 8. and the utter destruction of it, by an anathema, and with a curse, from the Lord himself; as the word החרים here used signifies; and which will take place upon the battle at Armageddon, Rev. xvi. 16, 19. which has its name from the word in the text: and with his mighty wind shall he shake his hand over the river ; in allusion to Moses's stretching out his hand over the Red sea, and the Lord's causing it to go back with a strong east wind, Exod. xiv. 21. Some understand this of the river Nile as before, and that because of what follows; but Jarchi and Kimchi interpret it of the river Euphrates, which is commonly understood in Scripture when the river, without any explication, is made mention of; and so the Targum, " and the Lord shall " dry up the tongue of the Egyptian sea, and shall " lift up the stroke of his strength upon Euphrates, by "the word of his prophets;" and this designs the de-struction of the Turks, or the Ottoman empire, which is signified by the drying up of the river Euphrates, Rev. xvi. 12. where it is thought by some there is an allusion to the words here: and shall smite it in the seven streams; which have made some think the river || naan's land.

Nile is meant, because that had its seven streams, or gates, as Juvenal calls ° them, or mouths, by which the sea issued into it; which are called <sup>p</sup> the Canopic or Heracleotic, the Bolbitine or Bolbitic, the Sebennitic, the Phatnitic, the Mendesian, the Tanitic or Saitic, and the Pelusian or Bubastic, from the cities Cauopus and Heracleum, Bolbitine, Sebennytus, Phatnus, Mendes, Tanis or Sais, Pelusium, and Bubastus, built on the shore of these entrances; but it may be observed, that the river Euphrates was drained by seven ditches or rivulets by Cyrus, when Babylon was taken, by which means his soldiers entered the city dry-shod, to which the allusion may be here; and it may denote the entire destruction of the Turkish

empire, in all its branches; for seven, as Kimchi

observes, may signify a multitude, even the many king-

doms, people, and nations, under that jurisdiction: and make men go over dry-shod; or with shoes, with

them on, there being no need to pluck them off, the

river and its streams being dried up; by the men are

meant the kings of the cast, of which see the note on

Rev. xvi. 12. all these phrases denote the removal of all impediments out of the way of God's people in those parts, in coming over to the Christian religion.

and their embracing and professing that. Ver. 16. And there shall be a highway for the remnant of his people, &c.] That is, through the river; that being dried up, and all hinderances and obstacles being removed, the way will be clear for multitudes to walk in without interruption, like a large common, highway, or causeway; so the Mahometan, Pagan, and Papal kingdoms being destroyed, and with them their several religions, the way of truth, righteousness, and holiness, will be manifest to the remnant of the Lord's people; who will be at this time in those parts, in which they will be directed to walk, and will walk, and not err, see ch. xxxv. 8: which shall be left from Assyria; the Septuagint and Arabic versions read, which is left in Egypt; and designs the remnant, according to the election of grace, that shall be in any of the antichristian countries, either Mahometan or Papal; rather the former seems intended, who shall at this time be brought to the knowledge of Christ, and to walk in his ways : like as it was to Israel in that day that he came up out of the land of Egypt ; that is, as there was a highway made through the Red sea, in which Israel passed, as on dry land, when they came out of Egypt, and went through the wilderness to Ca-

## CHAP. XII.

THIS chapter contains a song of praise and thanksgiving for redemption and salvation by Christ, of which the preceding chapter is a famous prophecy. It begins with an account of the church's former uncomfortable and now comfortable state and condition, ver. 1. the foundation of whose comfort was Christ her salvation and strength, and so her song, which engaged her trust, and dispelled her fears, ver. 2. hence encourage-

• Satyr. 13. VOL. I.-PROTHETS. ment to others to apply to the fulness of Christ for grace, and fresh supplies of it, to be had with joy, ver. 3. and then follow certain mutual exhortations to praise, exalt, and glorify Christ, with reasons enforcing them, ver. 4, 5, 6.

Ver. 1. And in that day thou shalt say, &c.] The following song of praise; just as Israel did, when they were brought through the Red sea, and saved out of

P Vid. Plin. Nat. Hist. 1. 5. c. 10.

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typical of salvation by Christ; the Gospel day, or the times of the Gospel, are here meant: O Lord, I will praise thee; or confess thee; to be my Lord, Redeemer, and Saviour, my Husband, Head, and King; or confess to thee 9, my sins and transgressions, and unworthiness to receive any favour from thee, and gratefully acknowledge all the favours bestowed upon me: though thou wast angry with me; as it appeared to the church, and according to her apprehensions of things, though not in reality, or strictly or properly speaking; for anger is not to be ascribed to God; but it is a speaking after the manner of men; and the Lord seems to be angry when he hides his face from his people, when he refuses to hear their cries, when he afflicts them, and continues his hand upon them, and when he lets in a sense of wrath into their consciences: thine anger is turned away ; he granting his gracious presence ; taking off his afflicting hand; manifesting his love, par-ticularly his pardoning grace and mercy; peace and re-conciliation being made by the blood of Christ, and justice satisfied, the effects of resentment and dipleasure cease : and thou comfortedst me; by shedding abroad his love in her heart; by discovering the free and full forgiveness of sin; by lifting up the light of his countenance; by an application of precious promises; and by means of the word and ordinances, through the influence of the blessed Spirit as a comforter; who leads in this way for comfort to the person, blood, righteousness, sacrifice, and fulness of Christ, and comforts with these, by applying them, and shewing interest in them. The Targum is, " and thou shalt " say at that time, I will confess before the Lord; for

" that I have sinned before thee, thine anger is upon " me; but when I am turned to the law, thine anger " will turn from me, and thou wilt have mercy on " me;" or rather turned to Christ, and embrace his Gospel, which is the only way to have comfort.

Ver. 2. Behold, God is my salvation, &c.] Or Sa-viour; that is, Christ, who is God, the great God, and so fit to be a Saviour, and is one, was appointed by the Father, provided in covenant, promised in the word, sent in the fulness of time, and is become the author of salvation, which a creature could not be: and this the church saw her interest in, and which was the ground of her comfort before declared; and to which she prefixed the word behold, as a note of asseveration, affirming him to be her Saviour; and of admiration, wondering at it; and of exclusion of all others from being concerned therein; and of attention and direction to others, pointing him out as the only one to look unto. I will trust, and not be afraid; trust in Christ for salvation, be confident of enjoying it, and look upon myself safe and secure from all wrath and condemnation, and from every enemy; and not be afraid of sin, Satan, the world, death, hell, and wrath to come. The Targum joins this and the preceding elause together, "behold, in the word of God my "salvation I trust, and shall not be moved:" for the Lord Jehovah is my strength and my song: the author of her spiritual strength; the strength of her life, and CH. XII. V. 2, 5.

the hands of their enemies; to which there are several || of her heart, which maintained the one, and supported the other; the strength of her graces, and of her duties, by which she exercised the one, and performed the other: and the subject-matter of her song were his person, and the fulness and fitness of it, his righteousness, and salvation by him; this clause, and the following one, are taken out of Exod. xv. 2: he also is become my salvation; salvation is wrought out by Christ, and believers have it in him, and they know it, and believe it, and so are already saved in him.

Ver. 3. Therefore with joy shall ye draw water, &c.] These words are either an exhortation to others, as the Septuagint and Arabic versions render it, draw ye; and so likewise an encouragement to them by her example, or a prophecy that they should do this; that is, apply to Christ for grace, and receive it from him: for by water is meant grace, which is compared to it, because it is softening, purifying, fructifying, cooling, and re-freshing, and extinguishes thirst; and this is to be *drawn*, it is to be come at, though the well in which it is be deep, and not in the reach of every one; the bucket is faith that it is drawn with, and this is the gift of God; and it is in the exercise of this grace, which requires diligence, strength, and labour, that saints receive from Christ, and grace for grace; and this is exercised in the use of means, by prayer, reading of the Scriptures, and attendance on the word and ordinances, by which faith draws hard, and receives much, and, when it does, it is attended with joy : salvation itself is received with joy, and so is the Saviour; as also a justifying righteousness, and pardoning grace, and likewise every supply of grace; which joy is of a spiritual kind, is in a way of believing, what a stranger intermeddles not with, and is unspeakable and full of glory: out of the wells of salvation, or fountains; as all the three Persons are; Jehovah the Father, as he is called the fountain of living water, Jer. ii. 13. so he is the fountain of salvation; it springs from him, from his everlasting love, his eternal purposes, his infinite wisdom, his sure and unalterable covenant, his free grace in the mission of his Son; and he himself is the God of grace, from whence it all comes, and every supply of it. The Spirit and his grace are called a *well of living water*, John iv. 14. and he also is a well of salvation; it is he that convinces men of their need of it, that brings near this salvation to them, and shews them their interest in it, and bears witness to it, and is the earnest and pledge of it; and he is the author of all that grace which makes them meet for it, and from whom are all the supplies of it by the way. But more especially Christ is meant, who is the fountain of gardens, and well of living water, Cant. iv. 15. in whom salvation is, and in no other: the words may be rendered, the wells or fountains of the Saviour', yea, of Jesus; and which are no other than the fulness of grace in him : the phrase denotes the abundance of grace in Christ, much. of which is given out in conversion; an abundance of it is received with the free gift of righteousness for justification; and a large measure of it in the pardon of sins, and in all the after-supplies, through the wilderness of this world, till the saints come to glory ; and which is vouchsafed to a great number, to all the

L'THE confitchor tibi. V. L. Paguinus, Montanus.

לממעיני הישומה de fontibus Salvatoris, V. L.; Vatablus.

elect angels and elect men, to all the churches, and the members thereof, in all ages; and this always has been and ever will be communicating to them. The Targum is, " and ye shall receive a new doctrine from the " chosen, the righteous;" or of the righteous; which is true of the doctrine of the Gospel, received by the hands of chosen men, the apostles of Christ. The Jews \* make use of this passage, in confirmation of the ceremony of drawing of water at the feast of tabernacles; and say <sup>1</sup> it signifies the drawing of the Holy Ghost; that is, his grace.

Ver. 4. In that day shall ye say, praise the Lord, &c.] On account of his being and perfections, for blessings received from him, especially spiritual ones; and particularly such as are before mentioned, fulness of grace in him, strength and salvation by him, a view of interest in him as a Saviour, and divine comforts communicated from him; which is done by giving him the glory of them, and thanks for them. This is a work very proper for Gospel times; it always was a duty, and there was ever reason for it under the former dispensation, and much more under the present one; and there will be still more reason for it in the latter day here referred to, when antichrist will be destroyed, the kingdom of Christ will be enlarged, and his church will be in a very glorious state and condition, her walls will be salvation, and her gates praise; when the saints will be stirring up one another to this service, and engaging in it with all readiness and cheerfulness; see Rev. xi. 15, 16, 17. and xv. 2, 3. and xix. 1-7. Isa. lx. 18: call upon his name; which takes in the whole of religious worship, of which Christ is the object, being the true Jehovah; and particularly prayer, in which his name is invocated together with faith in him, and expressions of affection to his name; which is precious to believers, and is as ointment poured out: declare his doings among the people; not merely his works of creation, in which he was equally concerned with his divine Father; nor so much his miracles which he wrought when on earth, in proof of his deity and Messiahship, and in confirmation of his doctrine; but his acts of obedience and righteousness, which were perfect; and his bearing the sins of his people, and the punishment due to them; and so fulfilled the whole law, and hereby accomplished the great work of redemption and salvation; which, according to his orders, have been published among the Gentiles, for their good, and his glory: make mention that his name is exalted; that is, he himself, who has a name given him above every name; for having obeyed, suffered, and died in the room of his people, he is by his Father, according to promise, exalted, by raising him from the dead, receiving him into heaven, placing him at his right hand, giving him all power in heaven and in earth, and causing angels, authorities, principalities, and powers, to be subject to him; all which is to be made mention of, to the honour of his name : or else the sense is, to speak of him, to make mention of bis name, of his person, of his offices, of his grace and salvation, that he may be exalted in each of them by his people; for he is, and ought to be, exalted in their hearts, and with their lips, since he is above all in the

excellency of his person, and is their only Saviour and Redeemer, Head and Husband; and so he will be exalted more abundantly in the latter day. See the note on ch. ii. 11.

Ver. 5. Sing unto the Lord, &c.] Psalms, hymns, and spiritual songs, vocally and together, as Gospel churches, to the glory of God; or sing the Lord ", let him be the subject-matter of the song, as in ver. 2. sing how great and good he is; sing what he is in himself, and what he is to others: for he hath done excellent things; he hath wrought out an excellent salvation. which excels all others, being of a spiritual nature, complete and everlasting: it is emphatically a great one, in which God is glorified in all his perfections, and which issues in the eternal glory and happiness of his people. He has brought in an excellent righteousness, a righteousness that excels any righteousness of the creature, men or angels; it being the righteousness of God, a perfect, pure, and spotless one, which serves for many, even all his spiritual seed, and is everlasting : he has offered up an excellent sacrifice, a sacrifice that excels all that were offered up under the law; in the matter, which is himself; in the use and efficacy of it, to atone for sin, and take it away; in the continuance of that efficacy, and in its acceptableness unto God: and he has obtained an excellent victory over all his and his people's enemies, sin, Satan, the world, and death, and made them sharers in his conquests; reference seems to be had to Exod. xv. 1: this is known in all the earth : that such a salvation is finished; such a righteousness is brought in; that peace, pardon, and atonement, are procured, and all enemies are conquered; for the Gospel publishing all this has been sent into all the world, and will be more fully preached throughout it in the latter day.

Ver. 6. Cry out, and shout, &c.] By singing aloud, with the high praises of God in the mouth : thou inhabitant of Zion : born and brought up there, free of Zion, that is settled and dwells there, and so happy; since there plenty of provisions is had, health is enjoyed, and the inhabitants in the utmost safety and protection, having the greatest privileges and immunities; and therefore have reason to sing and shout for joy, and especially for what follows: for great is the holy One of Israel in the midst of thee; by the holy One of Israel is meant Christ, the Redeemer and Husband of this church; see ch. xlviii. 17. and liv. 5. because, as God, he is the God of Israel, the spiritual Israel, and as such is holy, even glorious in holiness; and, as man, sprung from Israel, literal Israel, and as such is holy in his nature, acts, and offices; and is the sanctifier of the whole Israel of God, from whom they receive all their holiness : he is in the midst of his church, in the midst of Zion, and the inhabitants of it, to whom he has promised his presence, and grants it, and which causes such joy and gladness, as nothing else can give; and here he is great, and shews himself to be so, the great God, and our Saviour; a Saviour, and a great one; a great King over the holy hill of Zion; and a great High-priest over the house of God ; wherefore greatness should be ascribed unto him, and praise be given him.

T. Bab. Succa, fol. 43. 2. & 50. 9.
 Bereshit Rabba, sect. 70. fol. 62. 3. T. Hieros. Succa, fol. 55. 1.

<sup>&</sup>quot; הוקרו יוקוה casite Jehovam, Cocceius; שמו משוא אטאיג Sept.

## CHAP. XIII.

of Babylon, literally understood as a type and ex-emplar of the destruction of the mystical Babylon, so often spoken of in the book of the Revelation : an account is given of the persons that should be the instruments of it, and of the desolation they should make; which would issue in the utter ruin of that once-famous city. The title of the prophecy, and the person that had it, and brought it, are expressed, ver. 1. orders are given to the Medes and Persians to prepare for war, ver. 2. and are described as the Lord's sanctified ones, his mighty ones, and who rejoiced in his highness, ver. 3. by the multitude of them, by the length of the way they came, and the end of their coming, by divine direction, and as the instruments of God's wrath, to destroy the land of the Chaldeans, ver. 4, 5. wherefore the inhabitants of it are called to howling, because that destruction from the Lord was at hand, ver. 6, 9. the effects of which were fainting, fear, consternation, pain, and sorrow, without the least relief and comfort, ver. 7.8.10. the causes of which were their sin and iniquity, particularly their arrogance, pride, and haughtiness, ver. 11. which destruction is further described by the fewness of men that should be left in the land, ver. 12. by the strange revolution made in it, and the confusion it should be in, ver. 13. by the fear and flight of men, both of their own and other nations, that should be among them, ver. 14. by the slaughter of men and children, the plunder of their houses, and the ravishing of their wives, ver. 15, 16, the persons that should be employed as instruments are mentioned by name, and represented as not to be bribed with gold and silver; and as merciless and incompassionate, that should spare neither young men nor children, ver. 17, 18. and the chapter is concluded with a particular account of the destruction of Babylon; which is aggravated, by observing its former glory; by comparing its ruin to the overthrow of Sodom and Gomorrah; by its being no more to be inhabited by men within, nor to have Arabian shepherds pitching their tents without it; and by being the habitation of wild beasts, satyrs,

and oby being the induction with white basis, satisfy, dragons, and doleful creatures, ver. 19, 20, 21, 22. Ver. 1. The burden of Babylon, &c.] That is, a prophecy concerning Babylon, as the word is rendered, Prov. xxxi. 1. The Septuagint and Arabic versions translate it the vision; it signifies a taking up " a speech against it, and pronouncing a heavy sentence on it, such an one as should sink it into utter destruction; which will be the case of mystical Babylon, when it shall be as a millstone cast into the sea, never to be brought up again, Rev. xviii. 21. The Targum is, " the burden of the cup of cursing to give Babylon to " drink:" after some prophecies concerning the Messiah and his kingdom, and the church's song of praise for salvation by him, others are delivered out concerning the enemies of the people of God, and their de-

THIS chapter contains a prophecy of the destruction of Babylon, literally understood as a type and exemplar of the destruction of the mystical Babylon, so often spoken of in the book of the Revelation: an account is given of the persons that should be the instruments of it, and of, the desolation they should make; which would issue in the utter ruin of that once-famous city. The title of the prophecy, and the person that had it, and brought it, are expressed, ver. I. orders are given to the Medes and Persians to prepare for war, ver. 2 and are described as the Lord's sanctified ones, his mighty ones, and who rejoiced in his highness,

Ver. 2. Lift ye up a banner upon the high mountain, &c.] Or upon the mountain Nishphah ; some high mountain in Media or Persia, proper to set a standard on, or erect a banner for the gathering men together, to enlist themselves as soldiers, and so form an army to march into the land of Chaldea. Vitringa thinks there may be an allusion to the mountain Zagrius, which divides Media and Persia from Assyria, mentioned by Strabo\*. Or upon a high mountain; any high mountain fit for such a purpose; or against the high mountain, as some<sup>y</sup> read it; meaning Babylon, called a mountain, Jer. li. 25. not because of its situation, for it was in a plain; but because of its eminence above other cities and states. The Targum is, "against " the city that dwells securely, lift up a sign;" token of war, proclaim war against it, that lives at ease, and is in peace; and so the word is used in the Talmudic language, as Kimchi observes; and to this agrees Jarchi's note, "to gather against the mountain "that is quiet, and trusts in its tranquillity, lift up a "banner to the nations." *Exalt the voice unto them*; the Medes, mentioned by name in ver. 17. such as were within call, or were gathered together by the lifting up of the banner; such were to be urged with great vehemency to enlist themselves, and engage in a war against Babylon : shake the hand ; beckon with it to them that are afar off, that can't hear the voice : that they may go into the gates of the nobles ; that dwell in the city of Babylon, where they might expect to find rich plunder; though some understand this of the nobles or princes of the Medes and Persians, as Kimchi observes, that should enter through the gates of Babylon into the city; and by others it is interpreted of the soldiers coming to the doors of the leaders or generals of the army, to give in their names, and enlist themselves in their service; which well agrees with what goes before.

Ver. 3. I have commanded my sanctified ones, &c.] The Medes and Persians, so called, not because sanctified by the spirit of God, or made holy persons through the regenerating and renewing grace of God, or purified by the blood of Christ, and prepared for glory; but because they were set spart in the mind and counsel of God for a special work and service, and

WMD a MWJ tollere. Geograph. l. 11. p. 359. ד הששו אל הר contra montem excelsum, Forerius, Sanctius.

# CH. XIII. V. 4-8.

were qualified by him with courage and strength to perform it, and therefore said to be his; and this command that was given them was not by a voice from heaven, or in a message by one of his prophets; but by a secret instinct, and by the power of his providence, stirring them up to engage in such an enterprise <sup>2</sup>. have also called my mighty ones ; meaning Cyrus and Darius, and the officers of their armies, with the common soldiers, who were furnished with might and strength to do his will, to which they were called in his providence : for mine anger ; to execute his wrath upon the Babylonians; so the Targum, "that they "may avenge my wrath upon them:" or, in mine anger; which being stirred up, put him upon calling those mighty ones to his service, and fitting them for it: literally it is, to my nose"; to be before him, to be at his beck and will, and to minister his wrath and vengeance: even them that rejoice in my highness; in doing that which tended to the exaltation and glory of God; they went cheerfully about the work, and exulted and triumphed in their success: or, that rejoice my highness b; make me glad, because I am glorified by them. So seven angels, the Lord's holy and mighty ones, will be employed in pouring out the vials of his wrath on mystical Babylon, Rev. xv. 1, 6, 7. and xvi. 1.

Ver. 4. The noise of a multitude in the mountains, like as of a great people, &c.] That is, like the noise of a very numerous people; this noise was heard either on the mountains of Media, where they flocked in vast numbers to the standard set; or on the mountains upon the borders of Chaldea, when the army under Cyrus was marching towards Babylon : a tumultuous noise of the kingdoms of nations gathered together; for Cyrus's army consisted of several kingdoms and nations; for besides the thirty thousand Persians he brought with him into Media, where he was made ge-neral of the Medes also, and was sent with the joint forces of both nations against Babylon, the kingdoms of Ararat, Minni, and Ashchenaz, were prepared, gathered together, and called forth against it, Jer. li. 27, 28: the Lord of hosts mustereth the host of the battle : or the warlike army : it was the Lord, that has the armies of heaven and earth at his command, who in his providence caused such a numerous army to be formed, directed them where to march, and put them in battlearray, and gave them the victory.

Ver. 5. They come from a far country, from the end of heaven, &c.] The east, as Kimchi observes; the Targum is, from the ends of the earth; the furthermost parts of it, as Persia and Media were: the former is bounded on the south side by the main ocean; and the latter, part of it by the Caspian sea; and between Babylon and these kingdoms lay the large kingdom of Assyria; so that this army might be truly said to come from a far country : even the Lord, and the weapons of his indignation ; the Medes and Persians, who were the instruments of his wrath and vengeance against Babylon; just as Assyria is called the rod of his anger, ch. x. 5. with these he is said to come, because this army was of his gathering, mustering, ordering, and directing, in his providence; the end and design of which was, to destroy the whole land; not the whole world, as the Septuagint render it; but the whole land of Chaldea, of which Babylon was the metropolis. The Targum is, "to destroy all the wicked of the earth."

Ver. 6. Howlye, for the day of the Lord is at hand, These words are an address to the Babylonians, &c.] who instead of rejoicing and feasting, as Beishazzar and his nobles were the night that Babylon was taken, had reason to howl and lament; seeing the day that the Lord had fixed for their destruction was very uear, and he was just about to come forth as a judge to take vengeance on them; for though it was about two hundred and fifty years from the time of this prophecy to the taking of Babylon, yet it is represented as at hand, to shew the certainty of it, both for the comfort of the Jewish captives, when they should be in it, and for the awakening of the sluggish inhabitants, who were secure, and thought themselves out of danger: it shall come as a destruction from the Almighty : sud-denly, swiftly, and irresistibly : there is a beautiful paronomasia in the Hebrew text, ceshod mishaddai'; as destruction from the destroyer ; from God, who is able to save, and to destroy; he is almighty and all-sufficient, so some render the word; the hand of God was visib<sup>j</sup>e in it.

Ver. 7. Therefore shall all hands be faint, &c.] Or hang down; that is, the hands of all the Babylonians, the city being taken suddenly and at once, so that they should not be able to lift them up to lay hold on a weapon, and defend themselves: and every man's heart shall melt; like wax before the fire; be dispirited, and lose all their valour and courage, have neither power nor heart to resist their enemies, and attempt to save themselves.

Ver. 8. And they shall be afraid, &c.] Troubled, dismayed, affrighted, at the sudden taking of the city, and at the sight of Cyrus's troops marching up into the very heart of it, and to the king's palace: pangs and sorrow shall take hold of them; as convulsions, pains in the bowels, &c. more fully explained in the next clause: they shall be in pain, as a woman that travaileth : that is in labour, and ready to bring forth her child, whose pains are very sharp, and agonies great; the same is said of the king of Babylon, Jer. 1, 43: they shall be amazed one at another; that so great a city should be so surprised, and so suddenly taken; and that they shall not be able to help one another; and that such as were so famous for courage and valour should be at once so dispirited : their faces shall be as flames; not red with blushing, through shame, as Kimchi; but pale with fear, as the colour of flame, or as the faces of smiths, that work at a forge: the words may be rendered, their faces are as the faces of Lehabim<sup>d</sup>; the name of a people mentioned in Gen. x. 13. the same with the Libians, which were of a blackish or tawny colour; so Jarchi interprets it, and says they were a people of a yellow complexion:

 <sup>\*</sup> Vid. T. Bab. Beracot, fol. 8. 9. & Gloss. in ib.
 \* יוסאל in ira mee, Vatablus; ad iram meam, Junius & Tremellius,
 \* Piscator; in naso meo, Montanus.
 \* עליוי נאווזי

כשור משרי י.

d dirices Lebabim, sive Lybiorum facies atina corum, Gataker.

and Aben Ezra observes, that some interpret it of a nation like the Ethiopians; and so it denotes, that the Babylonians, their faces should be black with distress and anguish; see Joel ii. 6.

Ver. 9. Behold, the day of the Lord cometh, &c.] Or is come<sup>\*</sup>; said in ver. 6 to be at hand, but now it is represented in prophecy as already come: cruel both with wrath and fierce anger; which, whether referred to the Lord, or to the day, the sense is the same; the day may be said to be cruel, and full of wrath and fury, because of the severity and fierceness of the Lord's anger, exercised upon the Babylonians in it; and he may be said to be so, not that he really is cruel, or exceeds the bounds of justice, but because he seemed to be so to the objects of his displeasure; as a judge may be thought to be cruel and severe by the malefactor, when he only pronounces and executes a righteous judgment on him; a heap of words are here made use of, to express the greatness and fierceness of divine wrath: to lay the land desolate; the land of the Chaldeans: and he shall destroy the sinners thereof out of it; this shews that what is before said most properly belongs to the Lord, to whom the destruction of Babyion, and the country belonging to it, must be ascribed; and indeed it was such as could not be brought about by human force; the moving cause of which was the sin of the inhabitants, some of whom were notorious sinners, for whose sakes it was destroyed by the Lord, and they in the midst of it, or out of it; see Psal. civ. 35.

Ver. 10. For the stars of heaven, &c.] This and what follows are to be understood, not literally, but figuratively, as expressive of the dismalness and gloominess of the dispensation, of the horror and terror of it, in which there was no light, no comfort, no relief, nor any hope of any; the heavens and all the celestial bodies frowning upon them, declaring the displeasure of him that dwells there : and the constellations thereof shall not give their light; which are assemblages of stars, or certain configurations of the heavenly bodies, devised by the ancients; to which several names are given for the help of the imagination and memory; the number of them are forty-eight, twelve in the Zodiac, twenty-one on the northern side of it, and fifteen on the southern. R. Jonah, mentioned both by Aben Ezra and Kimchi, says that Cesil, the word here used, is a large star, called in the Arabic language Suel, and the stars that are joined unto it are called by its name Cesilim; so that, according to this, 'only one constellation is meant; and Aben Ezra observes, that there are some that say that Cesil is a star near to the south pole, on which, if camels look, they die; but, says he, in my opinion it is the scorpion's heart. Jerom's Hebrew master interpreted it to him Arcturus; and it is in Job ix. 9. and xxxviii. 31. Amos v. 8. rendered Orion, and by the Septuagint here; which is one of the constellations, and one of the brightest; and the word being here in the plural number, the sense may be, were there ever so many Orions in the heavens, they should none of them give light. The Targum and Jarchi interpret it of the planets : the sun shall be darkened in his going forth ; as soon as it rises,

when it goes forth out of its chamber, as in Psal. xix. 5. either by an eclipse of it, or by dark clouds covering it : and the moon shall not cause her light to shine ; by night, which she borrows from the sun; so that it would be very uncomfortable, day and night, neither sun, moon, nor stars appearing, see Acts xxvii. 20. by the sun, moon, and stars, may be meant king, queen, and nobles, whose destruction is here prophesied of; it being usual in prophetic language, as well as in

other writers , to express great personages hereby. Ver. 11. And I will punish the world for their evil, &c.] Not the whole world, but the kingdom of Ba-bylon, so called because of its large extent, and the number of its inhabitants, just as the Roman empire is called the whole world, Luke ii. 1. evil may be meant either of the evil of sin, which was the cause of punishment, or else of the evil of punishment itself; and the sense be this, I will visit, or, in a way of visitation, I will bring evil, or evils, upon the world; so the Targum, and the wicked for their iniquity, or on the wieked their iniquity ; that is, I will visit on them, or inflict npon them, the punishment of their iniquity; meaning the notorious and abandoned sinners among them, see ver. 9: and I will cause the arrogancy of the proud to cease, and I will lay low the haughtiness of the terrible: such as Nebuchadnezzar and Belshazzar, famous for their pride, arrogance, and haughtiness, tyranny and oppression, whereby they became terrible to others.

Ver. 12. I will make a man more precious than fine gold, &c.] Which may denote either the scarcity of men in Babylon, through the slaughter made of them; so things that are scarce and rare are said to be precious, I Sam. iii. 1. or the resolution of the Medes to spare none, though ever so much gold were offered to them, they being not to be bribed therewith, ver. 17. or that such should be the fear of men, that they would not be prevailed upon to take up arms to defend themselves or their king, whatever quantity of gold, even the best, was proposed unto them, a man was not to be got for money: even a man than the golden wedge of Ophir; which designs the same thing in different words. The Targum gives another sense of the whole, paraphrasing it thus, "I will love them that fear me " more than gold, of which men glory; and those that " keep the law more than the fine gold of Ophir;" understanding it of the Israelites, that were in Babylon when it was taken, and who were precious and in high esteem with the Medes and Persians, more than gold, and whose lives they spared. Jarchi interprets it particularly of Daniel, and of the honour that wasdone him by Belshazzar, upon his reading and interpreting the writing on the wall, Dan. v. 29. This is interpreted by the Jews also of the King Messiah; for in an ancient writing <sup>6</sup> of theirs, where having mentioned this passage, it is added, this is the Messiah, that shall ascend and be more precious than all the children of the world, and all the children of the world shall worship and bow before him. Some take Phaz, the word for fine gold, to be the name of a place from whence it came, and therefore was so called; and that the

<sup>&</sup>quot; H3 venit, Piscator ; veniens, Montanus. " Solem Asize Brutum appellat, stellasque salubres appellat comites, Hor. Serm. 1. Satyr. 7.

<sup>\*</sup> Zohar in Gen. fol. 71. 1.

Ver. 13. Therefore will I shake the heavens, &c.] Some think this was literally fulfilled at the taking of Babylon, when the heavens were shook with dreadful thunders and lightnings; as well as what is said above of the sun, moon, and stars, not giving their light; and so is likewise what follows, and the earth shall remove out of her place; and that there was a violent shock by an earthquake at the same time ; but rather all this is to be understood figuratively, as expressive of the great confusion men would then be in, it being as if all nature was convulsed, and heaven and earth were coming together, or rather dissolving: in the wrath of the Lord of hosts, and in the day of his ferce anger: when that should be; or through it, or because of it, as the Septuagint, seever. 6, 9. compare with this Rev. xvi. 18, 19, 20. which expresses the destruction of mystical Babylon in much such language.

Ver. 14. And it shall be as the chased roe, &c.] That is, Babylon, and the inhabitants thereof, shall be like a roe when hunted by the dogs; which is a very fearful creature, and at the sight and noise of the dogs flies here and there for safety; just so should be the most courageous of the Babylonians, when their city should be taken. The Syriac version renders it, they shall be; and the Septuagint and Arabic versions, they that are left shall be as the fleeing roe, such who fall not by the sword. Kimchi interprets it of people of other nations that should be in Babylon when taken, which agrees with the latter part of the verse : and as a sheep that no man taketh up; the Septuagint and Arabic versions read, as a straying sheep, that flees from the wolf; and there being none to fetch it back, and bring it to the flock, it wanders about and perishes: they shall every man turn to his own people, and flee every one into his own land ; this is to be understood of such foreigners, who were called in by the king of Babylon to his assistance, and the defence of the city; who perceiving it to be taken, or in danger, fled to their own countries, from whence they came, and so left the city naked and defenceless, see Jer. l. 16. and li. 9.

Ver. 15. Every one that is found shall be thrust through, &c.] With a sword, spear, or lance, and be slain; that is, every one that is found in the "every one that is found in it shall be slain;" so Kimchi, in the midst of it, or without; in the street, as Jarchi. The orders of Cyrus b were, that those that were found without (in the streets) should be slain; and to proclaim in the Syriac language, that those that were within doors should continue there, but, if they were found without, they should be put to death; which orders were executed, and well agrees with this prophecy : and every one that is joined unto them shall fall by the sword; or added

lows, should be spared. The Targum is, " every one " that enters into the fortified cities," flees there for safety and protection.

Ver. 16. Their children also shall be dashed to pieces before their eyes, &c.] Upon the ground, or against the wall, as was foretold should be, Psal. cxxxvii. 8, 9. and in way of retaliation for what they did to the Jews, 2 Chron. xxxvi. 17. and this was to be done before their eyes, in the sight of the inhabitants, which must make it the more distressing and afflicting; and, as Kimchi observes, this phrase is to be applied to the following clauses : their houses shall be spoiled ; plundered of the substance, wealth, and riches in them, by the Persian soldiers: and their wives ravished; by the same, and both before their eyes, and after that slain. in like manner as they had ravished the women in Zion, Lam. v. 11.

Ver. 17. Behold, I will stir up the Medes against them, &c.] The Babylonians; this explains who are meant by the sanctified and mighty ones, ver. 3. the Medes were a people that descended from Medai, one of the sons of Japhet, Gen. x. 2. as Josephus ob-serves '; under these the Persians are included, though they are only mentioned, because Cyrus was sent by Cyaxares king of Media on this expedition against Babylon, and was made by him general of the Medes. and acted as such under him; and when Babylon was taken, and Belshazzar slain, Darius the Median took the kingdom, Dan. v. 31. now these are mentioned by name some hundreds of years before the thing came to pass, as Cyrus their general in ch. xlv. 1. which is a strong proof of the truth of prophecy, and of divine revelation; and, whatever might be the moving causes of this expedition, the affair was of God; it was he that put it into the hearts of the Medes, and stirred up their spirits to make war against Babylon; and though God is not the author of sin, yet he not only suffered the things to be done before and after mentioned, but in his providence ordered them as just punishments on a sinful people: which shall not regard silver; and as for gold, they shall not delight in it; not but that they had a regard for gold and silver, as appears by their spoiling of the houses of the Babylonians, ver. 16. but that they had not so great a regard for these things as to spare the lives of any for the sake of them; they were so intent upon taking away their lives, that they disregarded their substance; their first work was to slay, and then to spoil; they first destroyed, and then plundered; no man with his gold and silver could obtain a ransom of his life from them. Cyrus <sup>k</sup> in his speech to his army said, "Oye Medes, and all present, " I truly know that not for want of money are ye come out with me," &c.

Ver. 18. Their bows also shall dash their young men to pieces, &c.] That is, the bows of the Medes should

<sup>\*</sup> Xenophon. Cyropædia, l. 7. sect. 23. ! Antiqu. Jud. l. 1. c. 6. sect. 1.

<sup>\*</sup> Cyropædia, l. 5. sect. 3.

dash in pieces the young men of the Babylonians. The meaning is, either that they should put them into their bows, instead of arrows, and shoot them upon the ground, or against a wall, and so dash them to pieces; or that they should first shoot them through with their arrows, and then dash them with their bows; according to Xenophon<sup>1</sup>, Cyrus came to Ba-bylon with great numbers of archers and slingers: and they shall have no pity on the fruit of the womb; even of those that were in the womb, but should rip up women with-child, and cut them in pieces: their eyes shall not spare children; in the arms of their parents, or running to them, shricking and crying, and in the utmost fright; and yet their tender and innocent age would meet with no mercy. The Medes were notorious for their cruelty ", and which issued at last in the ruin of their empire.

Ver. 19. And Babylon, the glory of kingdoms, &c.] The first and most ancient kingdom, Gen. x. 10. and now, at the time of its fall, the largest and most extensive; wherefore of the image Nebuchadnezzar saw in his dream, which was a representation of several kingdoms, this was the head, the head of gold, Dan. ii. 31. so Babylon is called the lady of kingdoms, Isa. xlvii. 5. the word here used for glory is the same with that which is rendered a roe, ver. 14. Babylon was once as a pleasant roe, but now a chased one: the beauty of the Chaldees excellency; the glory of that nation; what they gloried in, being so famous for pompous buildings, number of inhabitants, riches and wealth, see Dan. iv. 30. Pliny " calls it the head of the Chaldean nations, and says it obtained great fame in the whole world : shall be as when God overthrew Sodom and Gomorrah; which, though not at once, and by fire from heaven, as that was, yet was of God, and, when completed, was, like that, irrecoverable; which was begun by Cyrus and Darius, and in after-times finished; and besides there was a circumstance which made it similar to that; for as the men of Sodom were eating and drinking, when their destruction came upon them, so Belshazzar, and his nobles, were feasting and revelling when the city was taken. The Jews <sup>o</sup> say, that, after Belshazzar was slain, Darius reigned one year, and in his second year the city was overthrown, as God overthrew Sodom and Gomorrah by fire from heaven; but without any foundation; for certain it is that Babylon was in being many years after this, and continued to the time of Alexander the great.

Ver. 20. It shall never be inhabited, &c.] As it has not been since its utter destruction. Pausanias<sup>p</sup>, who lived in the times of Adrian, says, Babylon, the greatest city that ever the sun saw, that then there was nothing left of it but a wall : what is now called Babylon is a new city, and built in another place: neither shall it be dwelt in from generation to generation; which is the same thing repeated in other and stronger terms, for the confirmation of it: neither shall the Arabian pitch tent there ; that sort of the Arabians called Scenitæ, because they dwelt in tents, and removed

from place to place with their flocks, for the sake of pasture; but here there should be none for them, and therefore would not pitch their tents at it : neither shall the shepherds make their folds there; as they had used to do in the pastures adjoining to it, which were formerly exceeding good, but now would be barren and unfruitful; and as there would be no shepherds in the city, so neither would any neighbouring ones come hither, or any from distant parts; partly because of the unfruitfulness of the place, and partly through fear of wild beasts, which had their habitation there, as follows. Pliny <sup>q</sup> says it was reduced to a mere desert.

Ver. 21. But wild beasts of the desert shall lie there, &c.] What sort of creatures are meant is not certain. The Targum renders it by a word which signifies monstrous, astonishing creatures; the Latin interpreter of it calls them apes. Jarchi and Kimchi say such are intended as are called martens or sables, a creature of the weasel kind. The Hebrew word does not much differ from the Arabic one used for wild cats : and their houses shall be full of doleful creatures ; whose voices are very mournful and unpleasant. Aben Ezra says such creatures are meant, that those that see them are amazed at them. Jarchi declares they are a kind of creatures he was ignorant of; and Kimchi thinks they are the same with furon, or ferrets; and the Latin interpreter of the Targum renders the word that uses by weasels: and owls shall dwell there; or the daughters of the owl, or of the ostriches, as the Targum and Syriac version; with which agrees the Vulgate Latin, rendering the word ostriches, as it is in Lam. iv. 3; the Septuagint version translates it sirens, or mermaids : and satyrs shall dance there ; a sort of monstrous creatures with the ancients, painted half men and half goats; the upper part of them like men, except the horns on their heads, and the lower parts like goats, and all over hairy; and the word here used signifies hairy; and is used for goats, and sometimes for devils, either because they have appeared in this form, as Kimchi says, to them that believe them; or because they, by their appearance, inject such horror in men, as cause their hair to stand upright: hence the Tar-gum, Jarchi, and Kimchi, interpret it of devils here; and so the Septuagint version, and those that follow it, the Syriac and Arabic, render it, and demons shall dance there; with this agrees the account of mystical Babylon, Rev xviii. 2.

Ver. 22. And the wild beasts of the islands shall cry in their desolate houses, &c.] The Targum and Syriac version, in their palaces, and so the Vulgate Latin; or with their widows, such as have lost their mates: what creatures are here meant is very uncertain ; we in general call them the wild beasts of the islands, because the word is sometimes used for islands; the Targum renders it cats, wild ones; the Syriac version, sirens; and the Arabic, the hyena; the Septuagint version, onocentaurs; and the Vulgate Latin version, owls, which live in desolate houses, and cry or answer to one another, which is the sense of the phrase here : and

<sup>&</sup>lt;sup>1</sup> Cyropædia, 1. 2. sect. 1.

Ammian. Marcellin. 1. 33. c. 6. Diodor. Sicul. 1. 13. p. 349.
 Nat. Hist. 1. 6. c. 26.

<sup>·</sup> Jarchi & Kimchi ex Seder Olam Rabba, e. \$8.

<sup>Arcadica sive, l. s. p. 509.
Ubi supra.</sup> 

dragons in their pleasant palaces; where they delight to be, though otherwise very dismal. The Septuagint and Arabic versions render it, hedgehogs; the Syriac version, wild dogs; and the Vulgate Latin version, sirens; the word is commonly used for whales, and sometimes for serpents, which seems to be the sense here; and to this agrees the account that R. Benjamin Tudelensis' gives of Babylon, who, when he was there, about five or six hundred years ago, saw the palace of Nebuchadnezzar in ruins, but men were afraid to enter into it, because of serpents and scorpions, which were within it. Rauwolff, a German traveller, about the year 1574, reports of the tower of Babylon, that it was so ruinous, so low, and so full of venomous creatures,

which lodge in holes made by them in the rubbish, that no one durst approach nearer to it than within half a league, excepting during two months in the winter, when these animals never stir out of their holes ': and her time is near to come; that is, the time of the destruction of Babylon, as the Targum expresses it; which, though two hundred years or more from the time of this prophecy, yet but a short time with God; and when this was made known to the Jews in captivity, for whose comfort it is written, it was not afar off: and her days shall not be prolonged; the days of her prosperity and happiness, but should be shortened.

### CHAP. XIV.

of the Jews, of the fall of the king of Babylon, and the destruction of the Assyrian empire, and of the ruin of Palestine. The moving cause of the restoration of the Jews, and their settlement in their own land, is the distinguishing mercy of God towards them; the concomitant of it, proselytes joined unto them ; the means, people of other nations, who should bring them into it, and whom they should possess and rule over; and the consequence of it, rest from sorrow, fear, and hard bondage, ver. 1, 2, 3. upon which they are introduced as taking up a proverb, or a triumphant song, concerning the king of Babylon, wondering at his fall, and ascribing it to the Lord, ver. 4, 5. representing the inhabitants of the earth, and great men of it, as at peace, and rest, and rejoicing, who before were continually disturbed, and smitten by him, ver. 6, 7, 8. introducing the dead, and those in hell, meeting him, and welcoming him into their regions, with taunts and jeers; upbraiding him with his weakness, shame. and disgrace he was come into; putting him in mind of his former pompand splendour, pride, arrogance, and haughtiness, ver. 9, 10, 11, 12, 13, 14, 15. spectators are brought in, as amazed at the low, mean, and despicable condition he was brought into, considering what he had done in the world, in kingdoms and cities, but was now denied a burial, when other kings lay in their pompous sepulchres, ver. 16, 17, 18, 19, 20. and then it is foretold that that whole royal family should be cut off, and Babylon, the metropolis of his kingdom, should be utterly destroyed, ver. 21, 22, 23. all which was settled and fixed by the purpose of God, which could not be made void, ver. 24, 25, 26, 27. and next follows a prophecy of the destruction of Palestine; the date of the prophecy is given ver. 28. the inhabitants of Palestine are bid not to rejoice at the death of one of the kings of Judah, since another should arise, who would be fatal to them, ver. 29. and whilst the Jews would be in safety, they would be destroyed by famine and war, ver. 30, 31. from all which it would appear, and it might be told the messengers of the nations, or any

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HIS chapter contains prophecies of the restoration || inquiring persons, that Zion is of the Lord's founding, and under his care and protection, and that his people have great reason and encouragement to trust in him, ver. 32.

Ver. 1. For the Lord will have mercy on Jacob, and will yet choose Israel, &c.] Whilst the Jews were in captivity, the Lord seemed to have no pity for them, or compassion on them, and it looked as if he had rejected them, and wholly cast them off; but by delivering them from thence, he shewed that he had a merciful regard unto them, and made it to appear that they were his chosen people, and beloved by him : and this is a reason why Babylon should be destroyed, and her destruction be no longer deferred, because the Lord's bowels of compassion yearned towards his own people, so that his mercy to them brought ruin upon others: a choice of persons to everlasting salvation, though it is not made in time, but before the foundation of the world, yet is made to appear by effectual vocation, which therefore is sometimes expressed by choosing, 1 Cor. i. 26, 27. and is the fruit and effect of sovereign grace and mercy, and may be intended here; the words may be rendered, and will yet choose in Israel', some from among them; that is, have mercy on them, and call them by his grace, and so shew them to be a remnant, according to the election of grace; and such a chosen remnant there was among them in the times of Christ, and his apostles, by which it appeared that the Lord had not cast off the people whom he foreknew: and set them in their own land; or cause them to rest upon their own land ; for the word not only denotes settlement and continuance, but rest, which they had not in Babylon; but now should have, when brought into their own land; and no doubt but reference is had to the original character of the land of Canaan, as a land of rest; and hither shall the Jews he brought again, and be settled when mystical Babylon is destroyed : and the stranger shall be joined with them, and they shall cleave to the house of Jacob; by which is meant, that proselytes should be made to the Jewish religion, who should be admitted into their church-

" הניחם & requiescere cos faciet, V. L. Pagninus, Montanus.

<sup>\*</sup> Itinerarium, p. 76. \* Vid. Prideaux's Connection, par. 1. p. 569.

י ובחר עוד בישראל k eliget adhuc in Israele, Paguinus, Mon-

state, as well as into their commonwealth, and should abide faithful to the profession they made; which doubtless was fulfilled in part at the time of the Jews' return from the Babylonish captivity, when many, who had embraced their religion, cleaved to them, and would not leave them, but went along with them into their land, that they might join with them in religious worship there; but had a greater accomplishment in Gospel times, when Gentiles were incorporated into the same Gospel church-state with the believing Jews, and became fellow-heirs, and of the same body, and partakers of the same promises and privileges; and so Kimchi and Ben Melech apply this to the times of the Messiah; and Jarchi to time to come, when Israel should be redeemed with a perfect redemption: because from the word translated *cleave* is derived another, which signifies a scab; hence the Jews " have a saying, " proselvtes are grievous to Israel as a scab."

"proselytes are grievous to Israel as a scab." Ver. 2. And the people shall take them, and bring them to their place, &c.] That is, the people among whom the Jews dwelt in Babylon, who had a kindness for them, and especially such of them as were proselyted to their religion should attend them in their journey home, and supply them with all necessaries for provision and carriage, as they were allowed to do by the edict of Cyrus, Ezra i. 4. and this will have a further accomplishment in the latter day, when the Gentiles shall bring their sons and daughters in their arms, and on their shoulders, and on horses, and in chariots, to Jerusalem, Isa. xlix. 21. and Ixvi. 20. which last passage Kimchi refers to, as explanative of this: and the house of Israel shall possess them in the land of the Lord, for servants and handmaids; by the land of the Lord is meant the land of Israel, which was peculiarly his; for though the whole earth is his, yet he chose this above all others for the place of his worship, under the former dispensation; and where his son, in the fulness of time, shculd appear in human nature, preach the Gospel, perform miracles, and work out the salvation of his people; and where his feet shall stand at the latter day, when he comes to judge the world; this is the same with Immanuel's land, ch. viii. 8. hither many of the Chaldeans coming along with the Jews, and having embraced their religion, chose rather to be servants and handmaids to them, than to return to their own land, and who were a kind of inheritance or possession to the Jews; though some think that these were such as they bought of the Bahylonians, that came with them to be their servants, and not they themselves. It may be understood of Gentile converts in Gospel times, who would willingly and cheerfully engage in the service of the church of God, and by love serve his people, and one another. Kinchi explains this clause by Isa. lxi. 5: and they shall take them captives, whose captives they were ; and they shall rule over their oppressors; that is, the Babylonians, who had carried the Jews captive, should be taken captives by them, and made slaves of; which might be true of those they bought of them, when they returned to their own land; or, as some think, this had its accomplishment in the times of the Maccabees, when they conquered many people, who before had carried them captive,

and oppressed them; and in a spiritual and mystical sense has been fulfilled in the times of the Gospel, through the spread of it in the Gentile world, by the ministry of the apostles, who were Jews; by which means many of the nations of the world were brought to the obedience of Christ and his church.

Ver. 3. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, &c.] In captivity, and on account of that, being out of their own land, deprived of the free exercise of their religion, and at a distance from the house of God, and continually hearing the reproaches and blaspheming of the enemy, and seeing their idolatrous practices, and their ungodly conversation; all which must create sorrow of heart to the sincere lovers and worshippers of God: and from thy fear; of worse evils, most cruel usage, and death itself, under the terror of which they lived : and from the hard bondage wherein thou wast made to serve; as before in Egypt, so now in Babylon; but what that was is not particularly expressed any where, as the former is, see Exod. i. 13, 14. and when they had rest from all this in their own land, then they should do as follows:

Ver. 4. That thou shalt take up this proverb against the king of Babylon, &c.] Or concerning him, his fall, and the fall of the Babylonish monarchy with him; if we understand this of any particular king of Babylon, it seems best not to interpret it of Nebuchadnezzar, whom Jerom mentions, in whom the empire was in its greatest glory: but of Belshazzar, in whom it ended; the king of Babylon may be here considered as a type of antichrist, and what is said of the one may be applied to the other: the proverb or parable taken up into the mouth, and expressed concerning him, signifies a sharp and acute speech, a taunting one, full of ironies and sarcasms, and biting expressions, as the following one is. The Septuagint render it, a lamentation ; and the Arabic version, a mournful song ; but as this was to be taken up by the church and people of God, concerning their great enemy, whose destruction is here described, it may rather be called a triumphant song, rejoicing at his ruin, and insulting over him: and say, how hath the oppressor ceased! he who oppressed us, and other nations, exacted tribute of us, and of others, and made us to serve with hard bondage, how is he come to nothing? by what means is he brought to ruin; by whom is this accomplished? who has been the author of it, and by whom effected? this is said as wondering how it should be brought about, and rejoicing that so it was: the golden city ceased i the city of Babylon, full of gold, drawn thither from the several parts of the world, called a golden cup, Jer. li. 7. and the Babylonish monarchy, in the times of Nebuchadnezzar, was signified by a golden head, Dan. ii. 32, 38. so mystical Babylon, or the Romish antichrist, is represented as decked with gold, and having a golden cup in her hand, and as a city abound-ing with gold, Rev. xvii. 4. and xviii. 16. The word here used is a Chaldee or Syriac word \*, and perhaps is what was used by themselves, and is the name by which they called this city, and is now tauntingly returned; the word city is not in the text, but supplied.

<sup>\*</sup> T. Beh. Yebamot, fol. 47. 2. & Kiddushin, fol. 70. 2.

מדהבה \*

gold, which was exacted of the nations in subjection, but now ceased; and when that tyrant and oppressor, the Romish antichrist, shall cease, that tribute which he exacts of the nations of the earth will cease also, as tithes, first-fruits, annates, Peter's pence, &c.

Ver. 5. The Lord hath broken the staff of the wicked. &c.7 This is an answer to the above question, how the exactor and his tribute came to cease; this was not by man, but by the Lord himself; for though he made use of Cyrus, the work was his own, he broke the power of the wicked kings of Babylon: and the sceptre of the rulers; that were under the king of Babylon; or of the several kings themselves, Nebuchadnezzar, Evil-merodach, and Belshazzar; so Kim-chi interprets it. This may be applied to the kingdom of antichrist, and the antichristian states, which shall be broken to shivers as a potter's vessel by Christ, the King of kings, and Lord of lords, Rev. ii. 27. and xix. 15, 16. The staff and sceptre are emblems of power and government; and breaking them signifies the utter destruction and cessation of authority and dominion.

Ver. 6. He who smote the people in wrath with a continual stroke, &c.] The king of Babylon, who made war with the people and nations of the earth, and conquered them, smote them with the edge of the sword to gratify his passions, and satiate his bloodthirsty mind; and those that were spared, he ruled with rigour, and oppressed them with tribute and hard bondage; and, when he had conquered one nation, attacked another, and so went on pursuing his victories without intermission, giving no respite neither to his army. nor to the people: he that ruled the nations in anger; not with justice and clemency, but in a tyrannical and oppressive way, even his own nation, as well as the nations whom he subdued : is persecuted ; is pursued by the justice of God, overtaken and seized, and brought to condign punishment: and none hindereth; the execution of the righteous judgment upon him; none of the neighbouring kings and nations, either tributary to him, or in alliance with him, give him the least help or assistance, or attempt to ward off the blow upon him, given him, under the direction and appointment of God, by Cyrus the Persian. So the Romish antichrist, who has made war with the saints, and has smitten them with the sword, and gone on to do so without any intermission for ages together, and has tyrannised over them in a most cruel manner, he shall be persecuted, and taken, and brought to his end, and there shall be none to help him; see Rev. xiii. 7, 10. Dan. xi. 45.

Ver. 7. The whole earth is at rest, and is quiet, &c.] The troubler of them being gone ; and which will be the case of the people of God, who in the latter day will fill the face of the earth, when the beast and false prophet will be taken and cast alive into the lake of fire; and especially when Satan shall be bound, and put in prison for a thousand years, that he may deceive the nations no more, Rev. xix. 20. and xx. 2, 3: they

" Tributum, V. L. Cocceins ; aurea pensio, Montanus ; aurum tributarium, Munster,

Some render it tribute', a golden pension, a tribute of || break forth into singing : that is, the inhabitants of the earth, because of the fall of the king of Babyion, they being delivered from so great a tyrant or oppressor; or, utter a song of praise, as the Targum. Aben Ezra says the word in the Arabic language is expressive of clearness, and so it does signify to speak purely, clearly, and fluently, with open mouth, and a clear voice \*; it is rendered in Psal. xcviii. 4. make a loud noise; by singing a joyful song; and such a song will be sung by the church, when the mystical Babylon is fallen; see Rev. xv. 2, 3. and xix. 1, 2.

A DESCRIPTION OF THE OWNER OF THE

Ver. 8. Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, &c.] Which by a prosopopoia are represented as singing and rejoicing, as inanimate creatures often are in Scripture, these being now in no danger of being cut down, to make way for his armies; see Isa. xxxvii, 34. or to furnish him with timber for shipping, or building of houses : or else these words are to be understood metaphorically of kings and princes of the earth, comparable to such trees, for their height, strength, and substance; see Zech. xi. 2. who would now be no longer in fear of him, or in subjection to him. So the Targum, " the rulers also re-" joiced over thee, the rich in substance said;" not only the common people, the inhabitants of the earth. as before, but the princes of it rejoiced at his ruin; and so will the kings of the earth rejoice at the destruction of the whore of Rome, when they shall hate her, eat her flesh, and burn her with fire; though others, that have committed fornication with her, will lament her case, Rev. xvii. 16. and xviii. 9: saying, since thou art, laid down; or art asleep \*; that is, dead; it being usual in the eastern nations to express death by sleep: no feller is come up against us; or cutter of wood, to whom the king of Babylon is compared, for cutting down nations, and bringing them into subjection to him, in whose heart it was to destroy and cut off nations, not a few; being as an axe in the hand of the Lord, whereby trees, large and high, were cut down; see Isa. x. 5, 7, 15. but now, since this feller of wood was gone, the axe was laid aside, and broke to pieces, there was none to give the nations any disturbance; and so it will be when antichrist is destroyed, there will be no more persecution of the church and people of God.

Ver. 9. Hell from beneath is moved for thee, &c.] Or the grave, or the place and state of the dead, and particularly of the damned, meaning those that are in such a place and state; and the sense is, that not only the inhabitants of the earth, and the trees upon it, express their joy at the fall of the king of Babylon, but those that are under the earth, in the grave, or in hell, are affected with it, and moved on account of it, not with fear and dread, as they were in his and their life-time, as Kimchi suggests; but they are represented as in motion, and that as attended with a great noise, because of the multitude of them, upon hearing of his death, and his entrance into the regions of the dead : to meet thee at thy coming : as kings used to be met when they, and as he used to be when he, entered into any city that was taken; to salute him, and congratulate him upon his

י perspicuo, puriore sermone fuit, fluida oratione disertaa fuit, — diserte, eleganter locatus est, Castel. col. 3040. \* שכבת dormisti, Pagoinus.

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hell; a biting sarcasm: it stirreth up the dead for thee; the dead that are in it, in hell or the grave; not to oppose him, but to welcome him into their parts, as being now one of them, and to be joined to their company; hell or the grave is said to rouse them, as if they were asleep, and took no notice of the death of so great a monarch, who was just making his public entry among them. The word *Rephaim*, here used, is sometimes rendered giants, as in Deut. ii. 11, 20. and Jarchi interprets it of the Anakim; and so the Targum, " it raiseth up unto thee mighty men;" for not the common people among the dead, but the princes and great ones of the earth, whom the Babylonian monarch had subdued and slain, and to whom he was well known, are intended, as appears by what follows: even all the chief ones of the earth; or the great goats; the leaders and commanders of the people, who, as goats go before and lead the flock, so they the people. The Targum calls them "all the rich in substance;" who were persons of wealth, power, and authority, when on earth: it hath raised up from their thrones all the kings of the nations; to offer in a jeering manner their thrones to him, who had been obliged, in their life-time and his, to surrender to him their crowns, and thrones, and kingdoms; but by their thrones here are meant their sepulchres, built, as many of them were, in great pomp and splendour; for kings at death have no other thrones but their graves. Aben Ezra says, it was the custom of the Babylonians to set thrones in the sepulchres of their kings.

Ver. 10. All they shall speak, and say unto thee, &c.] So they would say, could they speak, and are here represented as if they did: art thou become also weak as we? who had been more powerful than they, had been too many for them, and had subdued them, and ruled over them, and was not only looked upon as invincible but as immortal, yea, as a deity; and yet now was become sick, as the word signifies, or by sickness brought to death, and by death enfeebled and rendered weak and strengthless, stripped of all natural strength, as well as of all civil power and authority: art thou become like unto us ? who thought himself, and was flattered by others, that there were none like unto him; but now as the rest of the dead, and upon a level with them. So will it be with the Romish antichrist, who now exalts himself above all that is called God, and reigns over the kings of the earth, and shews himself as if he was God, and of whom his parasites say, who is like unto the beast ? who is able to make war with him? when he shall be consumed by Christ, and cast into the lake of fire with the devil and false prophet, he will be like the kings of the earth deceived by him, and the rest of the worshippers of him, and be as weak as they, 2 Thess. ii. 4, 8. Rev. xiii. 4. and

xx. 10. Ver. 11. Thy pomp is brought down to the grave, &c.] Or hell ; all the state and majesty in which he appeared, when sitting on the throne of his kingdom, with a glittering crown on his head, a sceptre in his hand, clad in the richest apparel, and attended by his princes CH. XIV. V. 10-12.

entrance into the dark regions of death, the grave, and || and nobles with the utmost reverence and submission; all this, with much more, followed him to the regions of the dead, and there it left him; see Psal. xlix. 17: and the noise of thy viols ; or musical instruments, even all of them, one being put for all; such as were used at festivals, and at times of joy and rejoicing, of which the Babylonians had many, and very probably were used at the feast by Belshazzar, when the city was taken, and he was slain; to which reference may be had in this place, Dan. iii. 5. and v. 1, 30. compare with this Rev. xviii. 16, 22: the worm is spread under thee, and the worms cover thee; who used to have rich carpets spread for him to tread upon, and stately canopies under which he sat, beds of down to lie upon, and the richest covering over him, and now nothing but worms over him, and worms under him; or instead of being wrapped in gold and silk, and embalmed with the most precious spices, as the eastern kings used to be, he had not so much as a grave, but was cast out of that, as is after said, and so was liable to putrefaction, and to be covered with worms at once; worms his bed, and worms his bed-clothes! see Job xxi. 26.

Ver. 12. How art thou fallen from heaven, &c.] This is not to be understood of the fall of Satan, and the apostate angels, from their first estate, when they were cast down from heaven to hell, though there may be an allusion to it; see Luke x. 18. but the words are a continuation of the speech of the dead to the king of Babylon, wondering at it, as a thing almost incredible, that he who seemed to be so established on the throne of his kingdom, which was his heaven, that he should be deposed or fall from it. So the destruction of the Roman Pagan emperors is signified by the casting out of the dragon and his angels from heaven, Rev. xii. 7, 8, 9. and in like manner Rome Papal, or the Romish antichrist, will fall from his heaven of outward splen-dour and happiness, of honour and authority, now possessed by him: O Lucifer, son of the morning ! alluding to the star Venus, which is the phosphorus or morning-star, which ushers in the light of the morning, and shews that day is at hand; by which is meant, not Satan, who is never in Scripture called Lucifer, though he was once an angel of light, and sometimes transforms himself into one, and the good angels are called morning-stars, Job xxxviii. 7. and such he and his angels once were; but the king of Babylon is intended, whose royal glory and majesty, as outshining all the rest of the kings of the earth, is expressed by those names; and which perhaps were such as he took to himself, or were given him by his courtiers. The Targum is, " how art thou fallen from on high, who " was shining among the sons of men, as the star " Venus among the stars." Jarchi, as the Talmud s, applies it to Nebuchadnezzar; though, if any particular person is pointed at, Belshazzar is rather designed, the last of the kings of Babylon. The church of Rome, in the times of the apostles, was famous for its light and knowledge ; its faith was spoken of throughout all the earth; and its bishops or pastors were bright stars, in the morning of the Gospel dispensation: how

. T. Bab. Cholin, fol. 89. 1. Gloss. in Pesachim, fol. 94. 1. & Chagiga, fol. 13. 1.

P הלית e הלית egrotus fuit.

CH. XIV. V. 19-16.

art thou cut down to the ground; like a tall tree that is cut down, and laid along the ground, and can never rise and flourish more, to which sometimes great monarchs and monarchies are compared; see Isa. x. 18, 19. Ezek. xxxi. 3. Dan. iv. 10, 22. and this denotes that the king of Babylon should die, not a natural, but a violent death, as Belshazzar did, with whom the Babylonish monarchy fell, and never rose more; and this is a representation of the sudden, violent, and irrecoverable ruin of the Romish antichrist, Rev. xviii. 21: which didst weaken the nations ! by subduing them, taking cities and towns, plundering the inhabitants of their substance, carrying them captive, or obliging them to a yearly tribute, by which means he weakened them, and kept them under. So the Romish antichrist has got the power over many nations of the earth, and has reigned over the kings of it, and by various methods has drained them of their wealth and riches, and so greatly enfeebled them; nay, they have of themselves given their power and strength unto the beast, Rev. xvii. 12, 13, 15, 17, 18. Several of the Jewish writers observe, that the word here used signifies to cast lots; and so it is used in the Misna<sup>4</sup>, and ex-plained in the Talmud<sup>e</sup>; and is applied to the king of Babylon casting lots upon the nations and kingdoms whom he should go to war with, and subdue first; see Ezek. xxi. 19-23. The Targum is, " thou art " cast down to the earth, who killedst the people :" a fit description of antichrist, Rev. xi. 7. and xiii. 7.

10, 15. Ver. 13. For thou hast said in thine heart, &c.] his heart, and were the cause and reason of his fall, for pride goes before a fall; it was the cause of the fall of angels, and of Adam, and of many kings and kingdoms; see Prov. xvi. 18. with this compare Rev. xviii. 7, 8: I will ascend into heaven ; be above all men, rule over the whole world ; and so the Targum, " I will " ascend on high;" unless by it is meant the temple at Jerusalem, where Jehovah dwelt, an emblem of heaven, to which sense the following clauses incline; and so the Romish antichrist sits in the temple of God, and on his throne as if he was God, 2 Thess. ii. 4. I will exalt my throne above the stars of God ; which he has made and set in the heavens, and preserves; meaning either the angels, Job xxxviii. 7. or rather the kings and princes of the earth, over whom he placed himself, having subdued them under him. It may be applied to ecclesiastical persons, pastors, and bishops of churches, compared to stars, Rev. i. 20. the third part of which the dragon drew with his tail, Rev. xil. 4. and over whom the bishop of Rome has usurped an universal dominion. The Targum is, " over the people of God I will put the throne of my " kingdom;" notoriously true of the man of sin : I will sit also upon the mount of the congregation, in the sides of the north ; that is, as some think, in the temple where the tribes of Israel gathered together for wor-ship, which was built upon Mount Zion; which, as Kimchi says, lay north of Jerusalem; see Psal. xlviii. 2. so the tabernacle is often called the tabernacle of the congregation; but, as Cocceius and Vitringa

observe, Mount Zion was not to the north, but to the south of Jerusalem; wherefore not that mount, but Mount Moriah, which was to the north of Mount Zion, is designed; however, not Babylon is here meant, as R. Joseph Kimchi thought; called, as he supposes, the mount of the congregation, because all the world were gathered thither to the king of Babylon; and a mount, because a strong city; and said to be in the sides of the north, because it lay north-east to the continent; but, as one observes, he had no need to boast of sitting there, where he was already. Jarchi thinks the last clause refers to the north side of the altar, in the court, where the sacrifice was killed, Lev. i. 11. and may point at the seat of the Romish antichrist, and the sacerdotal power usurped by him, to offer sacrifice for the sins of men, particularly the unbloody sacrifice of the Mass.

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Ver. 14. I will ascend above the heights of the clouds, &c.] Which are the chariots of God, and in which he rides, and so this proud monarch affected to be as he; perhaps some reference is had to the cloud in which Jehovah dwelt in the temple. The Targum is, "I " will ascend above all people;" compared to clouds for their multitude. In the mystical sense, the true ministers of the word may be meant, so called for their height, motion, swiftness, and fulness of Gospel doetrine, compared to rain; see Isa. v. 5. Rev. xi. 6, 7. I will be like the most High ; so Satan affected to be, and this was the bait he laid for our first parents, and with which they were taken; and nothing less than deity could satisfy some ambitious princes, as Caligula, and others; and this was what the Babylonish monarch aspired to, and ordered to be ascribed to him, and be regarded as such, either whilst living, or at least after death, which was what had been done to many Heathen princes. So antichrist is represented as shewing himself to be God, 2 Thess. ii. 4. by calling and suffering himself to be called God; by assuming all power in heaven and in earth; taking upon him to depose kings and dispose of kingdoms at pleasure ; dispensing with the laws of God, and making new ones; absolving men from their oaths, pardoning their sins, setting up himself as infallible, as the sole interpreter of Scripture, and judge of controversies. The Targum is, " I will be higher than them all;"

than the kings of the earth, and all other bishops. Ver. 15. Yet thow shalt be brought down to hell, &c.] Into a very low and miserable condition; see Matt. xi. 23. instead of ascending to heaven: or to the grave; though, inasmuch as afterwards a burial is denied him, the word may be taken for the infernal pit, and so is, as much as can be, opposed to heaven; and this will be true of antichrist, when the beast and false prophet will be cast alive into the lake of fire, Rev. xiz. 20: to the sides of the pit; instead of being on the mount of the congregation in the sides of the north; another word for hell, the pit of corruption, and the bottomless pit. The Targum is, " to the " ends of the lake of the house of perdition;" the place of everlasting destruction.

Ver. 16. They that see thee, &c.] These are the words of the dead, speaking of the living, who, when

\* T. Bab. Sabhat, fol. 149.9.

Misn. Sabbat, c. 93. 9. & Maimon. & Bartenora in ib.

they should see the carcass of the king of Babylon | lying on the ground, shall narrowly look upon thee, and consider thee ; whether it is he or no, not knowing at first sight who he was, the alteration being so great; he that was but just now on his throne of glory, with all the ensigns of majesty about him, and on him, now cast to the earth, deprived of life, besmeared with blood, and so disfigured as scarcely to be known; these phrases are used to express the great change made in him, and in his state and condition : saying ; scarce believing what they saw, and as wondering at the sudden and strange alteration, and yet in an insulting manner: is this the man that made the earth to tremble; the inhabitants of it, when they heard of his coming against them, with his numerous and con-quering army, dreading that he would do to them as he had done to others, destroy their cities, rob them of their substance, put them to the sword, or carry them captive, or make them tributary: that did shake kingdoms ; depose their kings, and set up others ; alter their constitution, change their form of government, and added their kingdoms to his own.

Ver. 17. That made the world as a wilderness. &c.7 Both by destroying the inhabitants of it, and by laying waste cities, towns, villages, fields, vineyards, gardens, and all places improved and cultivated, wherever he came, as it follows: and destroyed the cities thereof; as the Assyrian kings had done, some of which are mentioned in Isa. x. 9. see ch. xxxvii. 11, 12, 13, 18: that opened not the house of his prisoners ; the prison-house, in which they were held; or, "the gate to his pri-"soners," as the Targum; or rather the words may be rendered, that opened not to his prisoners, that they might go home; or as De Dieu, in short, yet fully, expresses it, that did not dismiss his prisoners home; he not only cruelly and inhumanly put many to the sword, but such as surrendered, and were taken captives, he detained them in prison, and would not loose their bonds, but let them die there ; which was an instance of great cruelty and inhumanity.

Ver. 18. All the kings of the nations, &c.] Of other nations, besides those he governed, and even of those whom he had subdued, at least their ancestors, the greatest part of them however; for the word all does not always signify every individual, though, by the repetition of it, it here bids fair for such a sense, there being but very few, or scarce any exceptions to this observation; for, on some account or another, both good and bad kings are interred in great state : even all of them lie in glory; in rich tombs and stately monu-ments, erected for the honour of them; and where they sleep; as the word signifies, with their fathers, their ancestors, and are at rest, in the state of the dead, where they will continue to the resurrection : every one in his own house; or grave, see Job xxx. 23. the same with his long home, Eccl. xii. 5. or the house of his world; in reference to which, the Targum paraphrases it by the same phrase here; and though their graves were not in their dwelling-houses or palaces, yet often near them, and in their own country,

and were what had been erected, or caused to be erected by them, in their life-time.

Ver. 19. But thou art cast out of thy grave, &c.] Or rather from itd; that is, he was not suffered to be put into it, or to have a burial, as the following words shew, at least not to be laid in the grave designed for him; though the Jews<sup>e</sup>, who apply this to Nebuchad-nezzar, have a fabulous story that he was taken out of his grave by his son, to confirm this prophecy; and which their commentators, Aben Ezra, Jarchi, Kimchi, and Abendana, tell in this manner: that when Nebuchadnezzar was driven from men, and was with the beasts of the field for seven years, the people made his son Evil-merodach king; but when Nebu-chadnezzar came to his right mind, and returned to his palace at Babylon, and found his son upon the throne, he put him in prison, where he lay till Nebuchadnezzar died, when the people took him out to make him king; but he refused to be king, saying, he did not believe his father was dead; and that if he should come again, as before, and find him, he would kill him; upon which they took him out of his grave, to shew him that he was dead : but the sense here is not that the king of Babylon should be taken out of his grave, after he was laid in it, but that he should be hindered from being put into it; which very likely was the case of Belshazzar. Like an abominable branch ; cut off from a tree as useless and hurtful, and cast upon the ground, where it lies and rots, and is good for nothing, neither for fuel, nor any thing else, but is neglected and despised of all: and as the raiment of those that are slain ; in battle, which being rolled in blood, nobody cares to take up and wear, nor even touch; for such persons were accounted un-clean by the ceremonial law, and by the touch of them uncleanness was contracted; and perhaps with a view to this the simile is used, to express the very mean and abject condition this monarch should be in ; thrust through with a sword ; which was added for explanation-sake, to shew in which way the persons were slain whose raiment is referred to; the clothes of such being stained with blood, when those that died by other means might not have their raiment so defiled. The word rendered thrust through is only used in this place, and in Gen. xlv. 17. where it is rendered lade, or put on a burden; but, as the several Jewish commentators before mentioned observe <sup>f</sup>, in the Arabic language it signifies to pierce or thrust through with sword or spear, and so it is used in the Arabic version of John xix. 34, 37: that go down to the stones of the pit; into which dead bodies after a battle are usually cast, and which have often stones at the bottom; and into which being cast, stones are also thrown over them: as a carcass trodden under foot ; which is frequently the case of those that fall in battle; and very probably was the case of Belshazzar, when slain by the Chaldeans, whose body in a tumult might be neglected and trodden upon, and afterwards have no other burial than that of a common soldier in a pit; and instead of having a sepulchral monument

So it is used in the Arabic version of Lam. iv. 9. and in the Chaldee language it signifies to pierce through and wound; as is the Targum on Jer. li. 4.

ל מקברך a sepalchro tuo, Gataker. Seder Olam Rabba, c. 28. fol. 81.

confodit cum instrumentis, hasta, gladiis, Castel. col. 1546.

but a heap of stones thrown upon him.

Ver. 20. Thou shalt not be joined with them in bu-rial, &c.] The kings before mentioned; not that the sense is that he should not be interred in the same place they were, or lie in the same stately monuments they did, for that was never designed by him or others; but that he should not be buried in like manner, be embalmed as they, or have odours burned for him, or lie in such state and pomp, or have a pyramid or mausoleum, or any rich monument, erected over him ; unless this can be understood of his ancestors, the kings that were before him; and the sense be, that he should not have a burial with the kings of Babylon, or be interred where they were, but, as before said, should be cast out, or be kept from the place of sepulture. The Targum is, "thou shalt not be as one of them in the "grave;" shall not be like them, or equal to them, in the glory and pomp of a funeral, not having the same funeral rites, obsequies, and ornaments they have had. So the whore of Rome shall have no funeral, but the kings of the earth will eat her flesh, and burn her with fire, Rev. xvii. 16. because thou hast destroyed thy land; not only other lands and nations, but also his own, and the inhabitants of it, by his tyrannical government, by levies and exactions, by mulcts and fines, on various pretences: or, hast corrupted thy land "; which phrase is used of mystical Babylon, Rev. xix. 2. see also ch. xi. 18. whose land or earth is the whole Romish jurisdiction, corrupted by her idolatries, and wasted and destroyed by the various methods used to drain away the substance thereof: and slain thy people; put them to death at pleasure, without any just cause, for trifling matters; which is often done by arbitrary princes. Jarchi and Kimchi apply this to Nebuchad-nezar's slaying the wise men of Babylon, because they could not tell him his dream, and the interpretation of it. It is true of antichrist slaying such that would not worship his image, and receive his mark, Rev. xiii. 10, 15. The seed of evil-doers shall never be renowned; or, not for ever; though they may have a name, and be very famous for a while, yet not always; in process of time their honour is laid in the dust; or, shall not be called for ever "; their name and their memory shall not always last; their name shall be cut off, and their memory shall rot; they shall have none to keep up their name, and they shall not be spoken of with respect; such a seed of evil-doers were Belshazzar and his family, who descended from Nebuchadnezzar and Evil-merodach, and were at once extinct, as follows :

Ver. 21. Prepare slaughter for his children, &c.] These words are directed to the Medes and Persians, to prepare instruments of slaughter, and make use of them; and prepare themselves for the slaughter of the whole royal family, Belshazzar and all his children. So it is threatened to Jezabel, or the Romish antichrist. that all her children should be killed with death, Rev. ii. 23: for the iniquity of their fathers; they imitating and following them in their sins, partaking of them,

לארצך שרות terram tuam corrupisti, Montanus, Cocceius, Junius, Tremellius, Piscator.

erected over him, as kings used to have, had nothing || and filling up the measure of their iniquities : that they do not rise, nor possess the land; stand up and succeed him in the government of the land, as their inherit-ance: nor fill the face of the world with cities; as their ancestors had done, which were built by them to perpetuate their name and glory, and to keep the nations in awe subdued by them. The Targum renders it, with enemics; which is followed by Aben Ezra, Jarchi, and Kimchi; and so the Septuagint, Syriac, and Arabic versions, with wars ; to the great disturbance of the peace of the world, and to the disquietude of the inhabitants of it; which is a great plague to the world, and a judgment in it.

Ver. 22. For I will rise up against them, saith the Lord of hosts, &c.] That is, against the children of the Babylonish monarch; and therefore they shall not rise and possess the earth, and disturb it, since he who is the Lord of armies in heaven and earth, and has all power in both worlds, and has every thing at his beck and command, will rise up, who seemed, as it were, asleep, and unconcerned about the affairs of this world, and will set himself against them, and exert his power in their destruction: and cut off from Babylon; the king of Babylon, and the inhabitants of it: the name; not of the city, which is mentioned long after, and still is; but of the king and his family: and remnant; his flesh, or those that were akin to him, as Kimchi interprets it: and son, and nephew; his son, and son's son, as the Targum, and after that other Jewish writers; the whole family was destroyed with Belshazzar, after whom none of that race was ever heard of any more.

Ver. 23. I will also make it a possession for the bittern, &c.] Instead of being possessed by any of the family of the king of Babylon. The bittern is a kind of water-fowl, which, by putting its bill into mire, or a broken reed, is said to make a most horrible noise. Some think the owl is meant, which dwells in desolate and ruinous places; and others take it to be the offsprey, a sort of eagle that preys upon fish and ducks; according to Kimchi, the tortoise is meant; some will have it that the beaver or castor is intended; Jarchi understands it of the porcupine or *hedgehog*; and in the Arabic language this creature is called *kunphud*, which is pretty near the Hebrew word kippod, here used; to which Bochartus agrees; but, whatever creature is meant, the design is to shew that Babylon should not be inhabited by men, but by birds or beasts of prey, or noxious animals; and so mystical Babylon is said to be a cage of every unclean and hateful bird, Rev. xviii. 2: and pools of water, Babylon being situated in a marshy ground, and by the river Euphrates; and when that river was turned by Cyrus<sup>1</sup>, and afterwards its banks neglected, in course of time the water overflowed the place where the city was, and all about it, and so easily came to be what is here predicted it should; see Rev. xviii. 21: and I will sweep it with the besom of destruction, saith the Lord of hosts; and so clear it at once of all its inhabitants, wealth, and riches, and entirely remove its large walls

h יקרא לעולם bon nominabitur in seculum, Forerius ; voca-bitur, Pagninos, Montanus, Munster. ' Xenophon. Cyropædia, l. 7. c. 29.

and stately buildings, no more to be seen, just as a house is swept clean of all its dust; intimating, that this superb city, and all belonging to it, should be reduced to dust, and be as easily swept away as dust is with a besom. The word for sweep, and a besom, is only used in this place, and has this signification in the Arabic language; it is said in the Talmud \*, that the Rabbins knew not the meaning of this word, till they heard an Arabian girl say to her fellow-servant, " take " this besom, and sweep the house," expressing the word here used.

Ver. 24. The Lord of hosts hath sworn, saying, &c.] The Septuagint only read, these things saith the Lord of hosts; for, as Kimchi on the place observes, his word is his oath; but for the comfort of his people, and for the confirmation either of the prophecies concerning the fall of Babylon, or of the following concerning the destruction of the Assyrian monarchy, or both, he adds his oath to his word, to shew that the sentence passed in his mind, and now expressed, was irrevocable: surely as I have thought, to shall it come to pass; as he had shaped and schemed it, and drew the form and image in his own mind, or fixed and settled it there, so should it be done in due time, as every thing is that is determined by the Lord; and this shews that nothing is casual, or comes by chance, but every thing as it is purposed of God; and that as every thing comes to pass which he has resolved, so every such resolution proceeds from thought, and is the produce of the highest wisdom and prudence : and as I have purposed, so it shall stand; or counselled 1; within himself, for he does all things according to the counsel of his will; and which always stands firm, sure, and unalterable, let what devices soever be in the heart of man.

Ver. 25. That I will break the Assyrian in my land, &c.] This was his thought, counsel, purpose, and decree; which must be understood either of the king of Babylon, as before, called the Assyrian; as the king of Babylon seems to be called the king of Assyria in 2 Chron. xxxiii. 11. Neh. ix. 32. but then his destruction was not in the land of Israel, or on the mountains of Judea, as is here predicted ; or rather, therefore, this is a new prophecy, or a return to what is foretold in the tenth chapter concerning Sennacherib and his army, and the destruction of it; which, coming to pass long before the destruction of Babylon, is mentioned for the comfort of God's people, as a pledge and assurance of the latter: though some think that it was now past, and is observed to strengthen the faith of the Jews, with respect to the preceding prediction, and read the words thus, as in breaking the Assyrian in my land; and then the sense is, what I have thought, purposed, and sworn to, to come to pass, concerning the fall of Babylon, shall as surely be accomplished, and you may depend upon it, as I have broke the Assyrian army in my land before your eyes, of which ye yourselves are witnesses. Some think that Gog and Magog are intended by the Assyrian, of whom it is predicted that they should fall upon the mountains of Israel, as here, Ezek. xxxix. 4. it may be, that as the

\* Rochhashana, fol. 36. 3. Megilla, fol. 18. 1. י אורע consului, Montanua, Cocceius; consilium inivi, Junius & Tremellius; consultavi, Piscator.

CH. XIV. V. 24-28.

I king of Babylon was a type of the Romish antichrist in the preceding prophecy, the Assyrian here may represent the Turks, who now possess the land of Israel, and shall be destroyed : and upon my mountains tread him under foot ; the mountainous part of Judea, particularly the mountains which were round about Jerusalem, where the Assyrian army under Sennacherib was, when besieged by him, and where they fell and were trodden under foot; and now the Lord may be said to break the Assyrian troops, and trample upon them, because it was not only done according to his will, but without the use of men, by an angel that was sent immediately from heaven, and destroyed the whole host, 2 Kings xix. 35: there shall his yoke depart from off them, and his burden depart from off their shoulders; meaning, that hereby the siege of Jerusalem would be broken up, and the city rid of such a troublesome enemy; and the parts adjacent eased of the burden of having such a numerous army quartered upon them; and the whole land freed from the subjection of this monarch, and from paying tribute to him. The same is said in ch. x. 27. see the note there. This, in the

Talmud", is interpreted of Sennacherib. Ver. 26. This is the purpose that is purposed upon the whole earth, &c] Or, counsel that is counselled. The Targum is, " all the inhabitants of the earth;" and the Septuagint version, the whole world, meaning the Assyrian empire, and all states depending on it; as the Roman empire is called, Luke ii. 1. for this purpose respects not the end of the world, and the judgment of it at the last day, as some have thought; but the preceding prophecy, purpose, or counsel, concerning breaking and trampling under foot the Assyrians, and delivering the Jews from subjection to them : and this is the hand that is stretched out upon all the nations; of which the Assyrian army consisted, or which made up the Assyrian monarchy, or depended on it, and fell with it. Purpose denotes the counsel, will, and decree of God, about this business; and hand the execution of it. The Targum renders it power; so hand and counsel go together in Acts iv. 28. The Targum is, on all kingdoms.

Ver. 27. For the Lord of hosts hath purposed, &c.] What is before declared, the fall of Babylon, and the destruction of the Assyrian, and every thing else that comes to pass in this world; there's nothing comes to pass but he has purposed, and every thing he has purposed does come to pass: and who shall disannul it? not the most powerful monarch, or most powerful armies, or the most refined councils of men, or the greatest politicians on earth : and his hand is stretched out, and who shall turn it hack ? or aside, from giving the blow it is designed to give; no power on earth is equal to it.

Ver. 28. In the year that King Ahaz died was this burden.] The following heavy prophecy, concerning the destruction of the Philistines; whether it was delivered out before or after his death is not certain. Here some begin the *fifteenth* chapter, and not impro-perly; henceforward prophecies are delivered out under another reign, as before under Uzziah, Jotham,

<sup>&</sup>quot; T. Bab. Sanhedrin, fol. 94. 9.

and Ahaz, now under Hezekiah. This, according to || Bishop Usher, was A. M. 3278, and of the Julian period 3988, and before the Christian æra 726.

Ver. 29. Rejoice not thou, whole Palestine, &c.] The land of the Philistines; the inhabitants of Palestine are meant, who rejoiced at the death of Uzziah, who was too powerful for them, and during the reign of Ahaz, of whom they had the better; and, now he was dead, they hoped things would still be more favourable to them, since a young prince, Hezekiah, succeeded him; but they would find, by sad experience, that they had no occasion to rejoice in these changes: whole Palestine is mentioned, because it was divided into five districts or lordships, over which there were five lords, Josh. xiii. 3. 1 Sam. vi. 4. and as they were all rejoicing in their late successes in Ahaz's time, and in hopes of still greater, so they would all suffer in the calamity hereafter threatened : because the rod of him that smote thee is broken ; meaning not A haz, for he did not smite the Philistines, but was smitten by them, for they invaded his country, and took many of his cities; see 2 Chron. xxviii. 18. but rather Uzziah, who broke down the walls of their cities, and built others, 2 Chron. xxvi. 6, 7. wherefore they rejoiced at his death; and their joy continued during the reigns of Jotham and Ahaz, and was increased at the death of Ahaz, a new and young king being placed on the throne. Some understand this of the breaking of the Assyrian, the rod of God's anger, ver. 25. by whom the Philistines had been smitten, and therefore rejoiced at his ruin: and to this the Targum seems to incline, paraphrasing it thus, " because the government is broken, whom ye "served." Such that interpret in this way, by the serpent after mentioned understand Tilgath-pilneser king of Assyria, whose successors were more troublesome to the Philistines than he; and by the cockatrice Sennacherib; and by the fiery flying serpent Nebuchadnezzar. Cocceius thinks that the sense of the prophecy is, that the Philistines should not rejoice at the sceptre being taken away from the Jews, and they being carried captive into Babylon, since it would not be to their advantage; for after Nebuchadnezzar and his sons, meant by the serpent, should come the Medes and Persians, signified by the cockatrice : and after them the Macedonians or Greeks, designed by the flying fiery serpent, under Alexander, who should kill their root, take Tyre their metropolis, at the siege of which was a famine; and then slay their remnant, the city of Gaza, the last of their cities, whose inhabitants he slew; but the first sense of the prophecy, as it is most common, so most easy and natural: for out of the serpent's root shall come forth a cockatrice ; that is, from the posterity of Uzziah king of Judah, who greatly annoyed the Philistines, for which reason he is compared to a serpent, should arise Hezekiah, compared to a cockatrice, because he would be, and he was, more hurtful and distressing to them; see 2 Kings xviii. 8: and his fruit shall be a fiery flying serpent ; not the fruit of the cockatrice, but of the serpent; and intends the same as before, Hezekiah, likened to such a creature, because of the fury and swiftness with which he was to come, and did come, against the Philistines, and the hurt he did to them: the serpent to

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cause it inflames where it bites; of which see Numb. xxi. 6. and flying, not because it has wings, though some serpents are said to have them; but because, when it leaps or darts upon a man, it is with such swiftness, that it seems to fly; the serpent called acontias, or serpens jaculus, is here alluded to. The Targum applies the passage to the Messiah, thus, " for out of " the children's children of Jesse shall come forth " the Messiah, and his works shall be among you " as a flying serpent."

Ver. 30. And the first-born of the poor shall feed. &c.] That is, the Jews, who were brought very low in the times of Ahaz, reduced to the greatest straits and difficulties; for so the word first-born may signify the chief, or those who were of all the poorest, and in the greatest distress; these, in the times of Hezekiah, shall enjoy abundance of good things, and under his gentle government shall feed like a flock of sheep in good pastures; this signifying, that though he should be like a serpent, hurtful to his enemies, yet should be kind and tender unto, and take great care of his own subjects, and under whom they should have great plenty and prosperity : and the needy shall lie down in safety; like a flock of sheep, secure from beasts of prey, under the care of a faithful and vigilant shepherd; this shews that the Jews should not only have plenty of good things, but should live in the greatest security, without fear of any enemy, or danger from them: and I will kill thy root with fumine; this is said to Palestine, compared to a tree, whose root is dried up for want of moisture, and so dies; and the meaning is, that a sore famine should rage in their country, and utterly destroy them : and he shall slay thy remnant; that is, Hezekiah should slay with the sword those that were left of the famine.

Ver. 31. Howl, O gate, &c.] Or gates of the cities of Palestine; the magistrates that sat there to execute judgment, or the people that passed through there; wherefore, instead of rejoicing, they are called to bowling: cry, O city; or cities, the several cities of the land, as well as their chief, because of the destruction coming upon them. The Targum is, " howl over thy gates, and cry over thy cities;" or concerning them: thou, whole Palestine, art dissolved ; or melted ; through fear of enemies coming upon them; or it may design the entire overthrow and dissolution of their state: for there shall come from the north a smoke; a nume-rous army, raising a dust like smoke as they move along, and coming with great swiftness, and very annoying. Some understand this of the Chaldean army under Nebuchadnezzar coming from Babylon, which lay north of Judea; so Aben Ezra; to which agrees Jer. xlvii. 1, 2. but most interpret it of Hezekiah's army, which came from Judea: which, Kimchi says, lay north to the land of the Philistines. Cocceius is of opinion that the Roman army is here meant, which came from the north against Judea, called whole Palestine; which country came into the hands of the Jews after the taking of Tyre and Gaza by the Greeks, and therefore the sanhedrim, which sat in the gate, and the city of Jerusalem, are called upon to howl and cry. But the first of these senses seems best, since the utter which he is compared is called *fiery*, or burning, be- destruction of Palestine was by the Chaldean army

under Nebuchadnezzar; and so the prophecy from the time of Hezekiah, with which it begins, is carried on unto the entire dissolution of this country by the Babylonians. And none shall be alone in his appointed times; when the times appointed are come, for the gathering, mustering, and marching of the army, whether Hezekiah's or the Chaldean, none shall stay at home; all will voluntarily and cheerfully flock unto it, and enlist themselves; nor will they separate or stray from it, but march on unanimously, and courageously engage the enemy, till the victory is obtained. Aben Ezra understands this of the Philistines, that they should not be able to abide alone in their palaces and houses, because of the smoke that should come in unto them.

Ver. 32. What shall one then answer the messengers of the nation? &c.] Or nations, of any of the nations. Not the messengers sent to Hezekiah, Isa.

xxxix. 1. but rather such as were sent to him, to congratulate him upon his victory over the Philistines; or any others that were sent, and came from other nations, that inquired about these matters, and the answer returned is, that the Lord hath founded Zion ; and not Hezekiah; he had given his people victory over their enemies, and protected, defended, and established them, and therefore ought to have all the glory: and the poor of his people shall trust in it; or, betake themsclves to it; as to a place of safety, being founded by the Lord, and under his protection. So the church of God, which often goes by the name of Zion in Scrip-ture, is of his founding; he has laid Christ as the foundation of it, and such as are sensible of their spiritual poverty, misery, and danger, trust in him; not in Zion, but in the foundation God has laid in Zion, or built his church upon.

# CHAP. XV.

mourning, and shewing various signs of it, ver. 2, 3. yea, not only the common people, but the armed soldiers also, ver. 4. nay, even the prophet himself, ver. 5. the reasons of which were the great drought, so that there were no grass, nor green thing, ver. 6. the carrying away of their good things, either by themselves or others, ver. 7. the flight and cry of the peo-ple to the very borders of the land, ver. 8. and the great effusion of bloed, ver. 9.

Ver. 1. The burden of Moab, &c.] A heavy, grievous prophecy, concerning the destruction of Moab. The Targum is, " the burden of the cup of " cursing, to give Moab to drink." This seems to respect the destruction of it by Nebuchadnezzar, which is prophesied of in Jer. xlviii. for that which was to be within three years, ch. xvi. 14. looks like another and distinct prophecy from this; though some think this was accomplished before the times of Nebuchadnezzar, either by Salmaneser king of Assyria, some time before the captivity of the ten tribes, as Vitringa and others; or by Sennacherib, after the invasion of Judea, so Jarchi. Because in the night Ar of Moab is laid waste, and brought to silence; this was a chief city in Moab, perhaps the metropolis of it; see Numb. xxi. 28. Deut. ii. 9, 18. Kimchi conjectures it to be the same with Aroer, which was by the brink of the river Arnon, Deut. ii. 36. and iii. 12. and is mentioned with Dibon, as this, in Numb. xxxii. 34. of which notice is taken, and not of Ar, in Jer. xlviii. 19, 20. Some versions take Ar to signify a *city*, and render it, *the city of Moab*, without naming what city it was; and the Targum calls it by another name, Lahajath; but, be it what city it will, it was destroyed in the night; in such a night, as Kimchi interprets it; in the space of a night, very suddenly, when the inhabitants of it were asleep || prets the words thus, " and the men of Dibon went

THIS chapter is a prophecy of the destruction of the Moabites; two of their principal cities are men-tioned as made desolate, ver. 1. the inhabitants in divers places are represented as weeping and divers places are represented as weeping and diverse and the night-work, that work of darkness of Lot and his diverse diverse and the night-work, that work of darkness of Lot and his diverse di diver daughter, which gave rise to Moab; however, in a night this city became desolate, being taken and plun-dered, and its inhabitants put to the sword, and so reduced to silence; though the last word may as well be rendered cut off", utterly destroyed, being burnt or pulled down; two words are made use of, to denote the utter destruction of it : because in the night Kir of Moab is laid waste, and brought to silence ; either in the same night, or rather in another. Kir, another city of Moab, met with the same fate as Ar. This is called Kir-hareseth, and Kir-hareth, in ch. xvi. 7, 11. and so Kir-heres in Jer. xlviii. 31, 36. called Kir of Moab, to distinguish it from Kir in Assyria, Amos i. 5. 2 Kings xvi. 9. and Kir in Media, Isa. xxii. 6.

Ver. 2. He is gone up to Bajith, &c.] That is, Moab; the king or people of Moab, particularly the inhabitants of the above cities. Bajith signifies a house; and here a house of idolatry, as Kimchi in-terprets it; it was an idol's temple, very likely the temple of their god Chemosh, the same which is called Beth-baal-meon, Josh. xiii. 17. the house of Baal's habitation, and is mentioned with Dibon and Bamoth, as here; hither the Moabites went in their distress, to lament their case, ask advice, make supplication, and offer sacrifice: and to Dibon, the high places, to weep; Dibon was another city of Moab, Numb. xxi. 30. where probably were high places for idolatrous worship, and from whence it might have the name of Dibon-habbamoth, as it may be here called; or since there was such a place in Moab as Bamoth, here rendered high places, it may be taken for a proper name of a place, Numb. xxi. 20. and the rather, since mention is made of Bamoth-baal along with Dibon, and as distinct from it, Josh. xiii. 17. and Jarchi inter-

א נרמה succisus, Paguinus, Montanus; excisa, Junius & Tremellius, Piscator. So Ben Melech interprets it by נכרה.

" up to Bamoth to weep." be places of idolatrous worship, and which is not un-likely. Moab shall howl over Nebo, and over Medeba; two cities in the land of Moab, now taken, plun-dered, and destroyed; the former of these, Nebo, had its name either from the Hebrew word , naba, to prophesy, because of the prophecies or oracles which tis thought were delivered here from the Heathen priests, as from their deities; and among the Chaldeans there was a god of this name, Isa. xlvi. 1. or from the Arabic word naba<sup>°</sup>, to be eminent, and so had its name from its height; near to it was a mountain of the same name, where Moses had a view of the land of Canaan, and died, Deut. xxxii. 49, 50. and xxxiv. 1. of this city see Numb. xxxii. 3, 38. Jer. xlviii. 1, 22. Jerom says P, that in his time a desert place called Naba was shewed, eight miles distant from the city Esbus (Heshbon, ver. 4), to the south. The latter of these, Medeba, is mentioned in Numb. xxi. 30. Josh xiii. 16. this city is by Ptolemy <sup>9</sup> called Medava. Josephus ' speaks of it as a city of Moab, in the times of Alexander and Hyrcanus; so that if it was now destroyed, it was built again : and Jerom \* says of it, that in his days it was a city of Arabia, retaining its ancient name, near Esebon, or Heshbon. On all their heads shall be baldness; that is, on the heads of the Moabites, especially the inhabitants of these cities that survived the destruction, who through sorrow and distress, and as a token of mourning, tore off the hair of their heads, which caused baldness, or else shaved it: and every beard cut off; with a razor, which makes it probable that the hair of the head was tore off; both these used to be done as signs of mourning and lamentation, even shaving of the head and beard, Job i. 20. Jer. vii. 29. Ezek. vii. 18. Lev. xxi. 5.

Ver. 3. In their streets they shall girt themselves with sackcloth, &c.] Instead of their fine clothes, with which they had used to deck themselves, being a very proud people; see ch. xvi. 6. this was usual in times of distress on any account, as well as a token of mourning for the dead; see Joel i. 8, 13. The word for streets might be rendered villages, as distinct from cities, that were without the walls of the cities, though adjacent to them; and the rather, seeing mention is made of streets afterwards: on the tops of their houses; which were made flat, as the houses of the Jews were. on which were battlements, Deut. xxii. 8. hither they went for safety from their enemies, or to see if they could spy the enemy, or any that could assist them, and deliver them; or rather, hither they repaired for devotion, to pray to their gods for help; for here it was usual to have altars erected, to burn incense on to their deities; see 2 Kings xxiii. 12. Jer. xix. 13. Zeph. i. 5. and in such places the people of God were wont to pray, Acts x. 9: and in their streets : publicly, as well as privately, where they ran up and down to get from the enemy, and save themselves : every one shall howl,

Kimchi takes all three to || weeping abundantly ; or, descending with weeping : the tears running down his cheeks in great abundance, so that his whole body was as it were watered with them; or the meaning may be, that every one that went up to the temples of the idols, and to the high places, ver. 2. or to the roofs of the houses, as here, to pray the assistance of their gods, should come down weeping and howling, having no success.

Ver. 4. And Heshbon shall cry, and Elcaleh, &c.] Two other cities in the land of Moab. The first of these was the city of Sihon king of the Amorites, who took it from the Moabites, Numb. xxi. 25-30. it came into the hands of the Reubenites, Numb. xxxii. 3, 37. and afterwards was again possessed by the Moabites, Jer. xlviii. 2, 34, 45. Josephus' calls it Essebon, and mentions it among the cities of Moab; it goes by the name of Esbuta in Ptolemy"; and is called Esbus by Jerom ", who says it was a famous city of Arabia in his time, in the mountains over-against Jericho, twenty miles distant from Jordan; hence we read of the Arabian Esbonites in Pliny\*. Elealeh was another city of Moab, very near to Heshbon, and frequently mentioned with it, ch. xvi. 9. Numb. xxxii. 3, 37. Jer. xlviii. 34. Jerom says', that in his time it was a large village, a mile from Esbus, or Heshbon. By these two places are meant the inhabitants of them, as the Targum paraphrases it, who cried for and lamented the desolation that was coming, or was come upon them : their voice shall be heard even unto Jahaz ; sometimes called Jahazah, Josh. xiii. 18. and xxi. 36. Jer. xlviii. 21. it was a frontier town, at the utmost borders of the land, Numb. xxi. 23. Deut. ii. 32. hence the cry of the inhabitants of the above cities is said to reach to it, which expresses the utter destruction that should be made; see Jer. xlviii. 34. this is thought to be the same place Ptolemy <sup>2</sup> calls Ziza. Jerom <sup>4</sup> calls it Jazza, as it is in the Septuagint here, and says that in his time it was shewn between Medaba and Deblathai. Therefore the armed soldiers of Moab shall cry out; not as when they go to battle, with courage and cheerfulness, as some have thought; but through fear, and as in great terror and distress; and so it signifies. that not only the weak and unarmed inhabitants, men and women, should be in the utmost confusion and consternation, but the soldiers that should fight for them, and defend them; who were accoutred, or harnessed, as the word signifies, and were girt and prepared for war, as the Targum renders it; even these would be dispirited, and have no heart to fight, but lament their sad case: his life shall be grievous to every one; the life of every Moabite would be a burden to him; he would choose death rather than life; so great the calamity: or the life of every soldier; or his soul shall cry out, grieve or mourn for himself'; for his own unhappy case; he shall only be concerned for himself, how to save himself, or make his escape: having none for others, for whose defence he was set.

- \* Nat. Hist. l. 5. cap. 11.

editus, elatus fuit, Golius, col. 2387. Castel. col. 2189.

De locis Hebraicis, fol. 93. H.

Geograph. 1: 5. c. 17. p. 137. Antiqu. 1. 13. c. 15. sect. 4. & 1. 14. e. 7. sect. 4. De locis Hebraicis, fol. 93. D.

<sup>\*</sup> Antiqu, l. 13. cap. 15. sect. 4.

Geograph. l. 5. c. 17. p. 137.
 De locis Hebraicis, fol. 90. M.

י De locis Hebraicis, fol. 90. .... ל Geograph. I. S. C. 17. p. 137. De locis Hebraicis, fol. 92. F. De locis Hebraicis, fol. 92. F. ל א רעוד לו אראיין N 2

and for whom he was to fight; but would have no concern for his king or country, only for himself.

Ver. 5. My heart shall cry out for Moab, &c.] These seem to be the words of the prophet, pitying them as they were fellow-creatures, though enemies; which shews humanity in him, and signifies that their calamities were very great, that a stranger should be concerned for them, and such to whom they had been troublesome; so Jarchi understands it, who observes the difference between the true and false prophet, particularly between Isaiah and Balaam; but others, as Kimchi, interpret it of the Moabites themselves, every one expressing their concern for the desolation of their country; and so the Targum, " the Moabites " shall say in their hearts:" his fugitives shall flee unto Zoar ; a city where Lot fled to, when he came out of Sodom, to which 'tis thought the allusion is, see Gen. xix. 20, 22. the meaning seems to be, that those that escaped out of the above cities, when taken and destroyed, should flee hither for safety : the words may be supplied thus, his fugitives shall cry out unto Zoar; that is, those that flee from other places shall cry so loud as they go along, that their cry shall be heard unto Zoar, Jer. xlviii. 34: an heifer of three years old; which is not to be understood of Zoar in particular, or of the country of Moab in general, comparable to such an heifer for fatness, strength, beauty, and lasciviousness; but of the cry of the fugitives, that should be very loud and clamorous, like the lowing of an ox, or an heifer in its full strength, which is heard a great way; see 1 Sam. vi. 9, 12. Jer. xlviii. 34. Dr. Lightfoot conjectures that Eglath Shelishiah, translated an heifer of three years old, is the proper name of a place; and observes, that there was another place in this country called En-eglaim, Ezek. xlvii. 10. which being of the dual number, shews that there were two Egels, in reference to which this may be called the third Eglath ; and so the words may be rendered, his fugitives shall flee unto Zoar, unto the third Eglath ; and he further conjectures, that this may be the Necla of Ptolemy<sup>4</sup>, mentioned by him in Arabia Petrea, along with Zoara; and also to be the Agella of Josephus<sup>e</sup>, reckoned with Zoara and Oronai, and other cities of Moab: for by the mounting up of Luhith with weeping shall they go it up; which seems to have been a very high place, and the ascent to it very great; and as the Moabites went up it, whither they might go for safety, they should weep greatly, thinking of their houses and riches they had left to the plunder of the enemy, and the danger of their lives they were still in. This place is thought by some to be the same with the Lysa of Ptolemy '; Josephus z calls it Lyssa; Jerom<sup>h</sup> says in his time it was a village between Areopolis and Zoara, and went by the name of Luitha; it is mentioned in Jer. xlviii. 5: for in the way of Horonaim they shall raise up a cry of destruction : of Moab, and the several cities of it; or of break-

- Antiqu. l. 1. cap. 1. sect. 4. Geograph. l. 5. c. 17. p. 137. £
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- Geograph. 1. 5. 6, 7, 7, 1. 7, De locis Hebraicis, fol. 33. A. Autign. 1, 13. cap. 15. sect. 4. & 14. cap. 1. sect. 4. Geograph. 1. 5. c. 17, p. 137.

ing, of breaking down of walls and of houses. The Targum is, " the cry of the broken (or conquered) in " battle;" whose bones are broken, or however their strength, so that they are obliged to surrender; or a broken cry, such as is made when there is a multitude of people together, and in great distress. The word Horonaim is of the dual number, and signifies two Horons, the upper and the lower, as say Kimchi and Ben Melech; which is true of Beth-horon, if that was the same place with this, Josh. xvi. 3, 5. By Josephus<sup>1</sup> it is called Oronas and Oronæ; it is taken by some to be the Avara of Ptolemy<sup>k</sup>; it seems, by the Targum, that as Luhith was a very high place, this lay low, since it renders it, " in the descent of Horonaim :" to which its name agrees, which signifies caverns; and mention is made of Beth-horon in the valley, along with Beth-nimrah <sup>1</sup>.

Ver. 6. For the waters of Nimrim shall be desolate. &c.] Or dried up, through a great drought that should come upon the land at this time; or being defiled with the blood of the slain, as Jarchi: it may denote the well-watered pastures about Nimrim, that should become the forage of the enemy, and be trodden under foot by its army, or be forsaken by the proprietors of them. Josephus<sup>m</sup> speaks of fountains of hot water springing up in the country of Peræa, where Nimrim was, of a different taste, some bitter, and others sweet; which, Dr. Lightfoot<sup>a</sup> suggests, might be these waters of Nimrim ; and, according to the Jerusalem Talmud<sup>°</sup>, Beth-nimrah was in that part of the country which was called the valley, and so was very fruitful with springs of water. The word is in the plural number, and may design more places of the same name; and we read of Nimrah and Beth-nimrah. Numb. xxxii. 3, 36. Jerom <sup>p</sup> calls it Nemra, and says it was a large village in his time; it seems to have its name from panthers or leopards, of which there might be many in these parts: for the hay is withered away, the grass faileth, there is no green thing ; by which it seems that the desolation spoken of was not merely through the forage and trampling of the enemy's army. but by a drought.

Ver. 7. Therefore the abundance they have gotten, and that which they have laid up, &c.] The great substance which the Moabites had got, and hoarded up: shall they carry away to the brook of the willows; either the Moabites should carry their substance to some brook, it may be near Nimrim, where many willows grew, and cast it into the brook, or lay it by the brook-side, in some private place, or under and among the willows, to preserve it from the enemy; or else the meaning is, that their enemies should take what they had with a great deal of labour got, and with a great deal of care had laid up, and carry it to the brook of the willows, some place without the city, and there divide it; or to the valley of the Arabians 9, as some render it, some part of Arabia lying between Moab

<sup>1</sup> T. Hieros. Sheviith, fol. 38.4. \* De Bello Jud. 1. 7. c. 6. sect. 2. Ed. Hudson.

- cator, Cocceius.

See his Works, vol. 2. p. 502. Geograph. l. 5. c. 17.

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and Babylon, whither they might carry it, in order to the conveyance of it into their own country at a proper time: it may be observed, that the country of Moab came after this into the hands of the Arabians; and, aecording to Jerom, the valley of Arabia lay in the way from Moab to Assyria; but it may be rendered the valley of the willows, and design the land of Babylon, or Babylon itself, which was built in a plain, or on a flat by the river Euphrates, out of which many canals and rivulets were cut and derived, near to which willows in great abundance grew; as they usually do in marshy and watery places; hence the Jews in Babylon are said to hang their harps upon the willows which were by its rivers; so Jarchi thinks the land of Babylon is meant, and compares it with Psal. cxxxvii. 1, 2. which sense is approved of by Bochart and Vitringa. The Septuagint version is, "I will bring upon the " valley the Arabians, and they shall take it;" and the Targum is, "their border, which is by the western " sea, shall be taken from them."

Ver. 8. For the cry is gone round about the borders of Moab, &c.] The cry of destruction and howling because of it; the places mentioned, as is observed by some, being upon the borders of the land. Heshbon was on the north-east, Elealeh on the north-west, Jahaz on the south-west, Horonaim further west, Zoar the utmost west, and the places following seem to be upon the borders likewise: the howling thereof unto Eglaim; which word signifies a border, and so the Arabic word Agalon; some take it to be the same with the brooks of Arnon, Numb. xxi. 13, 14. said so be the border of Moab: and the howling thereof unto Beer-

elim; the same with Beer, Numb. xxi. 16. called Beerelim, or the well of the mighty ones, being dug by the princes of Israel, ver. 18.

Ver. 9. For the waters of Dimon shall be full of blood, &c.] Of the slain, as the Targum adds. This was a river in the land of Moab, as say Jarchi and Kimchi; it had its name from the blood of the slain. Some take it to be the name of a city, and the same with Dibon, ver. 2. but, because of the abundance of blood shed in it, got this new name; and the Vulgate Latin version here calls it Dibon; and the Syriac version Ribon; and the Arabic version Remmon: for I will bring more upon Dimon; or ad-ditions', not merely add blood to the waters of the evils and plagues, as Aben Ezra. The Targum inter-prets it, "the congregation of an army;" but what these additions were are explained in the next clause: lions upon him that escapeth of Moab, and upon the remnant of the land; or a lion; the meaning is, that such who escaped the sword should be destroyed by lions, or other beasts of prey, which was one of the Lord's four judgments, Ezek. xiv. 21. The Targum is, " a king shall ascend with his army, and so spoil " the remainder of their land;" and Aben Ezra interprets it of the king of Assyria; and Jarchi of Nebuchadnezzar, who is called a lion, Jer. iv. 7. and the sense is thought to be this, that whom Sennacherib king of Assyria should leave, Nebuchadnezzar should destroy. The Septuagint and Arabic versions render the last clause, the remnant of Adama, a city of Moab; so Cocceius.

### CHAP. XVI.

THIS chapter is a continuation of the prophecy || against Moab; in which the prophet gives good advice, but in case of a haughty neglect of it, which he foresaw, threatens with ruin, and fixes a time for it. He advises the Moabites to pay their tribute to the king of Judah, or otherwise they should be turned out of their land, as a bird out of its nest, ver. 1, 2. to protect, and not betray the people of the Jews that should flee to them, because of the Assyrian army, ver. 3, 4. and for this end gives a great character of the king of Judah, and assures them of the stability of his kingdom, ver. 5. but for their pride, wrath, and lying, they are threatened with destruction, and are represented as howling under it, ver. 6, 7. because of the spoil of their cities, vineyards, and fields, so that they have no harvest, nor vintage, nor gathering of summer-fruits, or joy on these accounts, ver. 8, 9, 10. for which even the prophet expresses a concern, ver. 11. and after having observed the application of the Moabites to their gods without success, ver. 12. the chapter is closed with an assurance of the certain ruin of Moab, and of the time when it should be, ver. 13, 14.

Ver. 1. Send ye the lamb to the ruler of the land, &c.]

Or tribute, as the Targum rightly interprets it. The Moabites, being conquered by David, paid tribute to him, 2 Sam. viii. 2. and when the kingdom was divided in Rehoboam's time, the tribute was paid to the kings of Israel, which continued till the times of Ahab, when the Moabites rebelled, and refused to pay it, 2 Kings iii. 4, 5. and this tribute, as appears from the passage now referred to, was paid in lambs and rams; which now they are bid to pay to the king of Judah, David's lawful heir and successor in his kingdom; who is supposed to be meant by the ruler of the land, that is, of the land of Judah, whose reigning king at this time was Hezekiah; but rather by the ruler of the land is meant the king of Moab, for the words may be rendered, more agreeably to the language and the accents, send ye the lamb (or lambs, the singular for the plural), O ruler of the land '; though others, send ye the lamb of the ruler of the land "; that is either, O king of Moab send the tribute that is due; or ye people of the land send the tribute which your ruler owes to the king of Judah; so Jarchi understands it of the king of Moab: some indeed expound the ruler of the land of God himself, who is the Governor of the world; and take

י הואסון addita, Paguinus, Montanus; additiones, Vatablus; ad-ltamenta, Junius & Tremellius, Piscator. ditamenta, Junius & Tremellius, Piscator. \* אריה leonem, Pagninus, Montanus, &c.

ישל ארץ 's mittite agnum, dominator terr#, Moutanus; so Luther; which is approved by Reinbeck de Accent. Heb. p. 395. "Mittite agnum dominatoris terr#, Paguiaus, Vatablus, Juniut & Premelling, Piscator.

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the sense to be, that the Moabites are bid to send a lamb, or lambs, for sacrifice, to the God of the whole earth, in order to appease him, and atone for their sins; which is said either seriously, as some think, this being to answer a good purpose, or ironically, as others, it being now too late; but the sense given is the best : in the Talmud " it is applied to Nebuchadnezzar, ruler of the land, who came to the mount of the daughter of Zion, by the way of rocks and mountains. The Targum applies it to the Messiah, paraphrasing it thus, " they shall be bringing tributes to the Christ of Israel, who " is strong over them." Jerom interprets it of Christ, the Lamb of God, the ruler of the world, or who was to be sacrificed to the ruler of the world ; who descended from Ruth, the Moabitess, who he supposes is meant, by the rock of the wilderness, as he renders the next clause: from Sela to the wilderness, unto the mount of the daughte: of Zion : according to Kimchi, and others, Sela was the chief city of the kingdom of Moab. The word signifies a rock; it is the same with Petra \*, the chief city of Arabia, and from whence Arabia Petræa had its name. Some take it to be Selah, the chief city of Edom, afterwards called Joktheel, 2 Kings xiv. 7. it was a frontier city, and lay upon the borders of Moab and Edom to the south; as the wilderness of Jordan was on the border of Moab to the north, and is thought to be here meant; or, according to Vitringa, the plains of Jericho, the same with the wilderness of Judea, where John the Baptist came preaching; which lay in the way from Sela or Petra, the chief city in Moab, unto Jerusalem. Strabo ' says of Petra, the metropolis of the Nabatæans, that it lies in a plain, surrounded with rocks and precipices, and within it fountains and gardens, and without it a large country, for the most part desert, especially towards Judea, and from hence it is a journey of three or four days to Jericho; and so the sense is, send the lambs, or the tribute, from Sela or Petra, the chief city of Moah; send them, I say, to the wilderness of Judea, or by the way of that, even to Mount Zion or Jerusalem, the metropolis of Judea, and the seat of the king of it.

Ver. 2. For it shall be, &c.] Or, otherwise it shall be 2; if ye do not pay this tribute: that as a wandering bird cast out of the nest ; or, as a wandering bird, the nest sent out; that is, as a bird that has forsaken its nest, and wanders about, and its young ones are turned out of the nest, scarcely fledged, and unable to shift for themselves, but flutter about here and there, trembling and frighted, see Prov. xxvi. 2: so the daughters of Moab shall be at the fords of Arnon; turned out of their houses, wandering up and down, not knowing where to go; unable to help themselves, and in the utmost fright and consternation, fleeing to the very borders of their land, as the fords of Arnon were, see Numb. xxi. 13, 14.

Ver. 3. Take counsel, execute judgment, &c.] This refers either to what goes before, that they would take the counsel given, and do that which was just and right, by paying tribute to the king of Judah; or to what

follows, that they would enter into a consultation, the king of Moab with his nobles, and resolve upon what was right, and do it, by protecting and harbouring the distressed Jews, who would flee unto them from the enemy : make thy shadow as the night in the midst of the noon-day; a time of the greatest heat, to which the Assyrian army, for its force and fury, and the mischief done by it, is compared : and the Moabites they are advised to make a shadow, as large and as strong as the dark night, that is, to protect the Jews in their distress, and to refresh and comfort them under it; see ch. iv. 6. and xxv. 4, 5: hide the outcasts; such as were driven out of their land through the fury and persecution of the enemy, receive and conceal, as Rahab did the spies: bewray not him that wandereth; from his native place, as a bird from its nest, being forced to it ; such an one, or as many as may be, in such a case, don't discover them where they are, or betray them, and deliver them up into the hauds of their enemy.

Ver. 4. Let mine outcasts dwell with thee, &c.] Not whom God had cast out, but who were the Lord's people, and whom he owns as such, though cast out by the enemy, or obliged to flee, and quit their country; let these be sojourners in thy land ; let them continue awhile there; let them dwell privately and peaceably: Moab, be thou a covert to them from the face of the spoiler ; that is, O king of Moab, or kingdom of Moab. as the Targum, hide and protect the Jews that shall flee to thee for shelter, from the face of the spoiler of their land and substance, Sennacherib king of Assyria: and, to encourage them to do these things, it is suggested that they would not be long troublesome to them, and would quickly be in a capacity of requiting them, and of being serviceable to them in like distress : for the extortioner is at an end; or the squeezer, or wringer out\*; that oppressed them, and wrung their pro-perty out of their hands; that milked them out of their substance, and even sucked their blood; meaning the Assyrian monarch, whose time was short, and an end was soon put to all his schemes and oppressions: the spoiler ceaseth : out of the land, being obliged to depart out of it: the oppressors are consumed out of the land the Assyrian army, and its officers, who were all consumed in one night by an angel, 2 Kings xix. 35.

Ver. 5. And in mercy shall the throne be established. &c.] That is, the throne of Hezekiah, and his government over Judah, which was more firmly settled and established after the overthrow of the Assyrian army, through the mercy of God vouchsafed to him, and on account of the niercy he exercised among his subjects, see Prov. xx. 28. Hezekiah was a type of Christ, and his throne typical of his, and the ultimate view of the prophecy may be to the stability of the kingdom of Christ; so the Targum, " then the Christ " of Israel, his throne shall be established in good-" ness:" and he shall sit upon it in truth; which does not so much intend the reality of his sitting there, as his continuance, signified by sitting, and the constancy and stability of his reign, or his governing with faith-

T. Bab. Sanhedrin, fol. 96. 9. & Gloss. in ib.

<sup>\*</sup> Joseph. Antiqu. 1. 4. c. 4. sect. 7. Ptolem. Geogr. 1. 5. c. 17. Plin. Wat. Hist. 1. 6. c. 28.

<sup>7</sup> Geograph. l. 16. p. 536. Ed. Casaub.

१ तागता alioqui, Jupius & Tremellius, Piscator.
 १ एठत expressor, Pagninus, Montaaus; 'emunctor, vol emulsor, Vatablus.

fulness and truth; in the tabernacle of David; or tent; meaning his palace, or house in Jerusalem, alluding to his having been a shepherd before he was a king, or referring to the unsettled state of David's house; this was typical of the church of God, where Christ sits and reigns as King, see Amos ix. 11; the Targum is, " in the city of David;" Jerusalem, as Aben Ezra: judging and seeking judgment, acting the part of a righteous, faithful, and diligent Judge; seeking to do justice to the poor and needy, and searching into the cause that comes before him, to find out, and take the right side of it : and hasting righteousness ; not delaying justice, protracting a cause, deferring the sentence. and the execution of it, but dispatching the whole as speedily as may be; all which characters, though they may be found in Hezekiah, yet are much more eminently in Christ.

Ver. 6. We have heard of the pride of Moab, &c.] These are the words of the prophet, either in the name of the Lord, or in the person of the Jews, or of other nations, who had heard very frequently, and from many persons, and from every quarter, of the excessive pride of this people, and had many instances of it related to them, which foretold their ruin; for pride comes before a fall: (he is very proud.) though his original was so base and infamous; and therefore there is little reason to hope or expect that he would take the advice above given him, or do the good offices for the Jews he was exhorted to; his pride was such, that he would despise the counsel of God, and would never stoop to do any favour for his people : even of his kaughtiness, and his pride, and his wrath; of his con-tempt of the people of God, and his wrath against them : but his lies shall not be so ; or, his strength shall not be so b; as his wrath : he shall not be able to do what in his pride and wrath he said he would do; all his wicked thoughts and devices, all his haughty and wrathful expressions, will signify nothing; they will all be of no effect, for God resisteth the proud, see Jer. xlviii. 30. It may be rendered, not right, that of his diviners'; their words and works, what they say or do; so the word is used in ch. xliv. 25.

Ver. 7. Therefore shall Moab howl for Moab, &c.] One Moabite shall mourn for another; the living for the dead; or one part of the country for another; or to Moab, they shall howl in turns, answering to one another : every one shall howl ; every Moabite, or the whole country of Moab shall howl, being everywhere desolate: for the foundations of Kir-hareseth shall ye mourn : surely they are stricken ; this was a very principal city in the land of Moab, and a very strong one, see 2 Kings iii. 25. It signifies, according to some, the city of the sun, so called, it may be, because the sun was worshipped here; or, according to others, the earthen city, or city of brick, because its houses and walls were made of brick; and so the Vulgate Latin version renders it, the walls of burnt brick. Now this strong city was to be razed even to the foundations, so that these would be discovered, which would occasion mourning to its inhabitants, and those of other

places. Kimchi interprets the foundations, of the great men and princes of Moab, see Jer. xivili. 31. so the Targum, "and they shall howl over the men of the "city of their strength;" R. Jonah, of the men of the army, the foundation of the kingdom; so Ben Melech. The word translated foundations signifies also flagons or bottles, and so Aben Ezra and Abendana understand it here; and accordingly the words may be thus rendered, for the bottles of Kir-hareseth shall ye mourn, verily they are broken d; this agrees with the signification of the word in Hos. iii. 1. Cant. ii. 5. and with what follows, concerning the vine of Sibmah; the reason of the mourning seems to be, that there would be no wine, and the bottles would lie useless, and be broken.

Ver. 8. For the fields of Heshbon languish, &c.] Through drought; or because of the forage of the enemy, and their treading upon them; or because there were no men left to till and manure them. Of Heshbon see the note on ch. xv. 4. It seems to have been a place famous for fields and pastures, and to have been a very fruitful and well-watered place; hence we read of the fish-pools in Heshbon, Cant. vii. 4. though Aben Ezra and Kimchi think the word signifies vines, as they suppose it does in Deut. xxxii. 32: and the vine of Sibmah; called Shebam and Shibmah, in Numb. xxxii. 3, 38. thought to be the Seba of Ptolemy "; and seems to have been famous for vines and vineyards : the lords of the Heathen have broken down the principal plants thereof ; that is, the Chaldeans and their army, and the commanders and principal officers of it, dealing with them as the Turks do with vines, wherever they meet with them, destroy them; though Jarchi and Kimchi interpret all this figuratively, both here and in the above clauses, of the inhabitants of these places, the multitude of the common people, and their princes, some being killed, and others carried captive; to which sense is the Targum, " because the armies of Heshbon are " spoiled, the multitude of Sebama are killed, the kings " of the people have killed their rulers:" they are come even unto Jazer; meaning either the Chaldean army, or the Moabites, who had fled hither; or rather this is to be understood of the vines of Sibmah, expressing the excellency and large spread of them, which, reached even to Jazer; which, as Jerom says <sup>4</sup>, was fifteen miles from Heshbon, called Jaazer, Numb. xxi. 32. and xxxii. 35. see Josh. xxi. 39: they wandered through the wilderness; the wilderness of Moab, Deut. ii. 8. not the lords of the Heathen, nor the Moabites, but the vines and their branches, which crept along, and winded to and fro, as men wander about: her branches are stretched out; that is, the branches of the vine of Sibmah: they are gone over the sen; the dead sea, called the sea of Jazer, Jer. xlviii. 32. or rather a lake near that city.

Ver. 9. Therefore I will bewail with the weeping of Jazer the vine of Sibmah, &c.] That is, bewail the one, as he had done the other, both places with the fruits about them being destroyed by the enemy; or therefore with weeping I will bewail (most vehemently

<sup>&</sup>lt;sup>b</sup> לא כן בריו לא רן בריו אין אין אין די ארין בריו לא כן בריו (א כן בריו לי אין קט אין אין גענעט אין אין אין גענעט אין אין אין אין גענעט אין אין גענעט אין אין גענעט אין אין גענעט אין גענעט אין אין גענעט אין גענע גענעט גענען גענעט גענעט גענעט גענעט גענעט גענען גענעט גענע גענעט גענעט גענען גענעט גענעט גענען גענעט גענ

Geograph. 1. 5. c. 19. De locis Hebraicis, fol. 92. G.

lament, an usual Hebraism) Jazer, and the vine of Sibmah: the prophet here personates the Moabites weeping for their vines more especially, they being a people addicted to drunkenness, in which their father was begotten; hence Bacchus is said to be the founder of many of their cities, see Jer. xlviii. S2. The Targum is, " as I have brought armies against Jazer, so " will I bring slayers against Sibmah;" I will water thee with my tears ; shed abundance of them, see Psal. vi. 6: O Heshbon, and Elealeh ; perhaps alluding to the fishponds, in the former, Cant. vii. 4. of these places, see the note on ch. xv. 4: for the shouting for thy summerfruits, and for thy harvest, is fallen; is ceased, so as not to be heard; namely, the singing and shouting which used to be made by labourers, whilst they were gathering the summer-fruits, or reaping the harvest, with which they amused and diverted themselves, and their fellow-labourers, and so their time and their work went on more pleasantly; or else that great joy and shouting they expressed when all was ended, some-thing of which nature is still among us at this day; but now in Moab it was at an end, because the enemy had destroyed both their summer-fruits and harvest; though Jarchi and Kimchi interpret this shouting of the enemy, of the spoilers and plunderers, upon their summer-fruits and harvest, when they destroyed them; and so the Targum, "upon thy harvest, and upon thy "vintage, spoilers have fallen;" so Noldius<sup>8</sup> renders the words, for upon thy summer-fruits, and upon thy harvest, the shouting shall fall; that is, the shouting of the enemy, spoiling their fruits and their harvest; and this seems to be the true sense, since it agrees with Jer. xlviii. 32. and the ceasing of the other kind of shouting is observed in the next verse.

Ver. 10. And gladness is taken away, and joy out of the plentiful field, &c.] Or is gathered h, though their harvest was not; all cause of joy and gladness was removed; a plentiful field being foraged, trampled upon, and destroyed by the enemy, and left desolate without any to manure it: and in the vineyards there shall be no singing; as there used to be by the men that gathered the grapes, and trod the wine-presses; but now there would be no men in the vineyards, there being no grapes to gather or tread, as follows: the treaders shall tread out no wine in their presses; the way in those times and countries being for meu to tread the grapes, and the wine out of them, with their feet, in vats or vessels, and not in presses with screws and weights, as now: I have made their vintage-shouling to cease; by suffering the enemy to come in among them, which had destroyed their vintage, and so prevented their shouting, and spoiled their song.

Ver. 11. Wherefore my bowels shall sound like a harp for Moab, &c.] Making a noise as the harp does, and a mournful one as that, when used at funerals; which it makes when it is stricken or played on with the hand, as these were, through the afflictive and punitive hand of God; and which, when stricken, causes a quavering of the strings, to which the inward trembling of the bowels is compared, and is very expressive of the prophet's sympathy, or those he personates; for, when one string of the harp is touched, the rest sound. For CH. XVI. V. 10-15.

these words, as Kimchi says, are spoken in the language of the Moabites; those that survived lamenting the desolate state of their country, which must be very great and affecting; and to shew that it was so is the design of the prophet's expressing himself after this manner; for if it was painful to him, it must be much more so to them; so the Targum, "wherefore the "bowels of the Moabites shall sound as a harp;" of the sounding of the bowels, see ch. txiii. 15. Jer. iv. 9: and mine inward parts for Kir-haresh: the same with Kir-hareseth, ver. 7. which being a principal city, the destruction of it was greatly laid to heart. The Targum is, " and their heart shall grieve for the men of " the city of their strength;" it being a strong city, in which they placed their confidence; but being destroyed, and the inhabitants of it, it was very affecting, to which agrees Jer. xlviii. 31.

Ver. 12. And it shall come to pass, when it is seen that Moab is weary on the high place, &c.] With weeping there, ch. xv. 2. or with frequent sacrifices, and going from one high place to another, as Balak king of Moab did; and by comparing places together, it looks as if this was the way of the Moabites in their distress, to offer up a multitude of sacrifices in different places; now, when it should be seen by others, and appear to themselves, that they wearied themselves in vain, and all their cries and sacrifices were to no purpose, they should then be ashamed of them, leave off, and betake themselves to some other method; though Jarchi interprets it of their being weary of fighting on the high places of their towers, which when observed, they would take another course, and apply to devotion: that he shall come to his sanctuary to pray; to the temple of Chemosh, and to pray to that idol to help him, 1 Kings xi. 7: but he shall not prevail; his prayers shall be ineffectual; his suit will be fruitless, and without success; or he cannot, that is, his idol cannot help him. So Kimchi interprets his sanctuary of the house of his God; and the Targum, of the house of his idolatry; yet since the house or temple of an idol is never called a sanctuary, it may be understood of God's sanctuary, the temple at Jerusalem; and the sense be, that when Moab shall see that his praying and sacrificing to idols are in vain, and he has tired himself with his superstition and idolatry, without having any redress, he shall think and express his desire of going up to the temple of Jerusalem, and of praying to the God of Israel; but he shall not be able to do it, because of the enemy; and could he get thither, he would not prevail with God, for the decree was gone forth, which could not be frustrated, as follows. Ben Melech interprets it of the palace of the

king. Ver. 13. This is the word that the Lord hath spoken concerning Moab, &c.] That is, this prophecy now delivered out is what comes from the Lord; it is the word of the Lord, and not of man, and so shall certainly come to pass; when this word was spoken follows: since that time: from eternity, as some, and so refer it to the decree of God within himself; or from the time that Moab was in being, or a nation, as others; or from the time that Balak hired Balaam to

Ebr. Concord. Part. p. 253.

\* ADRI colligetur, Montanus; ad verburn, collectum est, Vatablus.

CH. XVI. V. 14. XVII. V. 1.

curse Israel, so Jarchi; or rather from the time that the Lord made known his mind and will, concerning this matter, to the prophet Isaiah: for it should be rendered, this is that word which the Lord spake concerning Modb then<sup>1</sup>; that is, at the time or year in which Ahaz died, ch. xiv. 28. and is observed, to distinguish it from what the prophet spoke, or was about to speak, now or from this time, concerning him, as in the next verse.

Ver. 14. But now the Lord hath spoken, &c.] Something else. What follows is a distinct prophecy from the former, and has a date annexed to it, when it should be fulfilled: the former prophecy relates to the utter destruction of the Moabites by the Babylonians, in the times of Nebuchadnezzar; of which Jeremy, ch. xlviii. prophesies, in much the same language as Isaiah; and so Jarchi observes, that the final destruction of Moab was by the hand of Nebuchadnezzar: but this was of a lesser nature, and to be accomplished in a short time, either by Salmaneser, or by Sennacherib king of Assyria, or Esar-haddon his son : saying, within three years, as the years of an hineling ; that is, precisely and exactly three years, neither more nor fewer, neither sooner nor later; as whatever time is agreed upon by an hireling, as soon as ever it is out, which he often thinks of, and counts exactly, he demands his wages, and his freedom. Some think this prophecy bears date with the former, concerning the Philistines, which was the year King Ahaz died, ch. xiv. 28. and so had its accomplishment in the fourth year of Hezekiah, when Salmaneser came up against Samaria\*, and took Moab in his way, 2 Kings xviii 9. others, that it was given out in the fourth year of Hezekiah, when the Assyrian besieged Samaria, and after three years took it, and then returned and fell upon the Moabites: others place it in the eleventh year of Hezekiah, and suppose it to be fulfilled in his fourteenth by Sennacherib, about the same time he came up and took the fenced cities of Judah, and besieged Jerusalem, 2 Kings xviii. 13. and with this agree the Jewish writers<sup>1</sup>, whose worse are these, "after those things, "and the establishment thereof, Sennacherib king of " Assyria came into Judah, 2 Chron. xxxii. 1. and at l

the same time sent Tartan to Ashdod, Isa. xx. 1. who overran the Ammonites and Moabites, who helped him when he besieged Samaria three years, that " it might be fulfilled what is said, Isa. xvi. 14. at the " same time the king of Assyria sent Rabshakeh from " Lakish to Jerusalem." Upon which Kimchi observes, as an interpretation of the phrase, as the years of an hireling, "it is as if it was said, because they helped " the king of Assyria three years against Samaria, it " was as if they had been hired; therefore they fell by " his hand, and the glory of Moab was light in the " hand of the king of Assyria." But others make it to be three years after this time; but very likely it might be later still, about the eighteenth or nineteenth year of Hezekiah, as Gataker thinks, who, in his notes on this place, has collected all these senses, and made his observations on them; and so had its accomplishment in some expedition of Esar-haddon, who greatly weakened and impoverished the country of Moab, though he did not destroy it, and which was an earnest and pledge of the utter destruction of it before prophesied of. Noldias renders it, after three years; and so Grotius: it was in the first year of Hezekiah, as Noldius observes, that this was said; and in the fourth year of his reign, Salmaneser came against Samaria, and in his way was the beginning of this destruction, and but a beginning of it, as he observes, yet a pledge of the consummation by Nebuchadnezzar, which was long after these three years of Isaiah. And the glory of Moab shall be contemned with all that great multitude ; of cities and towns, of the inhabitants of them, and of wealth and riches, things in which Moab gloried, and were reckoned weighty and heavy things; these were accounted light by the king of Assyria, who spoiled them, or at least greatly diminished them: and the remnant shall be very small and feeble ; or, not mighty or strong ; those that were not cut off by the Assyrian army would be but few, and these weak and strengthless, being dispossessed of their cities, and of their wealth; though, in process of time, between this; and the fulfilment of the former prophecy, and that of Jeremy, they recovered them-. selves, and became very numerous and flourishing.

### CHAP. XVII.

THIS chapter contains a prophecy of the ruin of ver. 6, 7, 8. and the reason of the desolation of their Syria and Israel, the ten tribes, who were in alliance; and also of the overthrow of the Assyrian army, that should come against Judah. The destruction of Damascus, the metropolis of Syria, and of other cities, is threatened, ver. 1, 2. yea, of the whole kingdom of Syria, together with Ephraim or the ten tribes, and Samaria the head of them, ver. 3. whose destruction is expressed by various similes, as by thinness and leanness, and by the reaping and gathering of corn, ver. 4, 5. and yet a remnant should be preserved, compared to gleaning grapes, and a few berries on an olivetree, who should look to the Lord, and not to idols,

cities, and of their fields and vineyards, was their forgetfulness of the Lord, ver. 9, 10, 11. and the chapter is closed with a prophecy of the defeat of the Assyrian army, who are compared for their multitude and noise to the seas, and to mighty waters, and the noise and rushing of them, ver. 12. and yet should be, at the rebuke of God, as chaff, or any small light thing, before a blustering wind, ver. 13. and who, in the evening, would be a trouble to the Jews, and be dead before morning; which was to be the portion of the spoilers and plunderers of the Lord's people, ver. 14.

Ver. 1. The burden of Damascus, &c.] A heavy

<sup>&</sup>lt;sup>1</sup> So Noldies, Ebr. Concord. Part. p. 473. No. 1586. \* See Prideaux's Connect. par. 1. B. 1. p. 18. So Vitrings. VOL. I.---PROPHETS.

<sup>1</sup> Seder Olam Rabba, c. 23. p. 64.

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it; the Arabic version is, " the prophecy of Isaiah " concerning Damascus;" and the Targum is, " the " burden of the cup of cursing to give Damascus to " drink." Behold, Damascus is taken away from being a city; a kingdom, as the Targum; it was the head of one, but now its walls were demolished, its houses pulled down, and its inhabitants carried captive ; this was done by Tilgath-pilneser king of Assyria, 2 Kings xvi. 9. it had been a very ancient city, see Gen. xv. 2. and the head of the kingdom of Syria, ch. vii. 8, and though it underwent this calamity, it was rebuilt again, and was a city of great fame, when destroyed by Nebuchadnezzar, Jer. xlix. 21, 25. after which it was raised up again, and was in being in the apostle's time, and still is, Acts ix. 2. 2 Cor. xi. 32. and it shall be a ruinous heap; or a heap of stones, as the Targum and Kimchi interpret it. A behold is prefixed to the whole, as being very wonderful and remarkable, un-thought of, and unexpected.

Ver. 2. The cities of Aroen are forsaken, &c.] The inhabitants of them being stain, or carried captive, or obliged to flee. Aroer was a city by the river Arnon, on the borders of Moab and Ammon, Deut. ii. 36, and iii. 12. it was originally in the hands of the Amorites, and sometimes in the hands of the Moabites. and Ammonites; it was given by Moses to the Reuben-ites and Gadites, from whom it was taken by the Syrians, and in whose possession it seems to have been at this time; see 2 Kings x. 33. though Jarchi thinks it was now in the hands of Pekah king of Israel, and said to be forsaken, because the Reubenites and Gadites were now carried captive. Jerom \* says it was seen in his time, upon the top of the mountain. Here it seems to design a country of this name, in which were many cities. Grotius thinks it was a tract of land in Syria, the same with the Aveira of Ptolemy ". Vitringa is of opinion that Damascus itself is meant, which was a double city, like that divided by the river Chry-sorrhoas, as this was by Arnon. They shall be for flocks which shall lie down; instead of houses, there should be sheepcotes and shepherds' tents, and instead of men, sheep; and where streets were, grass would grow, and flocks feed and lie down; which is expressive of the utter desolation of these cities, or this tract of ground : and none shall make them afraid; the. flocks of sheep, timorous creatures, easily frighted; but so great should be the depopulation now, there would be no man upon the spot, or any pass by, to give them any disturbance

Ver. 3. The fortress also shall cease from Ephraim, &c.] The ten tribes, now in confederacy with the Syrians, whose metropolis or fortress was Samaria, which seems to be intended here; and should be destroyed, at least taken out of the hands of the Israelites, and they be carried captive by Salmaneser king of Assyria, 2 Kings xvii. 6. and this may be understood, not of that particular city and fortress only, but of all their strong holds, the singular being put for the plural. The Targum is, the government shall cease

and grievous prophecy, concerning the destruction of *from Ephraim*; they shall have no more a king over them, nor have they to this day: and the kingdom from Damascus, and the remnant of Syria : Damascus was the head city of Syria, where the kings of Syria had their palace; but now that and the rest of Syria should no more be a kingdom of itself, but should be subject unto others, as it has been ever since : they shall be as the glory of the children of Israel, saith the Lord of hosts ; that is, the Syrians, who were in alliance with Israel, should share the same fate; should be carried captive as they were; should have their metropolis and other cities, and their whole kingdom, taken from them, and be stripped of their graudeur and wealth, and have no more glory than they had; which was none at all; or at least very small, as the next verse shews.

Ver. 4. And in that day it shall come to pass, &c.] It being much about the same time that both kingdoms were destroyed by the Assyrians: that the glory of Jacob shall be made thin ; the same with Ephraim and Israel, the ten tribes, whose glory lay in the superior number of their tribes to Judah; in the multitude of their cities, and the inhabitants of them; but now would be thinned, by the vast numbers that should be carried captive : and the fatness of his flesh shall was lean; like a man in a consumption, that is become a mere skeleton, and reduced to skin and bones: the meaning is, that all their wealth and riches should be taken away; so the Targum, " and the riches of his "glory shall be carried away." Ver. 5. And it shall be as when the harvestman

gathereth the corn, &c.] The standing corn, as in the Hebrew text: and reapeth the ears with his arm; or his arm neaps the cars°; that is, with one hand he gathers the standing oorn into his fist, and then reaps it with his other arm; and just so it should be with the people of Israel : they were like a field of standing corn, for number, beauty, and glory; the Assyrian was like a harvestman, who laid hold upon them, and cut them down, as thick and as numerous as they were, just as a harvestman cuts down the corn, and with as much ease and quick dispatch; they being no more able to stand before him than a field of corn before the reaper! this was done both by Tilgath-pilneser, 2 Kings xv. 29. and by Salmaneser, 2 Kings xvii. 6. kings of As-syria: and it shall be as he that gathereth ears in the valley of Rephaim ; the Targum renders it, " the valley " of giants;" and so it is translated, Josh. xv. 8. and xviii. 16. mention is made of it in 2 Sam. v. 18, 22. and xxiii. 13. it was a valley not far from Jerusalem, as Josephus <sup>p</sup> says, who also calls it the valley of the giants: it is thought to have been a very fruitful place, where the ears of corn were very large and heavy, and so great care was taken in gathering and gleaning that none be lost : wherefore, as the former simile signifies the carrying off the people of Israel in great numbers by the above kings, this may signify, as some have thought, either the picking up of those that fled without, or the gleaning of them in after-times by Esarhaddon, Ezra iv. 2.

Ver. 6. Yet gleaning grapes shall be left in it, &c.]

<sup>&</sup>quot; De locis Heb. fol. 87. 1.

<sup>&</sup>quot; Geograph. l. 5. c, 15.

<sup>°</sup> וורען שבלים יקצור et brachium ejus spicas demeteret, Junius & Tremellius; demetit, Piscator, &e. > Antiqu. l. 7. c. 4. sect. ].

#### CH. XVII. V. 7-9.

In Ephraim or Jacob; that is, in the ten tribes, a few of them should escape, a remnant should be saved; comparable, for the smallness of their number, to grapes that are gleaned after the vintage is got in: though Kimchi interprets it of the inhabitants of Jerusalem, who were but few, in comparison of the ten tribes, who were many; and Jarchi explains it of Hezekiah and his company, in the midst of Jerusalem, who were but few; and observes, that some of their Rabbins understood it of the few men that were left of the multitude of Sennacherib's army, when it was destroyed; but the first sense is best: and the same thing is signified by another simile, as the shaking of an olive-tree ; with the hand, when the fruit is ripe ; or, as the striking 9 of it with a staff, to beat off the berries, when there are left two or three berries at the top of the uppermost bough : the word amir is only used here, and in ver. 9. and signifies, as Kimchi says, the upper bough or branch; and so Aben Ezra interprets it, the highest part of the olive; and observes, that it so signifies in the language of Kedar, or the Arabic language; in which it is used for a king, a prince, an emperor, one that has the command and government of others'; and hence the word amiral or admiral comes: now two or three olive-berries, being in the uppermost bough, are left, because they cannot be reached by the hand of the gatherer, nor by the staff of the striker. Kimchi applies this to Jerusalem, which was the highest part of the land of Israel; and what was in it the hand of the king of Assyria could not reach : four or five in the outmost fruitful branches thereof ; which escape the gatherer, shaker, or striker, for the same reason. These similes are very aptly made use of, since the people of Israel are frequently compared to grapes, and vines, and olives, Isa. v. 1, 7. Jer. xi. 16. Hos. ix. 10: saith the Lord God of Israel; this is added to confirm what is said, and to express the certainty of it; and shews that the Israelites are meant, to whom the Lord was a covenant-God. The Targum applies the metaphors thus, " so shall the " righteous be left alone in the world among the king-" doms, saith the Lord God of Israel."

Ver. 7. At that day shall a man look to his Maker, &c.] The one only living and true God, who has made him, and not he himself, nor any other creature ; that is, such as are left, as before described, the remnant, according to the election of grace; these shall look to God for help and assistance, for supply, support, and protection; and to Christ particularly, who is the Maker of all things, without whom was not any thing made that is made, for all spiritual blessings; for righteousness and strength, for peace and pardon, for food, and all comfortable supplies of grace, for life and salvation; who is set up to be looked unto for these things; to whom men are directed and encouraged to look for them, both by himself, and by his ministers, and to whom saints in all ages have looked, and have not been disappointed; and to this sense the following words incline : and his eyes shall have respect to the holy One of Israel; who in this prophecy is said to be the Redeemer, Isa. xliii. 14. and liv. 8. he is the holy One that sprung from literal Israel; and is the sanctifier of mystical Israel; to which agrees the Targum, " and his eyes shall hope for the Word of the holy " One of Israel;" the Word by whom all things were made in the beginning, and who was made flesh and dwelt atmong men.

Ver. 8. And he shall not look to the altars, the work of his hands, &c.] That is, to altars etected to the worship of idols, which are both the works of men's hands, so as to serve at them, and sacrifice upon them. Kimchi observes, that the latter clause is not to be understood as belonging to the former, but as distinct from it, and signifies idols which men have made; otherwise all altars, even the altars of God, were the works of men, which yet it was right to look unto, and offer sacrifice upon; but idol-altars, and idols themselves, are here meant: and a good man will not look unto his good works as altars to atone for sin; he knows that nothing that a creature can do can explate sin; that his best works are such as are due to God, and therefore can never atone for past crimes; that Jesus Christ is only the altar, sacrifice, and priest, to whom he looks for, and from whom he receives the atonement : neither shall respect that which his fingers have made, either the groves or the images ; both might be said to be made by the fingers of men, the former being planted, and the latter carved and fashioned by them; whether by groves are meant clusters of trees, where idols and altars were placed, or medals struck with such a representation on them, and also whatever images are here designed : the word signifies sun-images, images made to represent the sun, or for the honour and worship of it. Aben Ezra says they were images made according to the likeness of chariots for the sun. The Targum renders it *temples*, such as were dedicated to the sun; though some understand by it sunny places, where their idols were set and sunburnt, as distinct from shady groves. Good men will not look to their own works, what their fingers have wrought, as groves to shelter them from divine wrath and vengeance, or as idols to bow down to, trust in, and depend upon for salvation; but reject them, and look to Christ only.

Ver. 9. In that day shall his strong cities be as a forsalen bough, and an uppermost branch, &c.] Meaning the strong cities of Ephraim or Jacob, the ten tribes, which should be forsaken of their inhabitants; having field from before the enemy, or being slain or carried captive; like a bough of a tree, that is forsaken or stripped of its leaves; and an uppermost branch of a tree that is dead and dry, and has nothing on it: which they left; or as they left, or were left: because of the children of Israel; from the face of them; or for fear of them; that is, the same cities which the Canaanites left; and as they left them, or were left by them, for fear of the Israelites; the same, and in the same manner, shall they be left by the Israelites, for fear of the Assyrians; and so the Septuagint version

ית פוקף וית strictura olea, Cocceius.

imperator, printeps, dux qui alifs additiondo consque præest imperatque, Golins, col. 158. Castel. col. 150. though the verb in the Hebrew language is used in the sense of elevation or lifting up, and

scenss to be derived from hence: So Schludler, col. 96. אמיר ramas, summitas rami --- inde verbum אמיר emisere aut prominere fecit, rami aut froudis instar exaltavit, extulit, erexit, Deut. XXVI. 17, 18. Psal. xciv. 4.

reads the words, " in that day thy cities shall be for-" saken, in like manner as the Amorites and Hivites " left them, from the face of the children of Israel; and this sense is given by Aben Ezra and Kimchi: though some interpret it of some places being spared and left for the remnant to dwell in; but what follows in this verse, and in the next, shews the contrary sense: and there shall be desolation; over all those cities, and in all the land; though Aben Ezra particularly applies it to Samaria, the royal city. Jerom interprets the whole of the cities of Judea being forsaken of their inhabitants, when the Romans besieged Jerusalem, and made the land desolate ; which calamity came upon them, for their neglect and forgetfulness of Jesus the Saviour.

Ver. 10. Because thou hast forgotten the God of thy salvation, &c.] Who had been the author of salvation to them many a time, in Egypt, at the Red sea, and in various instances since; and yet they had forgot his works of mercy and goodness, and had left his worship, and gone after idols; and this was the cause of their cities being forsaken, and becoming a desolation : and hast not been mindful of the Rock of thy strength; or strong Rock, who had supplied and supported them, protected and defended them : therefore shalt thou plant pleasant plants; or plants of pleasant fruit, or plants of Naamanim; and so Aben Ezra takes it to be the proper name of a plant in the Arabic language, and which he says is a plant that grows very quick; perhaps he means Anemone, which is so called in that language<sup>t</sup>, and is near to it in sound; though rather not any particular plant is meant, but all sorts of pleasant plants, flowers, and fruit-trees, with which the land of Israel abounded: and shalt set it with strange slips; with foreign ones, such as are brought from other countries, and are scarce and dear, and highly valued; and by plants and slips may be meant false and foreign doctrines, inculcating idolatry and superstition, which are pleasing to the flesh ".

Ver. 11. In the day shalt thou make thy plant to grow, &c.] Not that it is in the power of man to make it grow; but the sense is, that all means and methods should be used to make it grow, no cost nor pains should be spared : and in the morning shalt thou make thy seed to flourish ; which may denote both diligence in the early care of it, and seeming promising success; and yet all should be in vain, and to no purpose: but the harvest shall be a heap in the day of grief; or of inheritance; when it was about to be possessed and enjoyed, according to expectation, it shall be all thrown together in a heap, and be spoiled by the enemy : or, the harvest shall be removed in the day of inheritance just when the fruit is ripe, and going to be gathered in, the enemy shall come and take it all away; and so, instead of being a time of joy, as harvest usually is, it will be a time of grief and trouble, and of desperate sorrow too, or deadly ; which will leave them in despair, without hope of subsistence for the present year,

or of having another harvest hereafter, the land coming into the hands of their enemies.

Ver. 12. Woe to the multitude of many people, &c.] Not as lamenting the people of the Jews with Hezekiah, as if they were the words of the prophet bemoaning their condition, saying, O the multitude, &c. nor intending the Syrians and Israelites joined together against Judah ; but the Assyrian army under Sennacherib, which consisted of people of many nations. and was very numerous, who are either threatened or called unto. A new subject is here begun, though a short Which make a noise like the noise of the seas; one. in a storm, when they foam and rage, and overflow the banks; this may refer both to the noise made by the march of such a vast army, the rattling of their armour and chariot-wheels, and prancing of their horses; and to the hectoring, blustering, and blasphemous speeches of Sennacherib and Rabshakeh : and to the rushing of nations, or rushing nations, that make a rushing like the rushing of mighty waters ; which denotes the fury and force with which they come, threatening to bear down all before them, as an inundation of water does.

Ver. 13. The nations shall rush like the rushing of many waters, &c.] With great force and noise, and run over the whole land, as the Assyrian army did, till it came to Jerusalem, and there it stopped; see Isa. viii. 7, 8: but God shall rebuke them: as he did the waters of the Red sea, Psal. cvi. 9. and as Christ rebuked the winds and sea, and made a calm, Matt. viii. 26. The word God is not in the text, but rightly supplied; for as none but he can rebuke the mighty waters of the sea, so none but he could have destroyed such an army in the manner it was, and wrought such a salvation for his people. The phrase is expressive both of his wrath and power. And they shall flee afar off; from Jerusalem to Nineveh, reckoned to be six hundred and eighty-four miles from thence: or, he shall flee afar \*; that is, Sennacherib, and the few that escaped off with him, for his army was destroyed; see 2 Kings xix. 36: and shall be chased as the chaff of the mountains before the wind; chaff upon the floor is easily chased away with the fan, and much more easily chaff upon the mountains with the wind; it was usual with the Jews to thresh their corn, and winnow it on hills and mountains, to which the allusion is; see 2 Chron. iii. 1. or the dust of the mountains, as some <sup>y</sup> render it, which is more exposed to the wind than that in the valleys. Kings and great men of the earth are but as dust with God; and the higher they are, or they exalt themselves, the more they are exposed to the power of his wrath, and as easily cast down as the dust is scattered by the wind : and like a rolling thing before the whirlwind ; or like a wheel<sup>2</sup>, as the word is sometimes rendered; or any round thing, as a round wisp of straw or stubble, which is easily and swiftly moved and rolled along, especially by a strong wind. Jarchi interprets it of the flower of thorns; that is, the down

י נעמנים plantas amænorum fructuum, Piscator.

t (معمان) Alnaaman Anemone, in Avicenna, l. 256. 1: vel a colore nguineo, vel quod ab illo adamaretur rege, Golius, col. 2409. Castel. col. 2346. So Vitringa.

ר קציר ביום נתלה " recedit messis in die hereditatis sive pos-sessionis; so some in Vatablus.

rum, Piscator.

of the thistle, which, when blown off, rolls up, and, being exceeding light, is carried away at once; see Psal. lxxxiii. 13. all which shews what poor light things the greatest of men are in the hands of God, and with what ease he can chase them from place to place, and out of the world, when it is his pleasure.

Ver. 14. And behold at evening-tide trouble, &c.] Or terror \* and consternation; which some understand of that which was in the Assyrian army, when the Angel of the Lord destroyed it, taking evening for night, for it was in the night that that was done; so Jarchi interprets it of Shedim, a sort of spirits or demons, that came against the enemy, and troubled and frighted them : but it is best to take it in the more common sense, of the trouble that Hezekiah and the inhabitants of Jerusalem were in, on the evening or night before their deliverance; the whole land of Judea round about them being laid waste, their city besieged by a powerful army, and the enemy blaspheming, blustering,

and triumphing : and before the morning he is not ; Sennacherib, the king of Assyria, he was not before Jerusalem, he was fled: or it was not b; the Assyrian army was not, it was destroyed by an angel in the night, and in the morning were all dead corpses, 2 Kings xix. 35. or trouble was not, that was all over, joy came in the morning; see Psal. xxx. 5: this is the portion of them that spoil us, and the lot of them that rob us; these are the words of the prophet, and of the people of God, he personates, making observation upon, and use of the above dispensation, though not confining it to that; and their meaning is, that this is not the case of these Assyrians only, but of all the enemies of God's people, who, sooner or later, come to destruction; and which is not by chance, but by the appointment and disposition of God, who allots and portions out ruin unto them, as the just reward of their works; see Job xx. 29. Psal. xi. 6.

#### CHAP. XVIII.

THIS chapter is a prophecy of the desolation of a || else with ships, whose sails are like wings, and which land or country, described by the wings with which it was shaded, and by the rivers by which it was situated, ver. 1. by its messengers and message to another nation, which is also described, ver. 2. all the nations of the world are called upon to observe the judgment about to be inflicted on it, ver. 3. and a promise is made, that at the same time God will take up his rest and dwelling among his own people, and refresh and protect them, ver. 4. and the time, and manner, and nature of the destruction of the people before threatened, are metaphorically expressed, ver. 5, 6. and the issue of all will be the glory of God, since these people will be brought, in after-times, as a present to him in Mount Zion, ver. 7.

Ver. 1. Woe to the land shadowing with wings, &c.] Or, O land, as calling to it; so Aben Ezra and Kimchi. It is very difficult to determine what land is here meant: some think the land of Assyria is here designed, as Aben Ezra and others, and so it is a continuation of the prophecy concerning the destruction of the Assyrians, in the three last verses of the pre-ceding chapter; the stretching out of whose wings is mentioned, ch. viii. 8. and thought to be referred to here; others are of opinion that the land of Judea is intended, which trusted under the shadow of the wings of Egypt and Ethiopia, to whom-the characters in the next verse are supposed to belong: but the more generally received sense is, that either Egypt or Ethiopia themselvss are pointed at, described as shadowing with wings; not with the wings of birds, as Jarchi interprets it, which flocked thither in great numbers, the country being hot, and so shaded it with their wings; but rather with mountains, with which Ethiopia, at least some part of it, was encompassed and shaded; or

resorting hither, in numerous fleets of them, and hovering about their coasts and ports, seemed to shadow them ; to which agrees the Septuagint version, Woe to the land, the wings of ships ! and so the Targum, "Woe " to the land to which they come in ships from a far " country, whose sails are stretched out, as an eagle " that flies with its wings;" so Manasseh Ben Israel<sup>e</sup> renders them, "Woe to the land, which, under the " shadow of veils, falls beyond the rivers of Ethiopia." The word translated shadowing is used for a cymbal, 2 Sam. vi. 5. Psal. cl. 5. and so it is rendered here in the Vulgate Latin version, Woe to the land, with the cymbal of wings: and some think the sistrum is meant, which was a musical instrument used by the Egyptians in their worship of Isis; and which had wings to it, or had transverse rods in the middle of it, which looked like wings, one of which may be seen in Pignorius<sup>4</sup>; and so it describes the land of Egypt, famous for its winged cymbals. Minucius Felix <sup>e</sup> makes mention of the swallow along with the sistrum, which was a bird of Isis; and which some say was placed over the statue of Isis, with its wings stretched out. Which is beyond the rivers of Ethiopia; the principal of which were Astaboras and Astapus<sup>f</sup>, and also Nile itself, which came out of Ethiopia into Egypt: or, which is on this side of the rivers of Ethiopia<sup>1</sup>; and so may intend Egypt, which bordered on this side of it cowards Judea; or, which is beside the rivers of Ethiopia"; and so may denote Ethiopia itself, situated by these rivers. The Targum renders it, " the rivers of Judea." Some would have it, that the rivers of Arabia Chuszea are meant, which lay between Judea and Egypt, as Besor, Rhinocorura, Trajan, and Corys; and Arabia seems rather to be meant by Cush, than Ethiopia in Africa,

terror, Junius & Tremellius, Piscator.

<sup>111&#</sup>x27;N non ipsa, Montanus. Spes Israelis, sect. 17. p. 57. Mensa Isiaca, p. 67.

<sup>\*</sup> Octav. p. 91.

<sup>&</sup>lt;sup>f</sup> Plin. Nat. Hist. I. 5. c. 9. Ptolem. Geograph. 1. 4. c. 8. <sup>g</sup> שיז מענד לגרוי כולי So some in Gataker. <sup>b</sup> Quæ est secundum flumina Æthiopiæ, Junius & Tremellius, Pis-.

cator.

since that lay beyond the rivers of Egypt, rather than # Egypt beyond the rivers of Ethiopia. Ver.2. That sendeth ambassadors by the sea, &c.] The

Red sea, which washed the coasts of Egypt and Ethiopia, and which were united into one kingdom under Sabacus, or So the Ethiopian, called king of Egypt, 2 Kings xvii. 4. and this kingdom, or rather the king of it, is here described as sending ambassadors by sea to foreign courts, to make leagues and alliances, and thereby strengthen himself against attempts made on him; though some understand it of one part of Ethiopia, on one side of the Red sea, sending to that on the other side; and some of Tirhakah the Ethiopian sending messengers to the king of Assyria to bid him defiance, and let him know he intended to fight him; and at the same time sent to the Jews, that they might depend upon his protection and succour, Isa. xxxvii. 9. some understand this of the Egyptians sending to the Ethiopians, to let them know of the Assyrian expedition; and others, of their sending to the Jews, with the promise of a supply; and the word for ambassadors signifying images, ch. xlv. 16. some have thought it is to be understood of carrying the head of Osiris, and the image of Isis, from place to place, in proper vessels : even in vessels of bulrushes upon the waters; or, upon the face of the waters'; where these light vessels floated without sinking, not drawing the quantity of waters as vessels of wood did. Both the Egyptians and Ethiopians had ships made of the papyrus<sup>k</sup>, or biblus<sup>1</sup>, a sort of rush, that grew upon the banks of the Nile, and which were light, and moved swiftly, and were also safest; there was no danger of their being broken to pieces, as other vessels, on shelves, and rocks, and in waterfalls : yea, Pliny m says, that the Ethiopian ships were so made, as to fold up and be carried on their shoulders, when they came to the cataracts. Saying, go, ye swift messen-gers; the word saying is not in the text, nor is it to be supplied; for these are not the words of the nation before described, sending its messengers to another nation after described, either the Jews or the Assyrians; but they are the words of God to his messengers, angels or men, who were swift to do his will, whom he sends to denounce or inflict judgment upon the same nation that is before mentioned, with which agrees Ezek. xxx. 9: to a nation scattered; that dwelt in towns, villages, and houses, scattered about here and there; or who would be scattered and dissipated by their enemies: or, drawn out, and spread over a large tract of ground, as Ethiopia was: and peeled ; of their hair, as the word signifies; the Ethiopians, living in a hot country, had very little hair upon their bodies. Schultens", from the use of the word in the Arabic language, renders it, " a nation strong and inaccessible:" to a people terrible from their beginning hitherto; for their black colour and grim looks, especially in some parts; and for the vast armies they brought into the field, as never were by any other people; see 2 Chron xii. 3. and xiv. 9. and they might well be said to be so from

the beginning, since Nimrod, the mighty hunter, was the son of Cush, from whence the Ethiopians have the name of Cushites, and is the name Ethiopia is called by in the preceding verse : a nation meted out, and trodden down; to whom punishment was measured by line, in proportion to their sins, and who in a little time would be trodden under foot by their enemies: whose land the rivers have spoiled; which must not be understood literally of Niger and Nilus, of Astapus and Astaboras, which were so far from spoiling the land, that it was much more pleasant and fruitful for them; but figuratively, of powerful princes and armies, that should come into it, and spoil and plunder it; see Isa. viii. 7. Jarchi and Kimchi interpret it of the kings of the na-

tions of the world; and so the Targum, "whose land " the people spoil." Some understand all this of the Assyrians, whose army was now scattered, and its soldiers exhausted, who had been from the beginning of their monarchy very terrible to their neighbours, but now marked for destruction; and whom the Ethiopians, who dwelt by the rivers, despised, as some render the words: and others interpret them of the Jews, as overrun by the Assyrian army like a mighty river, by whom they were scattered, and peeled, and spoiled, and plundered; who from their beginning had been very terrible, because of the wonderful things wrought for them at the Red sea, in the wilderness, and in the times of Joshua and the judges; and because of the dreadful punishments inflicted on them; but the first sense is best. Vitringa interprets all this of the Egyptians, whose country was drawn out or long, their bodies peeled or shaved; a people terrible to their neighbours, and very superstitious; a nation of line and line, or of precept and precept.

Ver. 3. All ye inhabitants of the world, and dwellers on the earth, &c.] All the men of the world are here called upon, either by the Lord, or rather by the prophet, to be eye and ear witnesses of the judgment that should be inflicted upon the above nation, and of the salvation of his own people; which should be so manifest, that all should see it as easily as an ensign set up on a mountain; and the news of it should ring through the earth, and be as plainly heard as when a trumpet is blown : unless it should be thought that these are the words of the messengers sent to the above nation, addressing them in such terms, assuring them, that, however stupid and secure they were now, they should quickly see the sign and hear the alarm of war; it being usual to call any large kingdom the world, and the earth : see ye, when he lifteth up an ensign on the mountains; or ye shall see this as clearly as when a flag is set up on a mountain; or ye shall be sensible of this judgment coming on, when a standard shall be set up on the mountains, to gather the people to war. Vitringa interprets this of the mountains of Judea, where the Assyrians would set up their banners, and blow their trumpets, as follows : and when he bloweth a trumpet, hear ye; or, ye shall hear; the trumpet sound-

Animady, Philol. in Job, p. 108.

ל פוי מרכז ל א שור ל מניה מעומרוניה, Montanus. א Hence שמשעומים באמאיה, paper skiffs, in Plutarch, de Is. et Osir. מסל פרואם באמעותה, ships of rerds, which the Indiaus made and used. as Herodotus relates, 1.3 sive Thalia, c. 99. and so Diodorus Siculus speaks of ships made of a reed in India, of excellent use, because they are not liable to he eaten by worms, Bibliothec. 1.2. p. 104. to the Egyptian vessels of this kind Lucan has respect when he says,

<sup>------</sup> Sic cum tenet omnia Nilus, Conficitur bibula Memphitis cymba papyro. Pharsal. l. 4. Plin. Nat. Hist. l. 6. c. 23. & l. 13. 11. Heliodor. l. 10. e. 4. p. 460.

Nat. Hist. I. 5. c. 9.

ing as an alarm of war, by which the people will be summoned, and come to execute the judgment threatened. The Targum is, "ye shall hear the redemp-"tion;" that is, of Israel, in the times of the Messiah, and in the war of Gog and Magog; of which times Jarchi and Kimchi interpret this whole prophecy.

Ver. 4. For so the Lord said unto me, &c.] The Prophet Isaiah, both what goes before, and follows after: I will take my rest; these are not the words of the prophet, as some think, like those of Habakkuk, ch. ii. 1. but of the Lord himself, signifying that he would, as he always did, enjoy himself, amidst all the commotions that were in the world; or that he would take up his rest among his people in Zion, of which he had said, this is my rest for ever, Psal. cxxxii. 14. or rather that he would be still and quiet, and as one asleep and at rest, that took no notice of what was doing, nor interpose between parties preparing for war, and laying schemes for the ruin of each other; not help the one nor hinder the other, but let them go on a while with their designs : and I will consider in my dwelling-place; in heaven, what is to be done; for though the Lord may seem sometimes to take no notice of what is done on earth, yet he sees and knows all things, and considers in his own mind what is fit and proper that he should do, who works all things after the counsel of his own will : or, I will look upon my dwelling-place'; Jerusalem, Mount Zion, the tem-ple, the sanctuary, where his Shechinah dwelt; here he promises to look in a way of grace and favour, with delight and pleasure, to comfort and refresh his own people; so the Targum paraphrases this and the preceding clause, " I will make my people to rest, I will " make them to rest, and I will delight in my holy "habitation to do them good:" like a clear heat upon herbs; or after rain, as Aben Ezra and Kimchi, see 2 Sam. xxiii. 4. when then the sun shines forth brightly after a shower of rain, which revives the plants and herbs, and makes them grow : and like a cloud of dew in the heat of harvest; which is very desirable and welcome, which cools the air, refreshes the earth, plumps the corn, and is very grateful to the harvestman; and both metaphors may signify how grateful is the appearance of God to and for his people, his presence with them, the light of his countenance on them. and his protection of them ; see Isa. iv. 5, 6. and so the Targum, " blessings and consolations will I bring " to them quickly, as heat burning by means of the " sun, and as a cloud of dew in the heat of harvest :' though the whole may be understood in a very different sense, as it is by some, thus; that though the Lord for a while may seem to 'take no notice of what is doing below, yet he in heaven beholds what is done, and looks in a way of wrath and anger upon his enemies, as the sun looks with its scorching heat upon the herbs, and dries them up; and as a cloud which brings a large dew or rain with it, which is very hurtful in harvest-time; and this sense seems most agree. able to the context.

Ver. 5. For afore the harvest, &c.] Or vintage: the above metaphor is carried on; before the designs and schemes of the people above described are ripe for

execution, who promised themselves a large harvest of their neighbours: when the bud is perfect; when the bud of the vine is become a perfect grape, though unripe; when the scheme was fully laid, and with perfect and consummate wisdom as imagined, though not brought into execution : and the sour grape is ripening in the flower ; things go on and promise well, as if the issue would be according to expectation, and there would be a good vintage. The sour grape may denote the temper and disposition of the above people against their enemies, their ill nature, and enmity to them; or the sins and transgressions, for which the judgment denounced came upon them : he shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches ; as the vine-dresser ; or rather as one that has no good will to the vine, cuts it with pruning-hooks, not to make it better, but worse, and cuts off, not the dead withered and useless parts of it, but the sprigs that have buds and flowers, or unripe grapes, upon them, and even whole branches that have clusters on them, and takes them and casts them away, to be trodden under foot, or cast into the fire; so the Lord, or the king of Assyria, the instrument in the hand of God, should cut off the Ethiopians, or the Egyptians, with the sword, both small and great, when their enterprise should fail, and their promised success : or this is to be understood of the destruction of Sennacherib's army by the angel, when he was big with expectation of taking Jerusalem, and plundering that rich city. Jarchi and Kimchi interpret it of the destruction of the armies of Gog and Magog. The Targum is, " and he shall kill the princes of the people " with the sword, and their mighty ones he shall re-" move and cause to pass over."

Ver. 6. They shall be left, together unto the fowls of the mountains, and to the beasts of the earth, &c.] That is, both sprigs and branches, with the fruit of them, which being unripe, are disregarded by men, but fed upon by birds and beasts; the fruits by the former, and the tender sprigs and green branches by the latter; signifying the destruction of the Ethiopians or Egyptians, and that the princes and the people should fall together, and lie unburied, and become a prey to birds and beasts : or the destruction of the Assyrian army slain by the angel, as Aben Ezra and others; though some interpret it of the army of Gog and Magog, as before observed; see Ezek. xxxix. 17-20. Rex. xix. 17, 18: and the fouls shall summer upon them, and all the beasts of the earth shall winter upon them; not that the one should feed upon them in the summer-time, and the other in the winter ; the fowls in the summer-time, when they fly in large flocks, and the beasts in the winter, when they go together in great numbers, as Kimchi; but the sense is, that the carnage should be so great, there would be sufficient for them both, all the year long.

Ver. 7. In that time shall the present be brought unto the Lord of hosts, &c.] Not exactly at the time when this destruction should be, but some time after, even in Gospel times; for to them this part of the prophecy refers: of a people scattered and peeled; this explains what the present is, that shall be brought to the Lord;

י אבימה במכונו sed intusor in locum meum, Junius & Tremellius.

it is a people, and therefore not the spoils of Senna- || cherib's army, as some interpret it; nor yet the people of the Jews, that shall be brought by the Gentiles out of all nations in the latter day, as an offering to the Lord, as Aben Ezra and Kimchi; see Isa. xi. 11. and lxvi. 20"; but the Ethiopians or Egyptians, described ver. 2. as here, who, being converted, shall stretch out their hands to God, submit unto him, and present themselves soul and body as an acceptable sacrifice unto him; when these prophecies in Psal. lxviii. 31. Zeph. iii. 9, 10. shall be fulfilled, and which began to be in the conversion of the Ethiopian eunuch, Acts viii. 27. and of which there were other instances in the times of the apostles, and in following ages: and from a people terrible from their beginning hilderto; that is, some of the people, not all of them; the same people are designed as before, only this Hebraism is used, to

shew a distinction among them : a nation meted out, and trodden under foot, whose land the rivers have spoiled; these descriptive characters, with those in the pre-ceding clauses, are retained, to shew that the same people are here meant as in ver. 2. and to magnify the riches of God's grace, in the conversion of a people to whom such characters belonged; which shew that it was not owing to themselves, or any deserts of theirs, but to the free favour and good will of God: to the place of the name of the Lord of hosts, the mount Zion; hither the present was to be brought, and here the persons to present themselves to the Lord, even in the mount Zion, the church of God; where the name of the Lord is named and called upon, his word is preached, his ordinances are administered, and where he dwells, and grants his presence.

### CHAP. XIX.

THIS chapter contains prophecies of various calamities that should come upon Egypt in a short time, and of the conversion of many of them to Christ in Gospel times. The calamities are many; the Lord's coming unto them, which their gods can't prevent, nor stand before, nor save them, and at which the hearts of the Egyptians are dispirited, ver. 1. intestine wars among themselves, ver. 2. want of counsel, which sends them to idols and wizards, but in vain, ver. 3. subjection to a cruel lord, ver. 4. drying up of their rivers and waters, so that the paper-reeds wither, and fishes die : and hence no business for fishermen, nor for workers in flax, or weavers of nets, ver. 5, 6, 7, 8, 9, 10, 15. the stupidity of their princes and wise counsellors, given up by the Lord to a perverse spirit, so that they concerted wrong measures, and deceived the people, ver. 11, 12, 15, 14. a general consternation among them, because of the hand and counsel of the Lord; and because of the Lord's people, the Jews, who were a terror to them, ver. 16, 17. and then follows the prophecy of their conversion in after-times, which is signified by their speaking the language of Canaan, and swearing to the Lord, ver. 18. by their erecting an altar, and a pillar to the Lord, which should be a sign and witness to him; and by their crying to him, and his sending them a Saviour, and a great one, ver. 19, 20. by his being known unto them, by their offering sacrifice to him, and by his smiting and healing them. ver. 21, 22. and the chapter is concluded with a prophecy of that harmony, and agreement, and fellow ship, that shall be between Jew and Gentile, between. Egypt, Assyria, and Israel; and that the blessing of God should be upon them all, ver. 23, 24, 25. Ver. 1. The burden of Egypt, &c.] Or a prophecy

concerning Egypt, as the Arabic version; a very grievous one, declaring many calamities that should come upon them. The Targum is, " the burden of " the cup of cursing, to make the Egyptians drink." The people of the Jews reposed great confidence in the

Egyptians their allies; wherefore, in order to break this confidence, it was necessary they should be acquainted with the destruction that was coming upon them, which is the design of this prophecy. Behold, the Lord rideth upon a swift cloud; or a light one a: denoting the speed with which he came, he would come quickly, light clouds move swiftly; the suddenness and unexpectedness of his coming, clouds being rarely seen in Egypt, where was no rain; and the irresistible power with which he would come, for who or what can stop the clouds of heaven? not any thing on earth, not armies, nor castles, and fortified places. The Lord is represented as riding in great state and majesty, as a general at the head of his army against nis enemies; or as a judge going to try and condemn criminals; he rides upon the heavens, walks on the wings of the wind, and the clouds are his chariot, Psal. Ixviii. 4, 33. and civ. 3. so Christ is represented as coming in the clouds of heaven, and as sitting on a white cloud, when he shall come to judge the world, Rev. i. 7. and xiv. 14. though these words are not to be understood of that coming of his; and much less of his first coming in the flesh, to which they are weakly applied by Jerom and others; who, by the light cloud, understand the Virgin Mary, as the Christians of Syria; or the human nature of Christ, as Salmero, who relates, that upon Christ's flight into Egypt, and entering into Heliopolis, and the temple there, in which were as many idols as days of the year, they all fell, and so this prophecy was fulfilled '; but of the Lord's coming to inflict punishment on the Egyptians; so the Targum, " and, behold, the Lord " shall be revealed in the cloud of his glory, to take " vengeance on the Egyptians:" and the Lord shall come into Egypt; not by Sennacherib king of Assyria, and his army, whom he should send to invade it, and enter into it, as some think; but rather by Cambyses and Ochus, kings of Persia; though it seems that what is here foretold should be done, was done,

So Manasseh hen Israel, Spes Israelis, sect. 17. p. 57.
 קל עב קל super aubem levem, V. L. Pagninus, &c.

Vid. Hackspan. Not. Philolog. in S. Scrip. par. 9. p. 584.

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himself, who did by his own power and providence, or suffer to be done, what was done: and the idols of Egypt shall be moved at his presence ; or tremble before him; these were many, the chief of them were Osiris and Isis, Apis, Serapis, Vulcan, Bubastis, &c.; some were living creatures, as cats, dogs, oxen, sheep, §c. who might move and tremble, in a literal sense; and some were images, made with hands, as the Septuagint here render the word; and which, as the Targum paraphrases it, should be broken; the sense is, that they could none of them save the Egyptians, or deliver them out of their distresses: and the heart of Egypt shall melt in the midst of it; like wax before the fire; even the most courageous among them, their soldiers, their army, with their officers and generals; which were the heart of the people, and their defence, and who used to fight for them, and protect them, but now would be dispirited.

Ver. 2. And I will set the Egyptians against the Egyptians, &c.] Or mingle and confound them together; in which confusion they should fall upon and destroy one another, as the Midianites did : the phrase is expressive of intestine and civil wars, as the following words explain it; and which shew, that the calamities of Egypt should be brought upon them, not by means of a foreign invasion, but by intestine quar-rels, and other means, which the Lord would in judgment send among them: and they shall fight every one against his brother, and every one against his neighbour ; and destroy one another : city against city ; of which there were great numbers in Egypt; in the times of Amasis, 'tis said', there were twenty thousand: and kingdom against kingdom ; for though Egypt was but originally one kingdom, yet upon the death of Sethon, one of its kings, who had been a priest of Vulcan, there being no successor, twelve of the nobility started up, and set up themselves as kings, and divided the kingdom into twelve parts', and reigned in confede-racy, for the space of fifteen years; when, falling out among themselves, they excluded Psammiticus, one of the twelve, from any share of government; who gathering an army together, fought with and conquered the other eleven, and seized the whole kingdom to himself, and who seems afterwards regarded in this prophecy; all this happened in the times of Manasseh king of Judah, and so in or quickly after Isaiah's time : though some understand this of the civil wars between Apries and Amasis, in the times of Nebuchadnezzar. The Septuagint version renders the phrase here, nome against nome; for the whole land of Egypt, by Sesostris, one of its kings, was divided into thirty-six " nomes, districts, or provinces, whose names are given by Herodotus ", Pliny ", and others; for so the words of that version should be rendered, and not as they are by the Latin interpreter, and in the Arabic version, which follows it, law upon law.

Ver. 3. And the spirit of Egypt shall fail in the midst

<sup>t</sup> lb. c. 147. <sup>v</sup> There were ten of them in Thebais, the same number in Delta, aud sixteen between them. \* Euterpe, sive l. 2. c. 164, 165, 166.

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not by means of any foreign power, but by the Lord || thereof, &c.] Meaning not the spirit of valour and courage, that is expressed before, but of wisdom, prudence, and understanding; the wisdom of Egypt, in which Moses is said to be brought up, Acts vii. 22. was famous all the world over; hither men of learning, as the ancient philosophers, Pythagoras, Plato, and others, travelled, to improve in knowledge, and gain a larger acquaintance with things human and divine; it was the mother and mistress of the liberal arts and sciences; but now what was before like a river full of water, was about to be emptied, and drained dry, as the word ' used signifies: and I will destroy the counsels thereof; or swallow them up \*, so that they shall be no more seen, or take effect : this explains what is before meant by the spirit of Egypt, and which is fur-ther enlarged on, and illustrated in ver. 11, 12, 13. and they shall seek to the idols; with which the land abounded, particularly to Osiris and Isis, to Apis, Latona, and others: and to the charmers; that used incantations and spells; magicians and conjurers, that whispered and muttered; for the word used has the signification of speaking in a slow and drawling manner. The Targum renders it witches ; but Jarchi takes it to be the name of an idol: and to them that have familiar spirits, and to the wizards; see the note on ch. viii. 19.

Ver. 4. And the Egyptians will I give over into the hands of a cruel lord, &c.] Not of Sennacherib king of Assyria, which way go many interpreters, both Christian and Jewish, as Aben Ezra, Jarchi, and Kimchi; nor of Nebuchadnezzar king of Babylon, as in Jer. xlvi. 25, 26, but either of the twelve tyrants that rose up after the death of Sethon above mentioned; for the word is in the plural number, lords, though the adjective rendered cruel is singular; or else Psammiticus, the father of Pharaoh-necho, that slew Josiah; and who conquered the other eleven tyrants, and ruled alone, for the space of fifty-four years, with great rigour; and the same is designed in the next clause: and a fierce king shall rule over them ; it is reported of Psammiticus, that he gave such offence to his subjects, that two hundred thousand of his soldiers left him, and went into Ethiopia . Vitringa interprets this of the Persian emperors, into whose hands Egypt fell, as Cambyses and Ochus; and who, according to historians, were very cruel princes. That there might be no doubt of the sure and certain accomplishment of this prophecy, it is added, saith the Lord, the Lord of hosts; of the armies above and below; and who does what

he pleases among the kings and kingdoms of the earth. Ver. 5. And the waters shall fail from the sea, &c.] Which Kimchi understands figuratively of the destruction of the Egyptians by the king of Assyria, compared to the drying up of the waters of the Nile; and others think that the failure of their trade by sea is meant, which brought great revenues into the kingdom: but, by what follows, it seems best to take the words in a literal sense, of the waters of the river Nile,

Herodot. l. 2. c. 177.

<sup>\*</sup> Nat. Hist. 1. 5. c. 9. Ptolem. Geograph. 1. 4. c. 4. Strabo Geogr. 

absorbebo, Piscator. \* See Raleigh's History of the World, B. 2. c. 27. sect. 2. p. 357. P

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which being dried up, as in the next clause, could not | empty themselves into the sea, as they used, and therefore very properly may be said to fail from it; nay, the Nile itself may be called a sea, it being so large a confluence of water: and the river shall be wasted and dried up; that is, the river Nile, which was not only very useful for their trade and navigation, but the fruitfulness of the country depended upon it; for the want of rain, in the land of Egypt, was supplied by the overflow of this river, at certain times, which brought and left such a slime upon the earth, as made it exceeding fertile; now the drying up of this river was either occasioned by some great drought, which God in judgment sent; or by the practices of some of their princes with this river, by which it was greatly impaired, and its usefulness diminished.

Ver. 6. And they shall turn the rivers far away, &c.] The river Nile, called rivers, the plural for the singular, because of the abundance of water in it; or its seven streams, with other rivulets, derived from it. Some make the they here to refer to the kings of Egypt, and interpret the words of some projects of theirs, by which the course of the river was turned to great disadvantage ; particularly they understand it of the twelve tyrants that reigned after Sethon, to whom they ascribe the digging of the vast lake of Mæris, the two pyramids built in the midst of it, and a labyrinth near it, though only the labyrinth was made by them b; and as for the lake, it was made by Mœris, a king of Egypt, from whom it had its name, some hundred years before; and, besides, was of service, and not disservice, to the Nile; for it received its waters when it overflowed too much, and it furnished it with water by an outlet when it failed : rather therefore this passage may be illustrated by the attempt which Necus, the son of Psammiticus, whom the Scripture calls Pharaoh-necho, made, to join the Nile and the Red sea together, by making a canal from the one to the other; in which work he lost a hundred and twenty thousand men, and desisted from it without finishing it '; but it is thought hereby the river was greatly weakened: and the brooks of defence shall be emptied and dried up; as the river of Nile and its streams were the defence of the land of Egypt, as well as made for the fruitfulness of it, for these must make it less accessible to a foreign enemy; and besides, here lay their shipping, which were their protection; and moreover, from hence brooks and courses of water might be derived and carried about their fortified cities, which added to the strength of them. The Targum renders it deep brooks or rivers; and Kimchi interprets it the brooks of Egypt, taking Matzor to signify Egypt, a word in sound near to Mitzraim, the common word used for Egypt. It looks, by this and other expressions in the context, as if more were designed than the above instance or instances will account for : the reeds and flags shall wither; which grew in the brooks, and near them; and therefore much more the grass and corn, and other trees, which were at a distance; besides, these are mentioned, because of the great use-

fulness they were of; for of these they made ships, barks, and boats, and mats for bedding, and nets for fishing; as also paper to write on, as follows, and which was a staple commodity with them; see the note on ch. xviii. 2.

Ver. 7. The paper-reeds by the brooks, by the mouth of the brooks, &c.] Not at the fountain or origin of the Nile and its streams, but by the sides thereof; on the banks of which grew a reed or rush, called by the Greeks papyrus and biblus; from whence come the words *paper* and *bible*, or book, of which paper was anciently made; even as early as the times of Isaiah, and so, many hundreds of years before the times of Alexander the great, to which some fix the era of making it. "According to Pliny<sup>4</sup>, its root is of the "thickness of a man's arm, and ten cubits long; from " this arise a great number of triangular stalks, six or seven cubits high, each thick enough to be easily " spanned. Its leaves are long, like those of the bul-" rush; its flowers stamineous, ranged in clusters at " the extremities of the stalks; its roots woody and knotty, like those of rushes; and its taste and smell near akin to those of the cyperus.—The man-" ner of making the Egyptian paper was this: they " began with lopping off the two extremes of the papyrus, viz. the head and root, as of no use in this manufacture; the remaining stem they slit lengthwise, into equal parts; and from each of these they " " stripped the thin scaly coats, or pellicles, whereof it was composed, with a point of a penknife (or needle. as some); the innermost of these pellicles were " looked on as the best, and those nearest the rind or bark the worst; they were kept apart accordingly, and constituted different sorts of paper. As the " pellicles were taken off, they extended them on a " table; then two or more of them were laid over each other transversely, so as that their fibres made right angles; in this state they were glued together by the muddy waters of the Nilus. These being next pressed to get out the water, then dried, and " lastly flatted and smoothed, by beating them with a mallet, constituted paper; which they sometimes polished further, by rubbing it with a hemisphere of glass, or the like. There were paper-manufactures " " in divers cities of Egypt; but the greatest and most celebrated was that at Alexandria, where, accord-.. ing to Varro's account, paper was first made. The " trade and consumption of this commodity were in reality incredible. Vopiscus relates, that the ty-" rant Firmus, who rebelled in Egypt, publicly de-" clared he would maintain an army only, papyro & " glutine, with paper and glue"." So that the withering and drying up of these paper-reeds, here threatened, must be a great calamity upon the nation. And, besides paper, of this rush or reed were made sails, ropes, and other naval rigging, as also mats, blankets, clothes, and even ships were made of the stalk of the papyrus; and the Egyptian priests wore shoes made of it 7. It may be observed, that paper was made of the pellicles or little skins stripped off of the inside of the stem

Herodot. l. 2. c. 148, 149.

<sup>\*</sup> lb. c. 158. \* Nat. Hist. l. 13. c. 11

<sup>&</sup>lt;sup>c</sup> Chambers's Cyclopædia, in the word Paper. <sup>f</sup> Herodot, Euterpe, sive l. 2. c. 37.

of the papyrus; which shews with what propriety the word s for paper-reeds is here used, which comes from a root which signifies to strip or make bare, and from which also is derived a word which signifies a skin. And every thing sown by the brooks shall wither, be driven away, and be no more; all sorts of fruitful plants, and grain of every kind, hemp and flax, after mentioned, and which are opposed to reeds and rushes, which grew of themselves; and if these which were sown by the sides of brooks and rivers withered and came to nothing, then much more what was sown at a greater distance. Ver. 8. The fishers also shall mourn, &c.] Because

there will be no fish to catch, the waters of the river being dried up, and so will have none to sell, and nothing to support themselves and families with; and this must also affect the people in general, fish being the common food they lived upon, see Numb. xi. 5, not only because of the great plenty there usually was. but because they killed and ate but very few living creatures, through a superstitious regard unto them; though Herodotus says <sup>h</sup> the Egyptian priests might not taste of fishes, yet the common people might; for, according to that historian<sup>1</sup>, when the river Nile flowed out of the lake of Mœris, a talent of silver every day was brought into the king's treasury, arising from the profit of fish ; and when it flowed in, twenty pounds; nay, he expressly says \*, that some of them live upon fish only, gutted, and dried with the sun: and all they that cast angle, or book, into the brooks shall lament; which describes one sort of fishermen, and way of catching fishes, with the angle and hook, as the following clause describes another sort: and they that spread nets upon the waters shall languish; be dispirited and enfeebled for want of trade and subsistence, and with grief and horror.

Ver. 9. Moreover they that work in fine flax, &c.] Of which they made fine linen cloth, and yarn, and was much wore by the Egyptians, and was the commodity of the country, and for which other nations crafficked with them, 1 Kings x. 23. Ezek. xxvii. 10. but now would have no flax to work, that being withered and gone which was sown by the sides of the brooks, ver. 7, 15. and no linen cloth or yarn to sell, and consequently in great confusion and distress, as they arc here represented<sup>1</sup>. The Targum renders the whole verse thus, " they shall be confounded which " work flax, which they comb, and of it weave nets;' and so Jarchi and Kimchi interpret it, not of persons that wrought in flax, to make yarn or linen of it; but who combed it, to make nets of it, as follows: and they that weave net-works shall be confounded : because they would have no sale for their nets, the fishermen having no use for them, the rivers being dried up, The word for net-works signifies holes, because nets are made with holes large enough to let the water

through, and so small that the fishes may not get out. Some render the word white works", white linen, white cloth, of which white garments are made, such as nobles and princes formerly wore; hence, in the Hebrew language, they are called by a name of the same root and signification; but the former sense seems best.

Ver. 10. And they shall be broken in the purposes thereof, &c.] Meaning either the persons that work in flax, or in making nets; who shall be disap-pointed in their views, expectations, and designs, in bringing them to a good market, since there will be no buyers. The word for purposes signifies foundations, as in Psal. xi. 3. and may design dams and banks, that are made to keep in the water, which shall be broken down, and be of no service to answer the end; but Kimchi observes, that the word in the Talmudic language signifies nets, as it does"; and this seems to be most agreeable to the context; and then the words may be rendered, and its nets shall be broken°; shall lie and rot for want of use: all that make sluices and ponds for fish; or, all that make an enclosure of ponds of soul P; or for delight and pleasure; that is, not only such shall be broken in their purposes, ashamed and confounded, and be dispirited, mourn and lament, whose business and employment it is to catch fish, or make nets for that end, and get their livelihood thereby; but even such who enclose a confluence of water, and make fishponds in their fields and gardens for their pleasure, will be disappointed; for their waters there will be dried up, and the fish die, as well as in the common The Septuagint version renders it, and all rivers. they that make sythum shall grieve; sythum was a sort of malt liquor of the ancients; and the word for sluices is of affinity with a word that is often used for strong drink; and so the Syriac version here, " and " all they shall be humbled that make strong drink, " for the drink of the soul;" or for men to drink for pleasure.

Ver. 11. Surely the princes of Zoan are fools, &c.] Zoan was a very ancient city of Egypt, it was built within seven years of Hebron in the land of Judah, Numb. xiii. 22. here it was that the Lord did those miracles, by the hands of Moses and Aaron, before Pharaoh and his people, in order to oblige him to let Israel go, Psal. lxxviii. 12, 43. by which it appears that it was then the royal city, as it seems to have been now; since mention is made of the princes of it, who usually have their residence where the court is, The Targum, Septuagint, and Vulgate Latin versions, call it Tanis, which was the metropolis of one of the nomes or provinces of Egypt, called from it the Tanitic nome<sup>9</sup>; near it was one of the gates of the Nile, which had from it the name of the Tanitic gater; the princes of this place, the lords of this

Bochart think it denotes the colour of the linen, which was yellow, that being the best; but others render it combed. "" אורגים דו tombed. " the textores alborum operum, Jun. Tremel. Piscator.

א ערות ab ערה uudari, inde עור pellis. Euterpe, sive l. 2. c. 37. Ibid. c. 149.

Ibid. c. 92.

שור אורבים הורי שורי אור et lextores alborum operum, Jun. Tremel. Piscator. • T. Bab. Sabbat, fol. 124. 2. Bava Kama, fol. 117. 1. • Et erunt retia ejus contrita, Pagninus, Montauos. • Et erunt vetia ejus contrita, Pagninus, Montauos.

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nome, though they had princely education, acted a || foolish part, in flattering their sovereign, as afterwards mentioned, and in putting him upon doing things destructive to his kingdom and subjects: the counsel of the wise counsellors is become brutish; the men of whose privy-council were esteemed very wise, and greatly boasted of, and much confided in; and yet the counsel they gave him were such as made them look more like brutes than men : how say ye unto Pharaoh; the then reigning prince, for Pharaoh was a name common to all the kings of Egypt. Some think their king Cethon is meant, said to be a very foolish king: others Psammiticus; which seems more likely; though there is no need to apply it to any particular king, they being used to say what follows to all their kings: I am the son of the wise; suggesting that wisdom was natural and hereditary to him; though this may not merely respect his immediate an-cestors, but remote ones, as Menes or Mizraim, the first king of Egypt, to whom is attributed the invention of arts and sciences; and his son Thoth, the same with Hermes, the Mercury of the Egyptians. The Septuagint, Syriac, and Arabic versions, make these words to be spoken by the wise counsellors of themselves, we are the sons of wise men, and so the next clause; likewise Aben Ezra and Jarchi, also the Targum : the son of ancient kings ? according to these, it is spoken to Pharaoh thus, and thou the son of kings of old; of Ham, Mizraim, Thoth, &c.; the Egyptians boasted much of the antiquity of their kingdom and kings; and they say, from their first king Menes, to Sethon the priest of Vulcan, who lived about the time of this prophecy, were three hundred and forty-one generations or ages of men, in which were as many kings and priests; and three hundred generations are equal to ten thousand years'; and so many years, and more, their kings had reigned down to the prophet's time; which was all vain boasting, there being no manner of foundation for it. Vitringa renders it the son of ancient counsellors; this, as the former, being spoken by the counsellors, not of Pharaoh, but themselves.

Ver. 12. Where are they? where are thy wise men? &c.] The magicians and soothsayers, the diviners and astrologers, who pretended, by their magic art and skill in judicial astrology, to foretel things to come: this is an address to the king of Egypt, who had such persons about him, and encouraged them, by consulting them on occasion, and rewarding them : and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt; or, against it; let them tell, if they can, and make known unto thee the purposes of God's heart, the things he has resolved upon, even the calamities and punishments he will shortly inflict upon the Egyptians, of which he has given notice by his prophets.

Ver. 13. The princes of Zoan are become fools, &c.] Or infatuated, in their counsels to Pharaoh, and by giving heed to the magicians and diviners; see the note on ver. 11: the princes of Noph are deceived ; called

Moph in Hos. ix. 6. where our translation renders it Memphis; and so do the Septuagint and Vulgate Latin versions here; the Arabic version has it Menphis; the Syriac version Mophis; and the Targum Mephes; the city of Memphis is no doubt intended, which was the chief of the first of the nomes or provinces of Egypt, from whence it was called Memphites: it was the metropolis of upper Egypt, and the seat of their kings and princes; it was built by their first king Menes, or Mizraim, and had in it the famous temple of Vulcan; it continues to this day, and goes by the name of Alkair, or Grand Cairo: they have also seduced Egypt; the princes of the above places, being deceived themselves by the diviners and astrologers, deceived the common people that inhabited the nomes and provinces where they dwelt; it being usual with such to follow their superiors in principle and practice: even they that are the stay of the tribes thereof ; or, who are the corner of its tribes" ; meaning the nomes or provinces of Egypt, especially the Tanitic and Memphitic nomes, whose provinces are mentioned; these are called tribes by the prophet, in the language of the Jews, which land were divided into tribes, as the land of Egypt was divided into nomes; and about this time it was divided into twelve kingdoms, as Israel was into twelve tribes : now, the princes of these tribes and kingdoms, who should have been as corner-stones, to which civil magistrates are compared, see Psal. cxviii. 22. Zech. x. 4. the stay and support of the people, and should have kept them right, these led them wrong, into mistakes and errors.

Ver. 14. The Lord hath mingled a perverse spirit in the midst thereof, &c.] A spirit of error, as the Tar-gum, Septuagint, and Arabic versions; or of giddiness, as the Vulgate Latin : this he mingled in a cup for them, and poured it out, and gave them it to drink; and an intoxicating cup it was, such as men are made drunk with; to which the allusion is, as the last clause of the verse shews; so that the infatuation and want of wisdom in their counsels were from the Lord; who, because of the vain boasts of their wisdom in righteous judgment, gave them up to judicial blindness, stupi-dity, and folly : and they have caused Egypt to err in every work thereof; both in religious and civil affairs, leading them into superstition and idolatry, to which they were of old inclined and addicted, and forming such schemes and projects, and putting them upon such works, as were very detrimental to the nation. Some think this refers to the twelve tyrants, who disagreeing among themselves, being actuated by a perverse spirit, greatly distracted the people; though rather it may refer to the times of Necho, and to his project in cutting a canal for the bringing of the Nile to the Red sea before mentioned, in which he lost several thousands of men without accomplishing it; and of his predecessor, in besieging Ashdod twenty-nine years ere he took it ": as a drunken man staggereth in his vomit; who is so very drunk, that his head is quite giddy, and can't walk upright, but staggers as he goes, and vomits as he staggers, and falls down, and is rolled

<sup>•</sup> Herodot. l. 2. c. 142. • lb. c. 99.

ישבטיה " angulus sel angulum tribuum ejus; so some in Vatal lus.

Herodot. l. 2. cap. 157, 158.

in it, as the Targum; just like such a man were the II

princes and governors of the Egyptian provinces. Ver. 15. Neither shall there be any work for Egypt, &c.] No trade or business to carry on; their rivers being dried up, there was no flax to work with, and fine linen was a principal commodity of Egypt; nor any fish to catch, or rushes to make paper of, as before observed : or it would not be in the power of their hands to deliver themselves from the Assyrians that should come against them; and that they should be deprived of wisdom and counsel, and be at their wits' end, not knowing what to do, or what step to take: which the head or tail, branch or rush, may do; high or low, strong or weak, all ranks and orders of men shall have nothing to do; all shall be weak and dispirited, and void of counsel. By the head and branch may be meant the king and his nobles; and by the tail and rush the common people; see ch. ix. 14, 15. The Targum interprets the whole of their chief men thus, " and the Egyptians shall have no king to reign, nor " prince, noble, governor, or ruler." Jarchi explains it of the magicians, astrologers, and stargazers of Egypt, who, with all their boasted knowledge and wisdom, should not be able either to foresee or prevent the evil coming upon them.

Ver. 16. In that day shall Egypt be like unto women, &c.] Weak and feeble, as the Targum; fearful and timorous, even their military force; and devoid of wisdom, even their princes and nobles: and it shall be afraid and fear because of the shaking of the hand of the Lord of hosts, which he shaketh over it; which the Lord may be said to do, when he lifts up his rod, and holds it over a people, and threatens them with ruin and destruction; perhaps this may refer to what was done in Judea by Sennacherib's army, which was an intimation to the Egyptians that their turn was next; and if the shaking of the Lord's hand over a people is so terrible, what must the weight of it be? Some think there is an allusion to Moses's shaking his rod over the Red sea when the Egyptians were drowned, in which the hand or power of the Lord was so visibly seen, and which now might be called to mind. Ben Melech observes, that when one man calls to another, he waves his hand to him to come to him; so here it is as if the Lord waved with his hand to the enemy to come and fight against Egypt, which caused fear and dread.

Ver. 17. And the land of Judah shall be a terror unto Egypt, &c.] Not by reason of war breaking out be-tween them, they being in strict alliance with each other at this time; but on account of what they should hear had befallen the land of Judea, and the cities of it, by the invasion of Sennacherib's army, which had taken and laid them waste; the tidings of which being brought them a panic would seize them, fearing that they should next fall a sacrifice to them, because of their alliance with them, and nearness to them, there being only the land of the Philistines between them and Egypt; and Judea being invaded and overrun, the way was open for the Assyrian army into their country ;

and besides they might reflect, that if the judgments of God fell so heavy on his own people, what might they not expect? and the rather, as they had been the means of drawing them into idolatry, which had provoked the Lord to come out against them; as well as at the remembrance of the injuries they had formerly done them. Jarchi and Kimchi understand this of the fall and ruin of Sennacherib's army, at the siege of Jerusalem, the rumour of which reaching Egypt would fill them with terror; or as fearing that the hand of the Lord, which was seen in that affair, would be next lifted up against them; which sense is not probable; the former is best. The word used for terror signifies dancing, such as is not through joy, but fear, see Psal. cvii. 27: every one that maketh mention thereof; or calls to mind, or thinks of it, or speaks of it to others, what was done in the land of Judea by the Assyrian army : shall be afraid in himself ; that this will be their case quickly in Egypt: because of the counsel of the Lord of hosts, which he hath determined against it; or upon it, or concerning it ; meaning either Judea. which was known by the prophets he sent unto it; or Egypt, who might conclude this from what happened to a neighbouring nation.

Ver. 18. In that day shall five cities in the land of Egypt, &c.] Here opens a scene of mercy, a pro-phecy of good things to the Egyptians in future times; for this is not to be understood of the self-same time, that the former calamities would come upon them; but of some time after that; and not of Egypt, spiritual or mystical, that is, Rome, or the antichristian jurisdiction, so called, Rev. xi. 8. and of the five kingdoms that should revolt from it at the Reformation, as Cocceius thinks; who interprets the above prophecy of the antichristian state, and names the five kingdoms that should break off from it, and did; as Great Britain, the United States of Holland, Denmark and Norway, Swedeland, the people of Germany, and those near them, as Bohemia, Hungary, Transylvania, and Helvetia; but Egypt literally is here designed; and its five cities either intend just so many principal ones, as some think, namely, Memphis, Tanis, Alexandria, Bubastis, and Heliopolis; or rather it is a certain number for an uncertain; and to be understood either of many, as five out of six, since afterwards one is mentioned, as to be destroyed; or rather of a few, as five out of twenty thousand, for so many cities are said to have been in Egypt'; and so this number is used in Scripture for a few; see 1 Cor. xiv. 19. and the prophecy respects the conversion of them, which some think was fulfilled in some little time after; either by some Jews fleeing to Egypt when Judea was invaded, and Jerusalem besieged by Sennacherib, who making known and professing the true religion there, were the means of converting many of the Egyptians; or, as the Jews \* think, it had its accomplishment when Sennacherib's army was destroyed, and what remained of them, consisting of Egyptians and other people, were dismissed by Hezekiah, and being used kindly by him, embraced the true religion, and carried it with them

\* T. Bab. Menachot, fol. 109. 2. and 110. 1. Seder Olam Rabba, c. 23. p. 66.

א עליו א sar' auras, Sept. ; supra eum, V. L. ; super eum, Pagninus, Montanus. 7 Herodot. 1, 2. c. 177.

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into Egypt, and there professed and propagated it; but it seems most likely to refer to later times, the times of the Gospel, when it was carried and preached in Egypt by the Evangelist Mark, and others, to the conversion of them, which is expressed in the following words: speak the language of Canaan; the Hebrew language, which continued from the time of the confusion in the posterity of Shem, and in the family of Heber, from whom Abraham descended; which was not the language of the old Canaanites, though that was pretty near it, but what the Jews now at this time spake, who dwelt in the land of Canaan : but though this language is here referred to, and might be learned, as it is where the Gospel comes, for the sake of understanding the Scriptures in the original; yet that is not principally meant, but the religion of the Christian and converted Jews; and the sense is, that the Egyptians. hearing and embracing the Gospel, should speak the pure language of it, and make the same profession of it, and with one heart and mouth with them glorify God, and confess the Lord Jesus : and when a sinner is converted, he speaks a different language than he did before; the language of Canaan is the language of repentance towards God, faith in Christ, love to them, and all the saints; it is self-abasing, Christ-exalting, and free-grace-magnifying language; it is the language of prayer to God for mercies wanted, and of praise and thanksgiving for mercies received, and especially for Christ, and the blessings of grace in him; it is the language of experience, and what agrees with the word of God: and in common conversation it is different from others; not swearing, or lying, or filthiness, or foolish jesting, or frothy, vain, and idle talk, are this language; but what is savoury, and for the use of edifying: and swear to the Lord of hosts: not by him, but to him, which sometimes is put for the whole of religious worship, Deut. vi. 13. and signifies a bowing, a submission, and subjection to him; compare Isa. xlv. 23. with Rom. xiv. 11. it is swearing allegiance to him, owning him to be their Lord, King, and Lawgiver, and a resolution to obey him in all his commands and ordinances, see Psal. cxix. 106: one shall be called the city of destruction; not one of the five cities before mentioned; because all such as believe with the heart unto righteousness, and with the mouth make confession agreeably to it, shall be saved; but the sense is, that one and all, and every one of these cities, and all such persons in them as speak not the language of Canaan, who neither embrace the Gospel, nor become subject to Christ, shall be devoted to destruction: though there is a Keri and Cetib of these words; it is written heres, destruction, but it is read cheres, the sun: and there was a city in Egypt called Beth-shemesh, the house of the sun, Jer. xliii. 13. and by the Greeks Heliopolis"; and by the Latins Solis Oppidum b; and so the Vulgate Latin version renders it, and one shall be called the city of the sun : that is, Heliopolis, where the sun was worshipped, and from whence it had its name; and so the words are a display of the grace of God, that in that city, which was the seat of idolatrous worship, there the sun of righteousness should arise,

and there should be a number of persons in it that should profess his name. The Targum takes in both the writing and reading of this passage, and renders it, " the city of Beth-shemesh, which is to be destroyed, " shall be called one of them."

Ver. 19. In that day there shall be an altar to the Lord in the midst of the land of Egypt, &c.] Josephus', and other Jewish writers<sup>4</sup>, suppose this to be fulfilled when Oniss, the son of Simeon the just, fled into Egypt, and obtained leave of Ptolemy king of Egypt, and Queen Cleopatra, to build a temple and an altar there, like those at Jerusalem, in order to draw the Jews thither, which was about six hundred years after this prophecy; and who did build both a temple and an altar in the nome of Heliopolis, about a hundred and fourscore furlongs from the city of Memphis, and which continued three hundred and forty-three years; but not a material altar is here meant, but a figurative and spiritual one, and no other than Christ, who is the altar that sanctifies every gift, and upon which the spiritual sacrifices of prayer and praise being offered up are acceptable to God. The phrase denotes a public profession of Christ, and a setting up of his worship; it is used in allusion to the patriarchs, who, wherever they came, set up an altar to the Lord, and worshipped him: and a pillar at the border thereof to the Lord in like manner as the patriarchs used to do, Gen. xxviii. 18. and xxxv. 1, 14. it signifies not only that in the middle of the land, but upon the borders of it, the Christian religion should be embraced and professed; so that no sooner did a man step into it, but he should find that this was the religion professed there: it signifies that here would be placed ministers of the Gospel, who are as pillars to hold forth and support the doctrines of it; and a church-state, which is the pillar and ground of it; and persons converted, that should be see Prov. ix. 1. Gal. ii. 9. 1 Tim. iii. 15. Rev. iii. 12.

Ver. 20. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt, &c.] This refers either to what goes before, that the altar and pillar were signs and witnesses that the Lord was believed in, professed, and worshipped there; or to what follows after, that the Lord's hearing the cries of men, and answering them, by sending a great Saviour to them, is a token and testimony for him of his great love unto them : for they shall cry unto the Lord because of the oppressors ; as men awakened and convinced do, tempting devil, and an insnaring wicked world: and he shall send them a Saviour, and a great one, and he shall deliver them ; this is Christ, whom God sent in the fulness of time to be the Saviour of lost sinners; and he is a great one indeed, the great God, and our Saviour, Tit ii. 13. who is the Son of God, the true God, and eternal life, who has all the perfections of deity in him; the Creator and Upholder of all things; and must have therefore great and sufficient abilities to save sinners to the uttermost; and those that come to God by him he does save and deliver from all their sins, and out of the hands of all their enemies, and

<sup>\*</sup> Herodot. 1. 1. c. 3. 7. 8. 9. 59. 63.

Plin. Nat. Hist. 1.5. c. 9. and 6. 29.

Antiqu. I. 13. c. 3. sect. 1. 3. & de Bello Jud. I. 7. c. 10. sect. 2, 3, 4.
 T. Bab. Menachot, fol. 109. 2.

from wrath, ruin, and destruction. Abarbinel "owns that the Messiah is here meant, as undoubtedly he is; and not the angel that destroyed Sennacherib's army, as Kimchi; for the text speaks not of the Jews, but of the Egyptians. Vitringa thinks that either Alexander, called the Great, or else Ptolemy the son of Lagus, who had the same epithet, and who was also called Soter, the saviour, is here meant.

Ver. 21. And the Lord shall be known to Egypt, &c.] The means of knowing him would be granted them; which were partly through the Bible being translated into the Greek language, at the request of Ptolemy king of Egypt, which was then understood in that country, and this was a considerable time before the coming of Christ; and chiefly through the Gospel being brought hither by the Evangelist Mark, and others, whereby many of them were brought to a spiritual, experimental, and evangelical knowledge of Christ : and the Egyptians shall know the Lord ; own and acknowledge him, profess faith in him, hope of happiness by him, love of him, and subjection to him, his Gospel and ordinances: and shall do sacrifice and oblation; not such sacrifice and oblation as were enjoined by the ceremonial law, since those would be now abrogated; but the spiritual sacrifices of prayer, praise, and good works, and of the presentation of themselves, as a holy, living, and acceptable sacrifice to God, their reasonable service : under these ceremonial rites is signified the whole spiritual worship of the New Testament: yea, they shall vow a vow unto the Lord, and perform it ; lay themselves under obligation to serve the Lord, and act according to it; see Eccl. v. 4, 5. and this is to be understood not of legal vows, as that of the Nazarite, or any other, but of the spiritual one of praise and thanksgiving; see Psal. l. 14. and lxv. 1.

Ver. 22. And the Lord shall smite Egypt, &c.] By one afflictive providence or another, which shall awaken them to a sense of sin and duty; or smite their consciences with convictions of sin, through the ministry of the word by his spirit: he shall smite and heal it; or smiting and healing '; as he smites he shall heal, by an application of pardoning grace and mercy, by sprinkling the blood of Christ on their wounded consciences, and by pouring in the oil and wine of divine love into the wounds made by sin : and they shall return even to the Lord ; by faith and repentance; or to his worship, as the Targum; by an obedience to his will, and shall cleave unto him : and he shall be entreated of them, and he shall heal them; when wounded with a sense of sin, and pricked to the heart, they shall cry unto him, and entreat his pardoning grace and mercy, which, being applied to them, heals; for healing diseases and forgiving iniquities are one and the same thing;

see Psal. ciii. 3. Ver. 23. In that day shall there be a highway out of Egypt to Assyria. &c.] It signifies that there should be peace between them, all hostilities should cease, free trade and commerce with each other should be opened, and nothing should hinder communion with

one another; which some think had some shew of accomplishment in the times of Psammiticus; but it chiefly refers to Gospel times, and to the Christian communion between one nation and another, that receive the Gospel, though before implacable enemies, as the Egyptians and Assyrians were: and the Assyrian shall come into Egypt, and the Egyptian into Assyria: which is expressive of entire concord and harmony between them, such as was among the first Christians: and the Egyptians shall serve with the Assyrians; that is, the Lord, as Kimchi and Ben Melech interpret it; they shall both serve the Lord with one shoulder and consent, unite in prayer to the Lord, in hearing the word, and attending on other ordinances. Some render it, the Egyptians shall serve the Assyrians "; not as being their lords and masters in a servile way, but by love, as saints do or should serve one another, doing all kind offices of love to each other; see Gal,

v. 13. Ver. 24. In that day shall Israel be the third with Egypt and with Assyria, &c.] There shall be a triple alliance between them; Jew and Gentile shall be made one, the middle wall of partition being broken down; yea, Israel, or the Jews, shall be the third, or the Mediator between them both, or the means of uniting the Gentiles together, since the Gospel of peace was to go out from them, as it did. Perhaps there may be an allusion to the situation of the land of Israel between Egypt and Assyria: even a blessing in the midst of the land; or of the earth, the whole world, being the means of conveying the blessings of grace to the several nations of the world; the Messiah, in whom all nations are blessed, descending from them, and the Gospel being sent out from them unto all nations, which publishes the blessings of grace by Christ, and is the means both of the knowledge, application, and possession of them.

Ver. 25. Whom the Lord of hosts shall bless, &c.] Not only Israel, but Egypt and Assyria, even all his chosen ones, whether among Jews or Gentiles : saying, blessed be Egypt my people; as they must needs be blessed who are the Lord's covenant-people; for he being their covenant-God, his blessing is upon them, even life for evermore; they are blessed with all the blessings of the covenant, even all the spiritual blessings which are in Christ; they are secure of his love, and may depend upon his power and protection; they are happy here, and will be so hereafter : and Assyria the work of my hands; not as creatures only, but as new creatures, having the good work of grace wrought in their hearts, of which God is the author; and therefore are called his workmanship, Ephes. ii. 20. and who must be blessed, because, by this work of grace upon them, they appear to be the chosen of God, and precious, to be his children, and dear unto him, whom he will not forsake, and who are formed for himself, and for heaven, and happiness : and Israel mine inheritance ; chosen by him to be so, and given to Christ as such; and who must be happy, because, as they are the Lord's inheritance, portion, and peculiar treasure, so he has

אשור ארו מצרים איז אפור ג serviet Ægyptius Assyrio, Cocceius 3 & servient Ægyptii ipsi Assur, Montanus.

<sup>°</sup> Mashmiah Jeshua, fol. 13. 1. לגוף ורפוא J percutiendo & sanando, Pagninus, Montanus, Pis-cator, Tigurine version.

provided an inheritance for them, incorruptible, un-defiled, which fades not away, reserved in the heavens. The Targum interprets all this of Israel, thus, "blessed " be my people, whom I brought out of Egypt; and " Israel."

## CHAP. XX.

I HIS chapter contains a prophecy of the destruction | of the Egyptians and Ethiopians by the Assyrians, which had been prophesied of separately in the two preceding chapters, and now conjunctly in this: the time of it is given, ver. 1. the sign of it, the prophet's walking naked, and barefoot, ver. 2. the explanation and accommodation of the sign to the captivity of Egypt and Ethiopia, ver. 3, 4. the use of this to the Jews, and the effect it had upon them; shame for their trust and dependence on the above nations, and despair of deliverance from the Assyrians by their means, ver. 5, 6.

Ver. 1. In the year that Tartan came unto Ashdod, **40.** See the note there. This Tartan, or whom the Septuagint names Tanathan, and the Arabic version Tathan, was one of Sennacherib's generals, 2 Kings xviii. 17: (when Sargon the king of Assyria sent him;) to the above place to besiege it. This Sargon is generally thought to be the same with Sennacherib, since Tartan was one of his generals, who might have more names than one. Jerom says he had seven; the Jewish Rabbins <sup>h</sup> eight; though some think a predecessor of his is meant, Salmaneser; and others his son Esart haddon, who in Tob. i. 21, is called Sarchedon, which might easily pass by pronunciation into Sargon: and fought against Ashdod, and took it; which was held by the Assyrians till the time of Psammiticus, and was so strong a city, and so well fortified, that it held out a siege of twenty-nine years before he could be master of it<sup>1</sup>; how long Tartan lay against it, before he took it, is not said; nor is it certain what year he came against it; those who take Sargon to be Salmaneser place it in the fourth year of Hezekiah's reign, who sent Tartan to Ashdod at the same time that he went against Samaria, 2 Kings xviii. 9. but others, who think Sennacherib is Sargon, fix it to the fourteenth year of Hezekiah's reign, as Kimchi; who, hearing of Tirhakah king of Ethiopia and Egypt coming against him, went forth to meet him, and subdued him; and at the same time sent Tartan against Ashdod; or rather this was done when he took the fenced cities of Judah, of which this was one, having been taken a little before by Hezekish from the Philistines; see 2 Kings xviii. 8, 13. though, if Esar-haddon is Sargon, this must be in the times of Manasseh, perhaps about the twenty-second year of his reign, by whom he was taken, and car-ried captive; but it is most likely to have been in Hezekiah's time.

Ver. 2. At the same time spake the Lord by Isaiah the son of Amoz, &c.] Or, by the hand of Isaiah, by his

<sup>b</sup> T. Bab. Sanhedrin, fol. 94. 1. <sup>i</sup> Herodot. l. s. c. 157.

means; and it was to him likewise, as the following words shew; and so the Septuagint version renders it; he spoke by him. by the sign he used, according to his order, and he spoke to him to use the sign: saying ; so the Arabic version, with him; and with these versions Noldius agrees: go, and loose the sackcloth from off thy loins; a token of mourning, and which the prophet wore, as Kimchi thinks, because of the captivity of the ten tribes; and it may be also on account of the miseries that were coming upon the people of the Jews; though some think this was his common garb, and the same with the royal garment the prophets used to wear, Zech. xiii. 4. but that he had put off, and had put on sackcloth in its room, which he is now bid to take off: and put off thy shoe from thy foot; as a sign of distress and mourning also, 2 Sam. xv. 30: and he did so, walking naked and barefoot ; Kimchi thinks this was only visionally, or in the vision of prophecy, as he calls it, and not in reality; but the latter seems most probable, and best to agree with what follows; for he was obedient to the divine command, not regarding the disgrace which might attend it, nor the danger of catching cold, to which he was exposed; and hence he has the character of a servant of the Lord, in the next words, and a faithful obedient one he was.

Ver. 3. And the Lord said, &c.] Here follows the explanation of the sign, and the accommodation of it to the thing signified by it : like as my servant Isaiah hath walked naked and barefoot ; not wholly naked, for that would have been very indecent and dangerous indeed; but without his upper garment, as Saul, 1 Sam. xix. 24. and David, 2 Sam. vi. 14, 20. or with rent and ragged clothes, and old shoes, as Jarchi \* interprets it, and which might be only when he appeared abroad; and how long he thus walked is not certain, whether only one day, as some, or three days, as others, or three years, which is not said, though our version inclines to it; but the three years next mentioned are not to be joined to Isaiah's walking, but to the thing signified by it; for the accent *athnach* is at the word which is rendered barefoot, and distinguishes this clause from the following. The Septuagint indeed puts the phrase three years into both clauses, but it only belongs to the latter : three years for a sign and wonder upon Egypt, and upon Ethiopia ; that is, the prophet's walking naked and barefoot was a sign that three years after this Egypt and Ethiopia should be subdued by the Assyrians; or, that so long he should be in subduing them, or their calamities should last such a term of time. This sign was only seen by the Jews, for whose sake chiefly this prophecy was, to take off their dependence on the

\* T. Bab. Yoma, fol. 77. 1. & Sabbat, fol. 114. 1.

above nations; though probably this might be made known to the Egyptians and Ethiopians.

Ver. 4. So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, &c.] As beasts are led or driven, being taken prisoners, and carried captive by the king of Assyria, namely Sargon, whoever is intended by him: young and old; without any regard to age, sparing none for their tender years or gray hairs : naked and barefoot ; as prisoners of war commonly are, being stripped by their conquerors of their clothes, and having only a few rags given them to cover their nakedness with, and obliged to travel without shoes on their feet: even with their buttocks uncovered, to the shame of Egypt; having no clothes on them to cover those parts; or the skirts of their garments cut off, as David's servants were by the Ammonites, 2 Sam. x. 4. and this to humble and mortify the pride of the Egyptians.

Ver. 5. And they shall be afraid and ashamed, &c.] That is, those that trusted and depended upon the Egyptians and Ethiopians, particularly the Jews after mentioned, shall be afraid that it will be their turn next, that they also shall be taken and carried captive; and they shall be ashamed that they have put their trust and confidence in those nations, and not in the Lord: of Ethiopia their expectation; from whom they expected assistance and protection, particularly when Tirhakah king of Ethiopia went out against the king of Assyria, that he would have been a match for him, and have overcome him, and so have freed them from such a powerful enemy: and of Egypt their glory; who was their ally, and a very potent one, and in whom they gloried; but now should be ashamed, when both those people on whom they relied were carried captive.

Ver. 6. And the inhabitants of this isle shall say, in that day, &c.] Not of Ashdod, ver. 1. or the isle of Caphtor, Jer. xlvii. 4. but the land of Israel, as both Jarchi and Kimchi interpret it; so called, because it bordered on the sea, as such countries are sometimes called isles; see Jer. xxv. 22. Ezek. xxvii. 3, 15. Ben Melech interprets it of Jerusalem, and observes that the word signifies a place or country, whether it has a river or sea encompassing it, or not; besides, the land of Canaan had the Mediterranean sea on one side of it, and the sea of Galilee and Tiberias on the other. and was moreover separated from all other countries by the power, providence, and presence of God: behold, such is our expectation, whither we flee for help. to be delivered from the king of Assyria ; signifying that it was vain and foolish, and they had acted a very weak, as well as a wicked part, in having recourse to the Egyptians and Ethiopians to help them against the Assyrians, as it plainly appeared by both nations now being conquered by them : and how shall we escape? seeing they had not, who were more powerful than they were; and how could they think that they could save them, who could not save themselves ?- and so the Tar-gum, " if they have not delivered their souls (them-" selves), how shall we be delivered ?"

#### CHAP. XXI.

THIS chapter contains prophecies against Babylon, Idumea, and Arabia. The prophecy against Babylon is called the burden of the desert of the sea ; whose enemies are described by the fierce manner of their coming, and by the land from whence they came, ver. 1. which vision being declared to the prophet, is called a grievous one; what made it so was treachery among themselves; and the Medes and Persians are invited to besiege them, ver. 2. their terror and distress upon it are represented by the pains of a woman in travail, whom the prophet personates, ver. 3, 4. and by the methods they took to defend themselves, to which they were alarmed, when in the greatest security and jollity, ver. 5. all which is illustrated by the vision of the watchman, who saw the Medes and Persians on the march, signified by a chariot and a couple of horsemen, who declares the fall of Babylon, and the destruction of its gods, ver. 6, 7, 8, 9. which would issue in the good and comfort of the church and people of God, ver. 10. then follows the prophecy against Idumea, which consists of a question put to the watchman, and his answer to it; to which an exhortation is added, ver. 11, 12. and the chapter concludes with another prophecy against Arabia: the calamities threatened are lodging in a forest, thirst, famine, and fleeing from the sword, ver. 13, 14, 15. and the time is fixed when all this should be, by which their glory would fail, and the number of their archers and mighty men be lessened;

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for the confirmation of which the divine testimony is annexed, ver. 16, 17.

Ver. 1. The burden of the desert of the sea, &c.] That this is a prophecy of the destruction of Babylon is clear from the express mention both of the Medes and Persians, by whom it should be, and of Babylon itself, and its fall, ver. 2, 9. which, though prophesied of before, is here repeated, partly for the certainty of it, and partly for the comfort of the people of the Jews, who would be captives in it, and so break off and prevent their confidence in a nation that would be ruined; and perhaps this prophecy might be delivered out about the time or on account of Merodach king of Babylon sending letters and a present to Hezekiah, who shewed to his messengers all his treasures. Babylon is here called *the desert of the sea*, not because it was a desert land, for it was a very fruitful one; or because it would be laid desolate, and become as a wilderness; but either because there was one between that and the countries of Media and Persia, as Kimchi, from whence its destroyers would come; or rather, because it was, as the word may be rendered, a plain, for so the land of Chaldea was, and the city of Babylon particularly was built in a plain, Gen. xi. 2. and because this country abounded with pools and lakes, which with the Hebrews are called seas; and especially since the city of Babylon was situated by the river Euphrates, which ran about it, and through it, Q

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and which therefore is said to dwell upon many waters, | Jer. li. 13. hence it has this name of the desert of the sea; besides, Abydenus<sup>1</sup>, from Megasthenes, informs us, that all the places about Babylon were from the beginning water, and were called a sea; and it should be observed that mystical Babylon is represented by a woman in a desert, sitting on many waters, which are interpreted of a multitude of people and nations, Rev. xvii. 1, 3, 5, 15. and some here by sea understand the multitude of its riches, power, and people. The Targum is, " the burden of the armies, which come " from the wilderness, as the waters of the sea;" un-derstanding it not of Babylon, but of its enemies and invaders, as follows: as whirlwinds in the south pass through; and nothing can hinder them, such is their force and power; they bear all before them, come suddenly, blow strongly, and there's no resisting them; see Zech. ix. 14: so it cometh from the desert; or hc, that is, Cyrus; or it, the army under him, would come with like irresistible force and power as the southern whirlwinds do, which come from a desert country; at least that part of it in which their soldiers were trained up, and which in their march to Babylon must come through the desert, that lay, as before observed, between that and their country, and through which Cyrus did pass<sup>m</sup>: from a terrible land; a land of serpents and scorpions, as Jarchi; or a land afar off, as Kimchi and Ben Melech; whose power and usage, or customs, were not known, and so dreaded, as the Medes and Persians were by Nitocris queen of Babylon, who took care to preserve her people, and pre-vent their falling into their hands. The Targum is, " from a land in which terrible things are done."

Ver. 2. A grievous vision is declared unto me, &c.] The prophet; meaning the vision of Babylon's destruction, which was *hard*, as the word signifies, and might seem harsh and cruel; not to him, nor to the Jews, but to the Chaldeans: the treacherous dealer dealeth treacherously, and the spoiler spoileth ; that is, according to Jarchi, one treacherous dealer deals treacherously with another, and one spoiler spoils another; the Medes and Persians deal treacherously with and spoil the Babylonians, who had dealt treacherously with and spoiled other nations : and to this sense some read the words, the treacherous dealer hath found a treacherous dealer, and the spoiler one that spoileth ": some take it to be a compellation of the Medes and Persians, calling upon them, under these characters, to go up and besiege Babylon, as, O treacherous dealer, O spoiler'; though the words may be understood of the perfidy and treachery of the Babylonians, of which they had been frequently guilty, and which is given as a reason of their fall and ruin; or rather they suggest the treacherous means by which they should be ruined, even by some from among themselves; particularly, history <sup>p</sup> informs us, that Gobrias and Gadates, two noblemen of the king of Babylon, being used ill by him, revolted from him, and joined with Cyrus; and when the river Euphrates was drained, went at the head of

his army in two parties, and guided them into the city, and took it: or rather Belshazzar king of Babylon himself is meant, who acted, and continued to act, most impiously and wickedly : and therefore, go up, O Elam; or Elamites, as the Targum and Septuagint; see Acts ii. 9. these were Persians, so called from Elam, a province in Persia; who are here called upon by the Lord of armies, through the mouth of the prophet, to go up to war against Babylon; and these are mentioned first, because Cyrus, who commanded the whole army, was a Persian: or if Elam is taken for a province, which was indeed subject to Babylon, of which Shushan was the capital city, Dan. viii. 2. the governor of it, Abradates, revolted from the Babylonians, and joined Cyrus, and fought with him 9: besiege, O Media; or, O ye Medes, join with the Persians in the siege of Babylon; as they did : all the sighing thereof have I made to cease ; either of the army of the Medes and Persians, who, by reason of long and tedious marches, frequent battles, and hard sieges, groaned and sighed; but now it would be over with them, when Babylon was taken; or of the Babylonians themselves, who would have no mercy shewn them, nor have any time for sighing, being cut off suddenly, and in a moment; or rather of other people oppressed by them, and particularly the Lord's people the Jews, who had been in captivity for the space of seventy years, during which they had sighed and groaned, because of the hardships they endured; but now sighing would be at an end, and they should have deliverance, as they had, by Cyrus the Persian. The sighing is not that with which they sighed, but

which they caused in others. Ver. 3. Therefore are my loins filled with pain, &c.] As a woman at the time of childbirth, as the following words shew: these words are spoken by the prophet, not with respect to himself, as if he was pained at heart at the prophecy and vision he had of the ruin of Babylon, since that was a mortal enemy of his people; and besides, their sighing being made to cease could never be a reason of distress in him, but of joy: these words are spoken by him in the person of the Babylonians, and particularly of Belshazzar their king : pangs have taken hold upon me, as the pangs of a woman that travaileth; which come suddenly and at once, are very sharp and strong, and inevitable, which cannot be escaped: so the sudden destruction of the wicked, and particularly of antichrist at the last day, and the terror that shall attend it, are expressed by the same metaphor, 2 Thess. v. 2, 3: I was bowed down at the hearing of it; distorted and convulsed; not the prophet at the hearing of the prophecy, but Belshazzar, whom he personated, at hearing that Cyrus had entered the city, and was at the gates of his palace: I was dismayed at the seeing of it; the hand-writing upon the wall, at which his countenance changed, his thoughts were troubled, his loins loosed, and his knees smote one against another, Dan. v. 6.

Ver. 4. My heart panted, &c.] Fluttered about, and could hardly keep its place: or, my mind wandered';

<sup>&</sup>lt;sup>1</sup> Apud Euseb. Prepar. Evangel. 1. 9. c. 4<sup>1</sup>. <sup>m</sup> Xenophon. Cyropædis, 1. 5. c. 5, 6. <sup>a</sup> אושר בובר ואשור אוד בובר ואשור אינגער אונגער אינגער אינגער אינגער אינגער אינגער אינגער אינגער tion, vastatorem sub. inversitet, so some in Vatablus; also Gataker. • O perfide, perfidus; O vastator, vastator, De Dieu.

P Xenophon. Cyropædia, I. 4. c. 24. l. 5. c. 11. & J. 7. c. 23.
 9 Ib. l. 6. sect. 7, 8, 9, 26. & l. 7. sect. 4, 8.
 י וקר לבבי
 י חקר erravit cor meum, Montanus; errat animus meus, Junius & Tremellius; errat cor meum, Piscator.

like a person in distraction and confusion, that knew not what to think, say, or do: fearfulness affrighted me; the terror of Cyrus's army seized him, of its irruption into the city, and of his being destroyed by it; the writing on the wall threw him into a panic, and the news of the Medes and Persians being entered the city increased it : the night of my pleasure hath he turned into fear unto me; in which he promised himself so much pleasure, at a feast he had made for his princes, wives, and concubines; either in honour of his god, as some think', being an annual one; or, as Josephus ben Gorion ' says, on account of the victory he had obtained over the Medes and Persians; and so was quite secure, and never in the least thought of destruction being at hand; but in the midst of all his revelling, mirth, and jollity, the city was surprised and taken, and he slain, Dan. v. 1, 30. So mystical Babylon, in the midst of her prosperity, whilst she is saying that she sits a queen, and knows no sorrow, her judgment and plagues shall come upon her, Rev. xviii. 7, 8.

Ver. 5. Prepare the table, &c.] Set it, spread it, furnish it with all kind of provisions, as at a feast; and such an one Belshazzar made, the night the city was taken: these words are directed to him by his courtiers or queen, as personated by the prophet, in order to remove his fears; see Dan. v. 10: watch in the watchtower ; this is said to his servants, his soldiers, or sentinels, that were placed on watch-towers to observe the motions of the enemy, who were ordered on duty, and to be on guard, that he and his nobles might feast the more securely; and all this being done, a table furnished, and a guard set, he, his nobles, and all his guests, are encouraged to eat and drink liberally and cheerfully, without any fear of the Medes and Persians, who were now besieging the city; when, at the same time, by the Lord it would be said, arise, ye princes; not, ye nobles of Babylon, from your table, quit it, and your feasting and mirth: and anoint the shield; prepare your arms, see that they are in good order, get them in readiness, and defend your king, yourselves, and your city, as some; but the princes of the Medes and Persians, Cyrus and his generals, are bid to take their arms, and enter the city whilst indulging themselves at their feast: it was usual to anoint shields, and other pieces of armour, partly that they might be smooth and slippery, as Jarchi, that so the darts of the enemy might easily slide off; and partly for the polishing and brightening of them, being of metal, especially of brass; so the Targum, "polish and make the "arms bright;" see 2 Sam. i. 21. Aben Ezra understands the words as an exhortation to the princes, to arise and anoint Darius king, in the room of Belshazzar slain ; the word shield sometimes signifying a king, for which he mentions Psal. lxxxiv. 9. so Ben Melech; but they are a call of the prophet, or of the Lord, to the princes of the Medes and Persians, to take the opportunity, whilst the Babylonians were feasting, to fall upon them; and the words may be rendered thus", "in or whilst preparing the table, watching in the

" watch-tower, eating and drinking, arise, ye princes, " and anoint the shield;" which was done by their servants, though they are called upon.

Ver. 6. For thus hath the Lord said unto me, &c.] This is a confirmation of the above prophecy from the Lord himself, he shewing to the prophet, in a visionary way, the ruin of Babylon, and the means and instruments of it: go, set a watchman; not Habakkuk, as Jarchi; nor Urias, as the Septuagint; nor Jeremiah, as others; but himself, who, in a way of vision, personated a watchman on the walls of Babylon; and which was no way unsuitable to his character and office as a prophet: let him declare what he seeth; what he sees coming at a distance, or at hand, let him faithfully and publicly make it known : these are not the words of the king of Babylon to one of his watchmen; but of the Lord of hosts to his prophet.

Ver. 7. And he saw a chariot with a couple of horsemen, &c.] The drivers of it, or the riders in it; perhaps meaning Cyrus and Darius : a chariot of asses, and a chariot of camels; by the former may be meant the Persians, who very much used mules or asses; and the Medes by the latter, who abounded in camels: the words are in the singular number, and may be rendered, a rider of an ass, and a rider of a camel "; and so may describe the couple of riders along with the chariot, which may signify the whole army of the Medes and Persians, chariots being much used in war; and the rider of the ass or mule may design Cyrus, who was called a mule, because of his mixed descent, being a Persian by his father, and a Mede by his mother's side; so the oracle of Apollo told the Babylonians, that their city should stand, until a mule was king of the Medes; and the rider of the camel may point at Darius: and he hearkened diligently with much heed ; the watchman that was set to watch used the utmost attention to what he saw, and listened diligently to the noise of this chariot and horsemen, as they came nearer.

Ver. 8. And he cried, a lion, &c.] That is, the watchman cried, a lion, or that he saw a lion; not Uriah the priest, as the Septuagint; nor Habakkuk, as some Jewish writers; but Cyrus, at the head of the Persian and Median armies, compared to a lion for his fierceness, courage, and strength; see 2 Tim. iv. 17. a type of Christ, the Lion of the tribe of Judah, by whom antichrist, or mystical Babylon, will be destroyed, Rev. v. 5. The Targum is, " the prophet said, the voice of " armies, coming with coats of mail, as a lion." Aben Ezra interprets it, the watchman cried as a lion, with a great voice; upon sight of the chariots and horsemen, he lifted up his voice, and roared like a lion, to express the terror he was in, and the greatness of the calamity that was coming upon the city. I stand continually upon the watch-tower in the day-time; so that nothing could escape his notice : and I am set in my ward whole nights; which expresses his diligence, vigilance, and constancy, in the discharge of his duty; and therefore what he said he saw might be depended on.

Ver. 9. And, behold, here cometh a chariot of men,

<sup>\*</sup> Vid. Herodot. l. 1. c. 191. Xenophon. l. 7. c. 23. \* L. 1. c. 5. p. 24. Ed. Braithaupt. \* השלה ערך השלה dendo, biendo, surgite principes, ungite clypeum, Montanus; aud to the same sense Grotius.

אנגל אין אינגע אינג מאלשיר רכב ומל avaGarny אנג מאלשיר רכב נמל scensorem asini, & ascensorem cameli, Vulg. Lat.; unum equitastium in asinis, alterum equitantium in camelis, Piscator

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&c.] Or of a man<sup>\*</sup>; a chariot with a man in it, Cyrus or Darius: with a couple of horsemen; the army of the Medes and Persians, with their two leaders or generals, as before; only now seen nearer the city, just entering into it; for so the word may be rendered, goeth, or is gone in a chariot, &c.: and he answered, and said; either the watchman, upon seeing the chariot and horsemen go into the city; or one of the horsemen that went in; so the Syriac and Arabic versions; or rather the prophet, and the Lord by him : Babylon is fallen, is fatlen: which is repeated to shew the certainty of it. The same words are used of the fall of mystical Babylon, Rev. xiv. 8. and xviii. 2. The Targum is, "it is fallen, and also it shall be, that Babylon "shall fall;" that is, a second time, and hereafter: and so Jarchi and Kimchi interpret it of two falls, one by the Medes and Persians, and the other by the hand of heaven, or God himself: literal Babylon fell by the former; mystical Babylon will fall by the latter, even by the breath of Christ's mouth, and the brightness of his coming: and all the graven images of her gods he hath broken unto the ground ; either Cyrus or Darius, who might do this, not from any detestation of them, but for the sake of the gold, and silver, and riches, that were about them; or rather the Lord by them, and so put an end to idolatry; as will be, when mystical Babylon is destroyed.

Ver. 10. O my threshing, and the corn of my floor, &c.] Which may be understood either of the Babylonians, now threshed or punished by the Lord, and whom he had made use of as instruments for the punishment of others; or rather of the people of the Jews, whom the prophet calls his, as being his countrymen, to whom he was affected, and with whom he sympathized; and besides, he speaks in the name of the Lord; or it is the Lord that speaks by him, calling the church of the Jews his floor, and the people his corn, which were dear and valuable to him, as choice grain, wheat, and other things; and therefore, though he threshed or afflicted them, it was for their good, to purge and cleanse them, and separate the chaff from them; and indeed it was on their account, and for their good, that all this was to be done to Babylon, before predicted; where they were, as corn under the threshing instrument, greatly oppressed and afflicted, but now should be delivered; for the confirmation of which 'tis added : that which I have heard of the Lord of hosts, the God of Israel, have I declared unto you; the preceding prophecy was not a dream of his, but a vision from the Lord of hosts; it was not devised by him, but told him by the Lord, and that for the good and comfort of the people of Israel, whose covenant-God he was; and the prophet acted a faithful part, in delivering it just as he received it, which might be

depended on. Ver. 11. The burden of Dumah, &c.] Whether this prophecy concerns the Edomites or Idumeans, or whether the Arabians, particularly the Dumean Arabians, is a question, since Dumah was a son of Ishmael, CH. XXI. V. 10, 11.

Gen. xxv. 14. and there was a place in Arabia called Dumatha'; and Aben Ezra and Kimchi interpret it here of Dumah the son of Ishmael; but inasmuch as mention is made of Seir, a mountain, which belonged to the Edomites, Gen. xxxvi. 8, 9. and a distinct prophecy afterwards follows concerning Arabia, it is more generally thought that Dumah signifies Edom or Idumea; the Septuagint version renders it, the vision of Idumea; and the Arabic version calls it, a prophecy concerning Edom and Seir; and Jarchi, by Dumah, understands Edom; and Kimchi himself observes, that in a book of R. Meir's, it was found written, " the " burden of Duma, the burden of Edom." Jerom says, Duma is not the whole province of Idumea, but a certain country in it, that lay to the south, twenty miles distant from a city of Palestine, in his days called Eleutheropolis; and further observes, that some of the Hebrews read Roma for Duma, and suppose that the Roman empire is designed; and certain it is, that nothing is more common with them than to call the Roman empire, and Rome itself, by the name of Edom, and the Romans, or Christians, Edomites\*: he calleth to me out of Seir; a mountain inhabited by the Edomites, the posterity of Esau, so called from Seir the Horite, Gen. xxxvi. 8, 9, 20. The Targum understands this of God calling from heaven to the prophet to prophesy; and Jarchi of an angel, or a prophet out of Seir, calling to God, who he supposes is meant by the watchman; but it seems best to interpret it of an Edomite, or an inhabitant of Mount Seir, calling to the watchman, and saying, as follows: watchman, what of the night? watchman, what of the night? what time of night is it? what o'clock is it? how much of the night is gone, and what remains to come? it is the business of watchmen to give or tell the time of night: or, what from the night ? what has happened since it was night? hast thou observed nothing? is not the enemy nigh, or danger at hand? or, what sayest thou con-cerning the night? the night of darkness, affliction, and distress, in which we are, when will it be over? the question is repeated, as is usual with persons in a panic, and fearing the watchman should not hear them the first time; or it may denote one coming after another in a fright, asking the same question. Some, by the watchman, understand God himself, as Jarchi and Abarbinel, who is Israel's keeper, Psal. cxxi. 4, 5. where the same word is used as here; and well agrees with God, who is the keeper and preserver of all men in a way of providence; and of his own people in a way of grace; and who, as he watches over the evil of sin, to bring the evil of affliction or punishment for it; so he watches over his, to do good unto them ; and, as the times and seasons are in his power only, and are known by him, it is most proper to apply unto him. Others think Christ is meant, as Cocceius; and so the Jews say b, this is Metatron the keeper of Israel, which with them is one of the names of the Messiah; and to whom this character of a watchman agrees, as he is the shepherd of his flock, and the keeper of his people;

איש די currus viri, Pagninus, Montanus.
 ۶ Vid. Hiller. Onomasticon Sacr. p. 797.
 ۶ Vid. Buxtorf. Lexic. Talmud. col. 30, 31, &c.

קוום quia accidit ex quo nox est? Vatablus.
 Zohar in Exod. fol. 54, 9.

# CH. XXI. V. 12, 13.

and who, as the omniscient God, knows all things that I are, and shall be, and which will quickly come to pass: though it may be best of all to understand it of a prophet or prophets, who were called watchmen under the Old Testament, ver. 6, 8. Ezek. iii. 17. as ministers of the word are under the New, in allusion to shepherds and watchmen of cities ; and whose business it is, as to shew sinners the danger of their ways, and to arouse sleepy saints, so to give the time of night, that the churches of Christ may know whereabout they are. Now let it be observed, that this prophecy may refer to the times when Dumah, Edom, or Idumea, was possessed by the Jews, according to the prophecy in Numb. xxiv. 18, 19. as it was before the coming of Christ; Herod, an Idumean, was upon the throne of Judea when he came, at which time the Jews and Idumeans were mixed together; and the latter, at least many of them, embraced the Jewish religion ', and so had knowledge of the Messiah and his coming, after which they may be thought to be inquiring here. The Mosaic dispensation was a night-season, there was much obscurity in it, the shadows of darkness were stretched out on it; and though there was the moon of the ceremonial law, and there were the stars the prophets, yet the sun of righteousness was not risen; and it was a time of gross darkness with the Gentile world: now one or more of these proselyted Idumeans, or of the Jews among them, may be supposed to be inquiring of the prophet or prophets of the Lord in their time, how much of this night was gone, when it would be over, or the Messsiah would appear, and bring in the morning, and make the bright day of the Gospel dispensation. And again, as Edom and Seir were typical of Rome Papal, or the Romish antichrist, the person calling out to the watchman may design such of the people of God in the midst of them, for which see Rev. xviii. 4. who, sensible of the night of darkness they are in, are looking for and inquiring after latter-day light and glory. The Targum of the whole verse is, " the and glory. " burden of the cup of curse, to give Dumah to drink : " to me he calls out of heaven, prophet, declare unto " them the prophecy; prophet, declare unto them " what shall hereafter come to pass."

Ver. 12. The watchman said, the morning cometh, and also the night. &c.] Not only a morning, but a night; and as sure as the morning comes, so shall the night; there will be a constant succession of morning and night; as a morning of prosperity, so a night of adversity: the morning of the Gospel dispensation was coming on, or of Christ's coming in the flesh, which was attended with joy and cheerfulness; like the morning, it dispersed the shadows of the law, introduced light, which gradually and irresistibly spread itself over the Gentile world; but then followed a night of darkness to the Jews, blindness happened to them, which still continues; and to the Arabians, Saracens, and Turks, when the bottomless pit was opened by Mahomet, which let out smoke and locusts in the eastern part of the world; and to the western part, when the Romish antichrist established himself as universal bishop : a morning came on again at the Refor-

ISAIAH.

mation, and a night will follow, which is now begun; it is already a time of darkness, coldness, sleepiness, and of error and heresy, which will issue in an even-tide, in a dark night: if it be asked what time it is with us, or how far we are gone toward the night? the answer is, we are in and toward the close of the Sardian churchstate; we are in the twilight, or in that part of time which is neither day nor night, Zech. xiv. 6, 7. the slaving of the witnesses is yet to come, which, with the general spread of Popery all over Christendom, will make it entire night; after which will come on the morning of the spiritual reign of Christ, when the light of the Gospel will be spread everywhere, and joy and gladness will attend the saints in all places; and it will be a time of great prosperity, both spiritual and temporal; which will be succeeded by another night of coldness, deadness, and carnal security, and will last till the second and personal coming of Christ; which will bring on the morning of a glorious resurrection to the saints, after which there will be no more night to them, though there will be an eternal one to the wicked. The Targum is, "the prophet said, "there is a reward for the righteous, and punishment " for the wicked ;" and so the Jews elsewhere interpret it of the morning of redemption to the righteous, and of the night of darkness to the wicked ; or, as they sometimes express it \*, the morning is for the righteous, and the night for the wicked; the morning for Israel, and the night for the nations of the world. Dumah they sometimes make to be the angel appointed over spirits, who they suppose gather together, and say to him, watchman, &c. if ye will inquire, inquire ye; seriously and in good earnest, diligently and constantly, with all humility and reverence, by prayer to God and by searching the Scriptures, and by application to the watchmen, the ministers of the word, who make it their business to study it, and have the mind of Christ: return, come; return by repentance, and come to God, who receives backsliders. heals their backslidings, and loves them freely; or, come again, to the watchman, and to the Lord, and renew your inquiries till you get satisfaction.

Ver. 13. The burden upon Arabia, &c.] Which lay heavy upon it, as a burden upon a beast; or concerning it, or against it, as Kimchi notes; which Arabia, or what part thereof, is meant, may be gathered from the names after mentioned. The Targum is, "the bur-" den of the cup of cursing, to give the Arabians to " drink." Ben Melech says, these are the Arabians that dwell in the wilderness : in the forest in Arabia shall ye lodge ; not in their tents and huts, which they had used to carry with them, and set up where they pleased; since now in their fright and flight they would leave them behind them, and so be obliged to take up their lodging in woods and forests; perhaps the desert of Arabia Petræa is meant: O ye travelling companies of Dedanins ; or Dedanites ; these were Arabians that descended from Jokshan, a son of Abraham by Keturah, Gen. xxv. 3. who were either shepherds, who went in companies together with their flocks, and moved from place to place for the sake of pasture;

<sup>&</sup>lt;sup>4</sup> Joseph. Antiqu. l. 13. c. 9. seet. 1. Ed. Hudson. <sup>4</sup> Gloss. in T. Bab. Sanhedrin, fol. 94. 1. & in Baya Kama, fol. 3. 9.

<sup>\*</sup> T. Hieros. Taaniot, fol. 64. 1. & Kimchi in loc. <sup>f</sup> T. Bab. Sauhedrin, fol. 94. 1.

or rather were merchants, who went in caravans and troops with their merchandise from one country to another; see Ezek. xxvii. 15, 20. and who, because of the ravages of the enemy, would be glad of a lodging in the woods for security.

Ver. 14. The inhabitants of the land of Tema, &c.] This country had its name from Tema, one of the sons of Ishmael, Gen. xxv. 15. The Targum calls it the land of the south, as if it was Teman. These people were Arabians, and are here said to assist their countrymen, the Dedanites, in distress: brought water to him that was thirsty; as travellers are wont to be, especially in a desert land, and when fleeing from an enemy; in which circumstances the travelling companies of Dedanim now were: they prevented with their bread him that flcd; gave it to him, being hungry and necessitous, without asking for it. Now all this seems to shew what calamities should come upon the inhabitants of some parts of Arabia; that they should lodge in a forest, be hungry and thirsty, and flee before their enemy, as follows.

Ver. 15. For they fled from the swords, &c.] Of their enemy, whom they could not withstand; perhaps the Assyrian army: from the drawn sword, just ready to be sheathed in them: and from the bent bow; just going to let the arrow fly at them: and from the grievousness of war; too heavy for them to bear.

Ver. 16. For thus hath the Lord said unto me, &c.] The prophet; which confirms what is before said, as well as assures the accomplishment of what follows: within a year, according to the years of an hireling; that is, exactly and precisely, as soon as ever the year is come to an end; for the hireling, when his year is up, instantly demands dismission from his service, or his wages, or both. The time is to be reckoned from the delivery of this prophecy; and so the calamity predicted was brought upon them by the Assyrians,

perhaps under Sennacherib, when he invaded the cities of Judah, and might take Arabia in his way; less time is allowed than was the Moabites, who suffered by the same hand; see ch. xvi. 14: and all the glory of Kedar shall fail; these were another sort of Arabians, as the Targum calls them: they descended from Kedar, a son of Ishmael, Gen. xxv. 13. their glory were their multitude, their riches and substance, and which chiefly lay in their flocks; for the sake of which they moved from place to place for pasture, and dwelled in tents, which they carried with them, and pitched where it was most convenient for them; hence they were called Scenites; see Psal. cxx. 5. Cant. i. 5.

Ver. 17. And the residue of the number of archers, &c.] Or of bow <sup>g</sup>, for bows; that is, of men that use the bow, or are expert at it, as the Kedarenes were, both for taking wild beasts, and fighting with men, in which they followed their original ancestor Ishmael, Gen. xxi. 20. the number of these archers it seems had been great, but would be lessened by the calamity threatened; and those that would escape that, and be preserved from it, should be lessened still, as follows : the mighty men of the children of Kedar shall be dimi-nished; their military men, the most expert at the use of the bow, and the most valiant and courageous: the few of those that were left, and did not fall by the sword of the Assyrians, should gradually diminish, and be fewer and fewer: for the Lord God of Israel hath spoken it; who cannot lie, nor will repent, and whose word never fails, what he has said he will do. nor will he alter the thing that is gone out of his lips; and he is spoken of as the God of Israel, because it was to the Israelites that this was said, and for their sakes; either because these Arabians some way or other were injurious to them, or they had put some confi-dence in them. The Tørgum is, "because by the "word of the Lord God of Israel it is so decreed."

#### CHAP. XXII.

THIS chapter contains two prophecies, one concerning the invasion of Judah and Jerusalem, not by the Medes and Persians, but by the Assyrian army, under which they served; and the other of the remo-val of Shebna, an officer in Hezekiah's court, and of the placing of Eliakim in his stead. After the title of the former of these prophecies, the distress of the people, through the invasion, is described, by their getting up to the housetops, ver. 1. by the stillness of the city, having left both trade and mirth; by the slain in it, not by the sword, but through fear or famine, ver. 2. by the flight of the rulers, and by the lamentation of the prophet, ver. 3, 4, 5. the instruments of which distress were the Persians and Medes serving under Sennacherib, who are described by their quivers and shields, their chariots and horsemen, ver. 6, 7. the methods the Jews took to defend themselves, and their vain confidence, are exposed; for which, with their disrespect to the Lord, and his admoni-tions, their carnal security and luxury, they are

threatened with death, ver. 8, 9, 10, 11, 12, 13, 14. then follows the prophecy of the deposition of Shebna, who is described by his name and office, ver. 15. whose pride is exposed as the cause of his fall, ver. 16. and he is threatened not only to be driven from his station, but to be carried captive into another country, suddenly and violently, and with great shame and disgrace, ver. 17, 18, 19. and another put in his place, who is mentioned by name, ver. 20. and who should be invested with his office and power, and have all the ensigns of it, ver. 21, 22. and should continue long in it, to great honour and usefulness to his family, ver. 23, 24. yet not always, ver. 25. Ver. 1. The burden of the valley of vision, &c.] A

Ver. 1. The burden of the valley of vision, &c.] A prophecy concerning Jerusalem, so called, because it lay in a valley, encompassed about with mountains, and which was the habitation of the prophets or seers, and the seat of vision and prophecy: and perhaps there is an allusion to its name, which signifies the vision of peace, or they shall see peace. The Septua-

<sup>&</sup>lt;sup>5</sup> חשת numeri arcus, Montanus, Cocceius.

CH. XXII. V. 2-5.

gint version calls it, the word of the valley of Sion; and the Arabic version, " a prophecy concerning the " inhabitants of the valley of Sion, to wit, the fields " which are about Jerusalem." The Targum is, " the " burden of the prophecy concerning the city which " dwells in the valley, of which the prophets prophe-" sied;" by all which it appears, that not the whole land of Judea is thought to be meant, only the city of Jerusalem, so called, not from its low estate into which it would fall, through the wickedness of the people, and so rather to be called a valley than a mountain, as Kimchi; but from its situation, it being, as Josephus<sup>h</sup> says, fortified with three walls, except on that side at which it was encircled with inaccessible valleys; and hence it may be, that one of its gates is called the valley-gate, Neh. ii. 13. and iii. 13. and besides, there was a valley in it, between the mountains of Zion and Acra, which divided the upper and lower city, as he also elsewhere says <sup>i</sup>. The burden of it is a heavy prophecy of calamities that should come upon it, or at least of a fright it should be put into, not in the times of Nebuchadnezzar, when it was taken and destroyed, as Jarchi and Kimchi, and another Jew Jerom makes mention of; nor in the times of Titus Vespasian, ac-cording to Eusebius, as the said Jerom relates; but in the times of Hezekiah, when Judea was invaded, and Jerusalem besieged by Sennacherib: what aileth thee now ? or, what to thee now k? what's come to thee? what is the matter with thee now ? how comes this strange and sudden change? that thou art wholly gone up to the housetops? not to burn incense to the queen of heaven, which was sometimes done, and is the sense of some mentioned by Aben Ezra; but either for safety, to secure themselves from their enemies; or to take a view of them, and observe their motions, and cast from thence their arrows and darts at them; or to look out for help, or to mourn over their distresses, and implore help of the Lord; see ch. xv. 2, 3. and this was the case, not only of some, but of them all; so that there was scarce a man to be seen in the streets, or in the lower parts of their houses, but were all gone up to the tops of them, which were built with flat roofs and battlements about them, Deut. xxii. 8.

Ver. 2. Thou art full of stirs, &c.] Or, wast full of stirs; through the multitude of people walking about in it, and the vast hurry of business done in it; but now all hush and quiet, the streets clear of people, and the shops shut up, and all got up to the housetops for shelter; or, full of noises<sup>1</sup>, as a populous trading city is. The word signifies shoutings and acclamations, and is used for joyful ones, Zech. iv. 7. and may be so taken here, and may design such as were expressed at their festivals, and on other occasions; unless it is to be understood of doleful ones, on account of the invasion and siege: a tumultuous city; through the throng of people, and the noise of them : a joyous city ; some on business, others on pleasure; some hurrying from place to place about their trade and commerce, and others amusing themselves with pastime, mirth, and jollity; which is commonly the case of populous cities

This had been Jerusalem's case, but in prosperity. now it was otherwise: thy slain men are not slain with the sword, nor dead in battle; for Sennacherib never entered into it, nor put any of its inhabitants to the sword; nor was there any battle fought between them, nor was he suffered so much as to shoot an arrow into it, Isa. xxxvii. 33. wherefore those that died in it died either through the fright and consternation they were put into, or through the famine his army had caused, in laying the country round about them desolate.

Ver. 3. All thy rulers are fled together, &c.] Either the rulers of Jerusalem, civil and ecclesiastical, that should have been at the head of the people, and have encouraged them, fled together to the housetops, or to the temple and strong holds; or the generals and officers of their militia, one and all of them fled, as if they had done it by joint consultation and consent; or the rulers of the several cities of Judea, which, when invaded by Sennacherib, stayed not to defend them, but left them and fled : they are bound by the archers ; or, from the bow"; from using it; were in such a consternation, and under such a panic, that they had no strength nor heart to draw the bow, but were as if they were bound, and held from it: or for fear of the bow or the archers in the Assyrian army, and therefore fled from them, as the Tigurine version renders it, joining it to the preceding clause, they fled from the bow, they are bound; or, as Ben Melech, for fear of the bow, they delivered themselves up, and were bound; so Aben Ezra: all that are found in thee are bound together; that is, from the bow, as before; not only the princes, but the common people. These clauses have led many interpreters to conclude that this must be understood of the taking of the city by Nebuchadnezzar, when Zedekiah was bound in chains, and carried to Babylon, Jer. lii. 11: which have fled from far; from the furthest part of the land of Judea to Jerusalem, for shelter and safety.

Ver. 4. Therefore said I, &c.] Not God to the ministering angels, as Jarchi; but the prophet to those that were about him, his relations, friends, and acquaintance : look away from me ; turn away from me, look another way; cease from me, let me alone; leave me to myself, that I may weep in secret, take my fill of sorrow, and give full vent to it : I will weep bitterly ; or, I will be bitter, or, bitter myself in weeping"; it de-notes the vehemence of his grief, the greatness of his sorrow, and the strength of his passion : labour not to comfort me; make use of no arguments to persuade me to lay aside my mourning ; don't be urgent and importunate with me to receive consolation, for my soul refuses to be comforted : because of the spoiling of the daughter of my people; his countrymen, which were as dear to him as a daughter to a tender parent, now spoiled, plundered, and made desolate by the ravages of the enemy, in many cities of Judea.

Ver. 5. For it is a day of trouble, &c.] To Hezekiah. and also Jerusalem, and all the inhabitants of the land : and of treading down ; the people of it by Sennacherib's

De Bello Jud. 1. 5. c. 4. sect. 1.

<sup>&</sup>quot; nwpp ab arcu, Vatablus.

afficiam me in isto fletu, Junius & Tremellius.

army, like mire in the streets, when their cities were taken by him: and of perplexity by the Lord of hosts in the valley of vision: in Jerusalem, besieged, and threatened with desolation; which threw the king and his nobles, and all the inhabitants, into the utmost perplexity, confusion, and distress; and all this was not merely from men, nor was it by chance, but by the permission and appointment of God, to humble his people for their sins, and bring them to a sense and acknowledgment of them: breaking down the walls: of the fenced cities, with their battering-rams, at the time they besieged and took them, 2 Kings xviii. 13: and of crying to the mountains; looking and running to them for help and succour, for shelter and protection; and crying so loud, by reason of their distress, as that it reached the distant mountains, and made them echo

Ver. 6. And Elam bare the quiver with chariots of men and horsemen, &c.] Or the Elamites, as the Targum and Septuagint, that is, the Persians, who were at this time subject to the Assyrians, and served in Sennacherib's army, which consisted of many na-tions; see ch. xxix. 7. these bore the quiver, a case for arrows, being expert in the use of the bow, which was the chief of their might, Jer. xlix. 35. and so Strabo ° reports, that the Elamites had many archers among them; and along with them went chariots of men, full of men, of military men; these were chariots for war, and brought men to fight against Jerusalem; and horsemen also, these were the cavalry, as those that carried bows and arrows seem to be the foot-soldiers. The Targum is, "and the Elamites bore arms in the " chariot of a man, and with it a couple of horsemen;" as in the vision or prophecy concerning Babylon, ch. xxi. 7.9: Kir uncovered the shield ; this was a city in Media, and signifies the Medes, who were in subjection to the Assyrians, and fought under them ; see 2 Kings xvi. 9. though Ben Melech says it was a city belonging to the king of Assyria; these prepared for battle, uncased their shields, which before were covered to keep them clean, and preserve them from rust and dirt; or they polished them, made them bright, as the word in the Ethiopic language signifies, as De Dieu has observed; see ch. xxi. 5. these might be most expert in the use of the shield and sword, as the others were at the bow and arrow. Some render Kir a wall ; so the Targum. " and to the wall the shields stuck ;' and the Vulgate Latin version, the shield made bare the wall : but it is best to understand it as the proper name of a place.

Ver. 7. And it shall come to pass, that thy choicest valleys, &c.]. The valleys that were near Jerusalem, that used to be covered with the choicest corn or vines, or with grass and flocks of sheep, and used to be exceeding delightful and pleasant: shall be full of chariots; where they can be more easily driven than on mountains; these were chariots not for pleasure, but for war; chariots full of soldiers, to fight against and besiege Jerusalem: and the horsemen shall set themselves in array-at the gate; to take them that come out of the city, and to force their way into it; as well as to protect and defend the foot, whilst they made the assault,

and scaled the walls, and to be ready when the gates were opened to them.

Ver. 8. And he discovered the covering of Judah, &c.] Either God himself, who uncloaked them of their hypocrisy, as Dr. Lightfoot; or took away his power and presence from them, and his protection of them, and discovered their weakness; or rather the enemy Sennacherib: and then by the covering is meant, not Jerusalem, nor the temple, as Jarchi and Kimchi, for neither of them came into his hands; but the fenced cities of Judah, which were the strength and protection of the country; these he took and dismantled, 2 Kings xviii. 13. and when this was done, it was high time for the Jews at Jerusalem to look about them, and provide for their defence and safety : and thou didst look in that day to the armour of the house of the forest; to see what store of armour they had, in what condition it was, and to take from hence, and furnish themselves and soldiers with it, to annoy the enemy, and defend themselves. This house of the forest is the same with the house of the forest of Lebauon; so called, not because built in it, for it was in Jerusalem, but because it was built of the wood of Lebanon; or because it was surrounded with trees, and had walks and groves belonging to it, resembling that forest. This was an armoury; here Solomon put his two hundred targets, and three hundred shields of beaten gold, 1 Kings vii. 2. and x. 16, 17. see also Cant. iv. 4.

Ver. 9. Ye have seen also the breaches of the city of David, that they are many, &c.] Not Jerusalem in general, but that part of it which was called the strong hold of Zion, and in particular had the name of the city of David, 2 Sam. v. 7. the fortifications of which, in times of peace, had gone to decay ; and which they had seen before, but took no notice of, being in safety ; but now besieged, and in great danger, they looked upon them in good earnest, in order to repair them, and secure themselves from the irruption of the enemy; for this is not to be understood of breaches now made by the Assyrian army, but of old ones, which had lain neglected ; see 2 Chron. xxxii. 5: and ye gathered together the waters of the lower pool ; not to make morter with, to be used in repairing the breaches, as Kinichi; but either that they might be as a wall round about the place, as Aben Ezra; or rather to deprive the enemy of them, and cut off all communications from him, and to supply the inhabitants of the city with them ; see 2 Chron. xxxii. 3, 4. The Septuagint version is, and he turned the water of the old pool into the city ; but the old pool was another pool hereafter mentioned, and was without the city, the same with the upper pool; whereas this was the lower, and was in the city. The Targum is, " and ye gathered the people to the waters of the lower pool.

Ver. 10. And ye have numbered the houses of Jerusalem, &c.] To know what number of men were in them, and how many could be spared to do duty, either as watchmen or soldiers; or to know how to levy the tax, and what money they would be able to raise, to defray the charge of the defence of the city; or to see what provisions they had, and so make a computation how long they could hold out the siege; or else to

• Geograph. 1. 16. p. 519.

CH. XXII. V. 11-14.

observe what houses might be annoyed by the enemy, and what stood in the way of the repair of the walls, or were proper to pull down, that with the stones and timber of them they might make up the breaches of the wall, and that the stronger, as follows: and the houses have ye broken down to fortify the wall; either such as were without the wall, which, had theylet them stand, would either have been destroyed by the enemy, or have been a harbour for them; or those upon it, and near it within, which stood in the way of the repair, and were easily beat down by the enemy; or might be a means of communication between them and such as were inclined to be treacherous; with the stones and timber of which houses, when broken down, they strengthened the wall, and so served a better purpose than if they had stood.

Ver. 11. Ye made also a ditch between the two walls, &c.] The outward and the inward; for Hezekiah not only repaired the broken wall, but he built another without, 2 Chron. xxxii. 5. and between these two he made a ditch, or receptacle for water; for rain-water, as Kimchi says; that the inhabitants might not want water during the siege; but the end for which it was made follows: for the water of the old pool; which, being without the city, was by this means drained into this ditch or receptacle; and so the Assyrians were deprived of it, and the inhabitants of Jerusalem more abundantly supplied; this was wisely contrived to distress the enemy, and to enable themselves to hold out the siege the longer; and for this and other methods they took they are not blamed, but for what follows : but ye have not looked unto the Maker thereof ; either of the distress and calamity which came upon them for their sins, with the will and by the decree of God; or of the water of the pool, which is a creature of his; for who can give rain or water but himself? or rather of the city of Jerusalem, to build which he stirred up persons, and assisted them in it, and which he chose for the seat of his habitation and worship: neither had respect unto him that fashioned it long ago; not in his own mind from eternity, which is the gloss of the Jewish Rabbins<sup>p</sup>; Jerusalem being one of the seven things, which, before the world was, came into the mind of God to create; but in time, many years ago, in the times of David, who built some part of it: and before, it being the ancient city of Salem. Now this was their fault, that they trusted in their warlike preparations, and prudential care and caution, for the defence of themselves, and looked not unto, nor trusted in, the Lord their God; for though Hezekiah did, yet many of his people did not; and very probably his principal courtiers and officers about him, concerned in the above methods, and particularly Shebna, hereafter mentioned.

Ver. 12. And in that day did the Lord God of hosts, &c.] When it was a day of trouble, of treading down, and of perplexity; when Jerusalem was besieged by the Assyrian army; and when the people were so much concerned, and so careful for their defence and preservation; then did the Lord call to weeping and to mourning; to confess and mourn over their sins, the cause of these calamities; to lament their unhappy case; to humble themselves under the mighty hand of God, and, by prayer and supplication, with tears to implore his help and assistance, and grant them deliverance; this the Lord called them unto by the voice of his Providence, by the afflictive dispensations of it, and also by his prophets, whom he sent unto them, particularly the Prophet Isaih : so the Targum, "and " the prophet of the Lord God of hosts called in that " day," &c.: and to baldness, and to girding with sackcloth; which were external signs and tokens of inward sorrow and repentance; the former of which was done by shaving the head, or plucking off the hair, and was forbidden on private occasions, yet might be allowed in a public case; see Mic. i. 16. Jer. xvi. 6. Ver. 13. Behold joy and gladness, &c.] As if it

was a time of rejoicing, rather than of weeping and mourning; and as if they were at a festival, and in the greatest prosperity and liberty, and not besieged by a powerful army: slaying oxen, and killing sheep; not for sacrifice, to make atonement for sin, as typical of the great sacrifice; but to eat, and that not as at ordinary meals, or merely for the support of life, but as at feasts, where, as there was great plenty, so luxury and intemperance were indulged; just as Belshazzar did, at the same time that Babylon was beset by the army of the Medes and Persians, Dan. v. 1, 30. so the Jews here, having taken the armour out of the treasury, and furnished the soldiers with them, and took care of provisions of bread and water, and having repaired and fortified the walls of the city, thought themselves secure, and gave up themselves to feasting, mirth, and pleasure : saying, let us eat and drink, for to-morrow we shall die; which they said, not as believing their case to be desperate; that the next day, or in a few days, their city would be taken by the Assyrians, and they should be put to the sword, and therefore, since they had but a short life to live, they would live a merry one; but rather as not believing it, but scoffing at the prophet, and at the word of the Lord by him; as if they should say, the prophet says we shall die tomorrow, or we are in great danger of being suddenly destroyed; but let us not be dismayed at such words, and to shew that we don't believe them, or if this is our case, let us take our fill of pleasure, whilst we may This is the language of epicures, and of such bave it. that disbelieve the resurrection of the dead, and a future state, to whom the apostle applies the words in 1 Cor. xv. 32.

Ver. 14. And it was revealed in my ears by the Lord of hosts, &c.] Both what they said in the preceding verse, their profane, impious, and scoffing language; which perhaps was not expressed by words, but said in their hearts, and which God the searcher of hearts knew, and revealed it to the prophet; and also what he determined to do upon this, which is afterwards said, which being a purpose within himself, could not be known without a divine revelation; so the Targum, "the prophet said, with mine ears I was hearing, when this was decreed from before the Lord of "hosts;" namely, that their iniquity should not be forgiven; the Vulgate Latin version is, the voice of the Lord of hosts is revealed in mine ears; saying what is

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P Vid. Kimchi in loc.

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and Arabic versions, understand it of the ears of the Lord of hosts himself: and Aben Ezra thinks the word ani or I is wanting, and so Kimchi; and that the words should be rendered thus, it was revealed in mine ears, I am the Lord of hosts : and so it is by some others, it was revealed in the ears of me, the Lord of hosts 9, or, of the Lord of hosts; the wickedness, profaneness, and luxury of the people; the cry of their sins came up into the ears of the Lord of hosts, and therefore he determined to do what he next declares: surely this iniquity shall not be purged from you till ye die; it being of such a heinous nature, so daring, insolent, and affronting, such a contempt of God and his word, and discovering such impenitence and hardness of heart, it should not be explated by any sacrifice whatever; not by the day of atonement, nor death itself, as the Jews from hence fancy; in short, it should not be forgiven, neither in this world, nor in that to come; for if not till they died, then not after, where there is no repentance, nor remission; see Matt. xii. 32. the words are in the form of an oath, if this iniquity be purged, or expiated, &c. '; the Lord swears to it, that it never should be pardoned, but they should die in it; as a corporeal, so an eternal death. The Targum interprets it of the second death; that is, as Kimchi explains it, the death of the soul in the world to come; see Rev. xxi. 8: saith the Lord God of hosts ; and therefore this would certainly be the case; for his word and oath are his two immutable things, in which it is impossible for him to lie.

Ver. 15. Thus saith the Lord God of hosts, go, &c.] These words are spoken to the prophet, bidding him go to Shebna's house; so the Arabic version, go to the house; or however, by some means or other, let him know that he should be displaced, and turned out of his office, and another put in his room : get thee unto this treasurer ; or governor, as the Targum ; treasurer in the house of King Hezekiah, as Kimchi: the word has the signification of profit; and Jarchi, from the Talmud', calls him master of the profits; that is, of the profits and revenues belonging to the king; though, perhaps, he sought more his own profit and advantage than the king's: it has also the signification of danger, and so may be rendered, this dangerous man to the king and state. The Jews say ' he entered into conspiracy with some others in Jerusalem, to deliver up the city and king into the hands of Sennacherib. It is also used for a cherisher or nourisher, 1 Kings i. 2. and may be understood of him, as a cherisher and encourager of the scoffers before mentioned, and a fomenter of secret conspiracies against the king and the city. Some render it, this Sochenite, so called from the place of his birth, or from whence he came; and the Jews" say he came from Sochen, a place in Egypt; and he seems by what follows to have been a foreigner, and not an inhabitant of Jerusalem; nor is it likely that he should be twice described by his office: even unto Shebna, which is over the house ; that is, over the king's house,

expressed in the next clause: but the Septuagint, Syriac, || so Kimchi; the steward, that had the ordering of all affairs civil and domestic in it, which was a very high visions in it; see ver. 22. The Vulgate Latin version calls him the governor of the temple; so Jarchi understands it, that he was over the house of the sanctuary, the temple; some Jewish writers say he was a highpriest; and others that he was an amarcal", which was a name of office in the temple, a governor there, that had the keys of the stores in it: and say; this is not in the text, but is supplied; the message to him follows.

CH. XXII. V. 15-17.

Ver. 16. What hast thou here? &c.] In the king's house, or in Jerusalem; what business hast thou here? thou art unworthy of such an office, nor shalt thou long continue in it; what inheritance hast thou here? thou art an alien from the commonwealth of Israel and hast no estate or possession in the land : and whom hast thou here? of thy family and kindred; what ancestors hast thou? where did they live or die, and were buried? what children hast thou to succeed thee in honour and estate? or what relations to be interred. when deceased, in thy grave, that thou hast made such a provision as follows? and it may be observed, that wherever he is spoken of, the name of his father is never mentioned. Aben Ezra's gloss is, who hast thou here of thy family that can help thee? his fall and ruin being at hand: that thou hast hewed thee out a sepulchre here; in the city of Jerusalem, or near it; the Jews say", among the sepulchres of the kings of the house of David; as if he thought to live and die here, and so had provided a sepulchre for himself and family, to lie in great pomp and splendour, like the kings and princes of the earth: as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock ; where sepulchres, as well as palaces, used to be built; see Matt. xxvii. 60. and great men, especially the Egyptians, used to build sepulchres like to palaces; though it may be observed, that the word as is not in the text; and the words may be understood of Shebna's hewing out a sepulchre in some high place near Jerusalem, and building a fine house upon a rock there; and which may design either one and the same thing, a grave or sepulchre being called a house, Job xxx. 23, 24. or two different things, a sepulchre to be buried in when dead, and a palace to dwell in while living; and so the words may be rendered thus, O he that he weth himself, &c.; O he that graveth an habitation, &c.; so the Syriac version, O thou that hewest

thy sepulche on high, &c. Ver. 17. Behold, the Lord will carry thee away with a mighty captivity, &c.] Or with the captivity of a man; so the Targum, of a mighty man, Sennacherib king of Assyria ; who, as the Jews say z, when he went from Jerusalem, upon the rumour of Tirhakah king of Ethiopia coming against him, carried away Shebna and his company, as with an inundation : or as a man is carried captive, whose captivity is harder, and more

O cædens, &c. O statuens, &c. Junius & Tremellius.

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<sup>&</sup>quot; Vajikra Rabba, sect. 5. fol. 150. 2.

<sup>•</sup> Ibid. \* T. Bab. Sanhedr. fol. 26. 2.

Seder Olam Rabba, c. 23. p. 64.

CH. XXII. V. 18-21.

severe and cruel, than a woman's, as the Rabbins \* observe : a woman finding more mercy in captivity usually than a man does. Some of the Jewish writers render the word geber a cock, as they do elsewhere; and gloss it, as a cock is carried away, and goes from place to place'; and so the Vulgate Latin version, " behold, " the Lord shall cause thee to be carried away, as a " cock is carried away;" but it seems best, with Aben Ezra and Kimchi, to read the word man in the vocative case; the Lord will carry thee away, O man, O mighty man '; as mighty a man as thou art in office, in power, in riches, God shall carry thee away with the greatest ease imaginable: and will surely cover thee; or, in covering cover thee; with confusion, as the Targum. Jarchi says the word has the signification of flying; and so interprets it, he shall cause thee to fly like a bird into captivity; that is, very speedily and swiftly. The Rabbins gather from hence that Shebna was struck with leprosy, because the leper was obliged to put a covering upon his upper lip; and this sense is embraced by Grotius; but the allusion seems to be to persons in disgrace, or condemned to die, whose faces used to be covered, Esth. vii. 8. Job ix. 24. Ver. 18. He will surely violently turn and toss thee,

&c.] Or, wrapping he will wrap thee with a wrapping; as any thing is wrapped up close and round, either to be more commodiously carried, or more easily tossed: or, rolling he will roll thee with a rolling  $^4$ ; that is, roll thee over and over again, till brought to a place appointed: like a ball into a large country; where there is nothing to stop it; and being cast with a strong hand, runs a great way, and with prodigious swiftness; and signifies, that Shebna's captivity was inevitable, which he could not escape; that he was no more in the hands of the Lord than a ball in the hands of a strong man; and could as easily, and would be, hurled out of his place, into a distant country, as a ball, well wrapt, could be thrown at a great distance by a strong arm; and that this his captivity would be swift and sudden; and that he should be carried into a large country, and at a distance. Jarchi says Casiphia, , a place mentioned in Ezra viii. 17. Aben Ezra interprets it of Babylon, which seems likely. There shalt thou die; in that large and distant country; and not at Jerusalem, where he had built a magnificent sepulchre for himself and family: and there the chariots of thy glory; shall cease and be no more; he should not have them along with him to ride in pomp and state, and to shew his glory and grandeur, as he had done in Jerusalem. We connect this with the following clause, and supply it thus, shall be the shame of thy lord's house: as if the chariots and coaches of state he had rode in were to the reproach of the king his master; who had made such an ill choice of a steward of his house, or prime minister of state, and had advanced such a worthless creature to such a dignity; but it may be better supplied thus, without being so strictly connected with the other clause, and which is more agree-

able to the accents, O thou, the shame of thy lord's house '; a disgrace and dishonour to Ahaz, who perhaps put him in his office; and to Hezekiah, that continued him in it. The Jews say he was brought to a very shameful end; they say <sup>2</sup>, that when he went out of the city of Jerusalem, in order to deliver Hezekiah's forces into the hands of the enemy, Gabriel shut the gate before his army; to whom the enemy said, where's thy army? he replied, they are turned back; say they, thou hast mocked us: upon which they bored his heels. and fastened him to the tails of horses, and drew him upon thorns and briers. So says Kimchi, instead of chariots of glory, he thought they would give him, they put him to shame, binding him to the tails of horses.

Ver. 19. And I will drive thee from thy station, &c.] Or thou shalt be driven from it, according to my word; this is said by the prophet, and expresses his being degraded from his office by the king, according to the will of God: and from thy state shall he pull thee down; either the king his master, or the Lord, who, by his providence, would so order it, that it should be: the phrases express indignation and force, and an entire removal of him from all offices in the king's house or government; for it does not at all seem likely, what is commonly suggested, that he was removed from his office of treasurer, or steward of the king's house, and put into a lower office, and made a scribe, as he is called, ch. xxxvii. 2. besides, the words preceding shew that he should be carried captive into another land.

Ver. 20. And it shall come to pass in that day, &c.] At the same time that Shebna was deposed from his high station: that I will call my servant Eliakim, the son of Hilkiah; whom Kimchi thinks was the same with Azariah the son of Hilkiah, who might have two names, and was a ruler over the house of God in the times of Hezekiah, 1 Chron. vi. 13. 2 Chron. xxxi. 13. this man, by the character given him, was a good man, a faithful, diligent, and constant servant of the Lord, and therefore he delighted to raise him to great honour and dignity : he did not seek great things for himself, nor did he thrust himself into the office, but the Lord called him to it in his providence, and put him into it; he did, as Kimchi observes, put it into the heart of Hezekiah to appoint him governor in the room of Shebna. This man was a type of Christ; his name agrees with him which signifies, my God will raise up; that is, the dead by him, 1 Cor. vi. 14. and so does the character of a servant, frequently given to Christ in this book; see ch. xlii. 1. and xlix. 3. and liii. 11. nor did Christ take any office to himself, but was called unto it by his Father. Heb. v. 4. 5.

Ver. 21. And I will clothe him with thy robe, &c.] The same he wore, or rather one like unto it, which was a badge and token of his office. If he was a priest, as the Jews say, this was his priestly robe, by

<sup>\*</sup> T. Bab. Sanhedrin, fol. 26. 2.

T. Bab. Sanhedrin, fol. 20. 9.
 Jarchin loc. Yajikra Rabba, sect. 5. fol. 150. 9.
 Jarchin loc. Yajikra Rabba, sect. 5. fol. 150. 9.
 T\_L O vir poteus, Grotius; O tu heros, Tigurine version.
 TDJY [DJY 7]JY cidarizando cidarizabit te cidari; Forerius; as the priets' linem mitre, Lev. xvi. 4. which was wrapped about his head, so Bea Melech; or any turbant, such as were used in the eastern

countries; signifying, that he should be rolled up like this, or any

Countries i signifying, that he should be rolled up like this, or any such-like round thing, and carried away. So in Vajikra, sect. 5. fol. 150. 3. "So in Vajikra, sect. 5. fol. 150. 3. ion; O 19nominia, &c. suitur -\* T. Bab. Sanhedrin, fol. 26. 1, 2. R 2

which the high-priest was distinguished from others; | but he rather seems to be a civil officer, who wore a garment suitable to it, and distinctive of it; in which he was a type of Christ, invested with the priestly, or rather with the kingly office, crowned with glory and honour; and who is seen among his churches, clothed with a garment down to the feet, Rev. i. 13: and strengthen him with thy girdle: which was a symbol both of power and of strength; both priests and princes had their girdles. Christ's girdle, in the administration of his office, is faithfulness and righteousness, Isa. xi. 5; and I will commit thy government into his hand; the government of the king's house, typical of the government of the church, put into the hands of Christ by his Father, Isai. ix. 6, 7. John v. 22, 23: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah; have a fatherly care over them, and affection for them; and such an one is Christ, who stands in the relation of the everlasting Father to his church and people, and of whom the whole family in heaven and earth is named; he provides for them, takes care of them, is tenderly affected towards them, pities and sympathizes with them, and affords them all supply and support. Kimchi interprets it of a faithful counsellor, and a good leader. So Ben Melech.

Ver. 22. And the key of the house of David will I lay upon his shoulder, &c.] In allusion either to ma-gistrates carrying a key on their shoulder, hanging down from thence, having a hook at one end of it fit for that purpose; or having one embroidered on that part of their garment : or one carried before them by their servants. It regards either the keys of the temple; or rather the key of the king's house, which it was proper should be delivered to him as treasurer and steward of it; the Targum takes in both, " and I will " give the key of the house of the sanctuary, and the " government of the house of David, into his hand." In the mystical sense, Christ is said to have this key, Rev. iii. 7. where the following words are applied to him: so he shall open, and none shall shut; and he shall shut, and none shall open; all which is expressive of the government of the church being on his shoulders, and of his absolute and uncontrollable power over it: who opens the treasures of his word, of his grace, and of wisdom and knowledge, and communicates them unto, and shuts or hides them from, whom he pleases ; who opens and shuts the doors of his church, his house, and lets in, and keeps out, whom he thinks fit; and who also opens and shuts the door of the kingdom of heaven, and introduces into it his own people, and excludes others.

Ver. 23. And I will fasten him as a nail in a sure place, &c.] In a strong part of the wall or timber, where it shall not fail, or be removed, or cut down, and so let drop what is hung upon it: it denotes the stability and continuance of his government, and of the strength and support he should be of unto others; and well agrees with Christ his antitype; see Zech. x. 4. and is expressive of the strength of Christ, as the mighty God; and as the man of God's right hand, made strong for himself; and as the able Saviour, and mighty Redeemer; and of the stability of his person, he is unchangeable, the same to-day, yesterday, || That Shebna is deposed, and Eliakim put in his place:

CH. XXII. V. 22-25.

and for ever; and of his office, as Mediator, Head, and Surety of the covenant; whose priesthood passes not from one to another, and whose kingdom is an everlasting one, and his truths and ordinances unshaken and immovable: the sure place in which he is fixed is both his church, where he is the everlasting Head, Husband, and Saviour of it; and heaven, where he is, and will be retained, until the time of the restitution of all things: and he shall be for a glorious throne to his father's house; or make the throne of his father's house glorious, Eliakim being, as some have thought, of the bloodroyal; or he should be an honour and credit to his father's house, by his wise and faithful administration of the government committed to him. Christ is the brightness of his Father's glory; and, to them that believe, he is an honour; he is on a glorious throne himself, and he'll bring all his Father's family to sit with him on the same throne, 1 Sam. ii. 8. Rev. iii. 21.

Ver. 24. And they shall hang upon him all the glory of his father's house, &c.] Which shews the reason of his being compared to a nail; not to one that fastens pieces of timber together, or to a nail or stake drove in the ground, to which the cords of tents are fastened, but to a nail in a wall, on which things are hung: and the meaning is, that all of his father's family would be dependent upon him, be supported by him, and receive honour and glory from him: and which also is true of Christ the antitype; the glory of building his Father's house, the church, and of saving it, and of making of it glorious, belongs to him, and is given to him; it is put upon him, and it is visible on him, and it is weighty, and will continue: the offspring and the issue ; all the descendants of his father's family, sons and daughters, children and grandchildren; so the Targum, "and all the glorious or noble ones of his " father's house shall lean upon him, children, and " children's children:" so all the children of God, and who are also Christ's spiritual seed and offspring, these depend upon him for grace, and all the supplies of it; they boast in him for righteousness and strength, and rely upon him for life and salvation : all vessels of small quantity ; from the vessels of cups, even to all the vessels of flagons; meaning those of his family, that were some of lesser, others of greater capacities, for whom he provided places and posts under him, suitable thereunto; none were forgotten or neglected by him : this simile, of vessels of various sorts and sizes, is made use of, in perfect agreement with Eliakim's being compared to a nail, on which vessels in a house are hung by their handles. The Targum is, " from " young men to little ones; from the priests clothed " with the ephod, to the Levites that held the psal-" teries." In the typical sense, it is to be understood of the vessels of mercy; some of which are larger, and others lesser; some capable of receiving more grace and larger gifts, and others less; to whom Christ communicates, and whom he fills, according to their capacities; all whose wants he supplies, and whose persons he supports; he fills them with his grace, and he fits them for glory; see Rom. ix. 23. 2 Tim. ii. 20, 21.

Ver. 25. In that day, saith the Lord of hosts, &c.]

shall the nail that is fastened in the sure place be removed, and be cut down, and fall; meaning, not Eliakim before spoken of, who really was a nail fast-ened in a sure place, and not to be removed; but Shebna, who thought himself to be as a nail in a sure place, being put into it by the king, and supported by his authority, and courted by his friends and flatterers; for to him the whole preceding prophecy is directed, which is carried down to this verse; for all that is said of the glory and usefulness of his successor Eliakim was to be told to him, which would make it still the more grievous to him, to be degraded and disgraced as he would be, signified by his being removed, cast down, and falling: and the burden that was upon it shall be cut off; those that were dependent upon him, his family, his flatterers, and friends, such whom he

had raised by his influence and authority to considerable places, and whom he supported in them; these would fall with him, as is usual when a royal fa-vourite, or prime minister of state, falls into disgrace, and is removed; an instance of this may be seen in Haman, whose family and friends were involved in the same ruin with him, Esth. ix. 12, 13, 14. and it may be observed, that many dependents, which a minister of state always has, are a burden to him. The Targum interprets this of the burden of prophecy; and Jarchi says, that some explain it thus, "the prophecy, which "thou prophesiest, concerning it, shall be confirmed;" as follows: for the Lord hath spoken it; and therefore it shall come to pass; "for," as the Targum, "so it " is decreed by the word of the Lord."

# CHAP. XXIII.

THIS chapter gives an account both of the desolation and restoration of Tyre, an ancient city of Phoenicia. Its desolation is described as so complete, that a house was not left in it, ver. 1. and by the fewness and stillness of the inhabitants of it, with which it had been replenished, it having been a mart of nations, ver. 2, 3. and by the shame and pain Zidon, a neighbouring city, was put into, on account of it, ver. 4, 5. and by the removal of its inhabitants to other places, ver. 6, 7, 12. all which is attributed to the counsel, purpose, and commandment of God, to destroy it; whose view was to stain their pride, and bring them into contempt, ver. 8, 9, 10, 11. the means and instruments made use of to this purpose were the Assyrians or Chaldeans, ver. 13. and its desolation is further aggravated by the loss of its trade; hence the merchants of other countries are called to mourning, ver. 1, 14. the date and duration of this desolation were 70 years, ver. 15. after which it should be restored, and its merchandise and commerce with all the nations of the earth be revived again, ver. 15, 16, 17, 18.

Ver. 1. The burden of Tyre, &c.] Or a prophecy concerning the destruction of it. The Targum is, " the burden of the cup of cursing, to give Tyre to " drink." This was a famous city in Phœnicia, which exceeded in renown and grandeur all the cities of Syria and Phœnicia<sup>h</sup>, and was much known for its trade and navigation, for which it was well situated by the sea; and indeed new Tyre stood in it, about four furlongs distant from the shore, before it was joined to the continent by Alexander the great: but this seems to be old Tyre, and was upon the continent, which was built by the Phœnicians before the Trojan war<sup>1</sup>, and 240 years before the temple of Solomon<sup>k</sup>. It had its name אנור, *Tzur*, in the Hebrew lan-guage, from whence it is called Tyre, from the rock on which it was built, that word so signifying. It is written here without a vau; and it is a rule with the

Jews<sup>1</sup>, that whenever this word is written full, with all its letters, it is to be understood of the city of Tyre; but if wanting, it designs Rome; and Cocceius interprets the whole prophecy of the antichris-tian city. Howl, ye ships of Tarshish, not of Car-thage, as the Septuagint version; but of Tartessus in Spain, which traded with Tyre, and from whence the Phœnicians are said to have large quantities of gold and silver. Some interpret it Tarsus, a seaport in Cilicia, which lay nearer to Tyre, the same place the Apostle Paul was of, Acts xxii. 3. though by Tarshish may be meant the sea, as it sometimes is, and as the Targum and Jarchi here interpret it, and so designs ships in general; or, as the Targum, those that go down in the ships of the sea; or all sorts of persons, from every quarter, that sailed in ships to Tyre, and traded with it; these are now called to mourning and lamentation, because their commerce with it was now over: for it is laid waste; not Tarshish, but Tyre; and this was done, not by Salmaneser king of Assyria, who indeed besieged it for the space of five years, but took it not; the Tyrians with twelve sail scattered his fleet, and took five hundred of his men, this was when Elulæus was king of Tyre<sup>m</sup>; nor by Alexander the great; for though it was besieged and taken by him, yet before his time it had been besieged by Nebuchadnezzar thirteen years, and at last was taken by him, when Ithobalus was king of it<sup>n</sup>: and this seems rather intended here, since seventy years after this it was to be restored again, which best accords with those times, as will be seen hereafter: so that there is no house, no entering in; no port or haven open to go in at, no shops to vend their goods in, no warehouses to lay them up in, nor inns to lodge at, as well as no private houses for the inhabitants to dwell in, all being destroyed by the enemy: from the land of Chittim it is revealed to them; Chittim was one of the sons of Javan, as was also Tarshish, by whom the isles of the Gentiles were divided, Gen. x. 4, 5. from whom the Ionians or

<sup>\*</sup> Curt. l. 4. sect. 2.

<sup>&</sup>lt;sup>i</sup> Justin, l. 18. c. 3

<sup>\*</sup> Joseph. Antiqu. l. 8. c. 3. sect. 1.

Bereshit Rabba, sect. 61. fol. 54. 2.

<sup>&</sup>lt;sup>m</sup> Joseph, Antiqu. I. 9. c. 14. sect. 2. \* 1b, l. 10. c. 11. sect. 1. & contr. Apion, l. 1. sect. 21.

Grecians descended; so that Chittim seems to design some part of Greece, or isles belonging to it. The Macedonians are called by this name; and Alexander the Macedonian is said to come out of the land of Chittim, 1 Maccab. i. 1. and viii. 5. hence some think he is designed here, and the destruction of Tyre by him; and the words may be rendered, from the land of Chittim he is revealed, or appears unto them; that is, as Jarchi glosses it, the destroyer to the men of Tyre, though he by Chittim understands the Cuthites. Josephus says ° Chittim the son of Javan possessed the island Chethima, now called Cyprus, and from hence all islands, and most maritime places, are called Chittim by the Hebrews; and observes, that one of the cities of Cyprus is called Citium. And in the lamentation for Tyre, Ezek. xxvii. 6, we read of the isles of Chittim; by which are meant perhaps the isles in the Ægean and Ionian seas, who traded with Tyre, and from these first came the tidings of Tyre's destruction to the ships or merchants of Tarshish ; which agrees with a Hebrew exposition mentioned by Jarchi, "from the " land of Chittim is revealed to the men of Tarshish " the destruction of Tyre; for the inhabitants of Tyre " fied to Chittim, and from thence the rumour was " heard." The sense which R. Joseph Kimchi gives of the passage, as his son David relates, is this, " Chittim were merchants that went to Babylon, and " told them that they might go to Tyre, and would be " able to take it, and they would help them, and carry " them there by sea." But it seems more likely that " them there by sea" But it seems more likely that those trading people, by going from one country to another, got knowledge of the design of the Babylonians against Tyre, and acquainted that city with it. Some join the words, from the land of Chittim, to the preceding, thus, no entering in from the land of Chittim, it is revealed, or made known; that is, it is some way or other made known to the merchants of Chittim<sup>P</sup> that there is no entrance into Tyre, the city being laid waste and its port ruined, so that it is in vain for them to send their ships; to which the Septuagint in some measure agrees, " because it perishes, and there are " none come from the land of Chittim, it is carried " captive." The Targum is, " they shall come from " the land of Chittim against them;" which seems to favour the first sense.

Ver. 2. Be still, ye inhabitants of the isle, &c.] Either the isles of Chittim, or other islands that traded with Tyre, the singular being put for the plural, called upon to grieve and mourn, because the city of their merchandise was destroyed, as Kimchi; or of Tyre itself, which being situated at some distance from the shore, was an island itself, until it was joined to the continent by Alexander <sup>9</sup>; and even old Tyre might be so called, it being usual in Scripture to call places by the seashore isles; and besides, old Tyre included in it new Tyre, the island, as Pliny' suggests; who are instructed to be silent as mourners, and to cease from the hurries of business, which they would be obliged to, and not boast of their power and wealth, as they had formerly done, or attempt to defend themselves. which would be in vain: thou whom the merchants of

• Antiqu. I. 1. c. 6. sect. 1. • So some in Vatablus.

CH. XXIII. V. 2-4.

Zidon, that pass over the sea, have replenished ; Zidon was a very ancient city of Phœnicia, more ancient than Tyre; for Tyre was a colony of the Zidonians, and built by them, and so might be said to be replenished by them with men from the first, as it also was with mariners, Ezek. xxvii. 8. and likewise with merchants and wares, they being a trading and seafaring people; wherefore they are spoken of as merchants, and as passing over the sea: or this may be understood of the isles replenished with goods by the merchants of Tyre and Zidon, but now no more, and therefore called to mourning.

Ver. 3. And by great waters the seed of Sihor, &c.] Sihor is the river Nile in Egypt; it had its name from the black colour of its waters, as in Jer. ii. 18. hence called by the Greeks Melas, and by the Latins Melo: the seed of it intends what was sown and grew upon the banks of it, or was nourished by the overflow of this river throughout the land, and includes corn, flax, paper, &c. with which Egypt abounded; and when this is said to be by great waters, the meaning either is, that it grew by great waters, the waters of the Nile, and through the influence of them; or that it came by great waters to Tyre; that is, by the waters of the sea, the Mediterranean sea: the harvest of the river is her revenue ; this clause is the same with the former, and serves to explain it; the river is the river Nile, the harvest is the seed that was sown and grew by it, and which at the proper season, when ripe, was gathered from it, and carried in ships to Tyre, with which that city was supplied and enriched, as if it had been it: own produce : and she is a mart of nations ; Tyre was a city to which all nations traded, it was a mart for them all, and where they brought their wares to sell, and always found a market for them, here they had vent. The 27th chapter of Ezekiel is a proper commentary on this clause.

Ver. 4. Be thou ashamed, O Zidon, &c.] A city near to Tyre, about two hundred furlongs distant from it; Jarchi says it was within a day's walk of it; these two cities, as they were near to each other, so they were closely allied together, and traded much with one another, so that the fall of Tyre must be distressing and confounding to Zidon; and besides, Tyre was a colony of the Zidonians, and therefore, ver. 12, is called the daughter of Zidon, and could not but be affected with its ruin, and the more, as it might fear the same would soon be its case : for the sea hath spoken ; which washed the city of Tyre; or those that sailed in it; or rather Tyre itself, so called because its situation was by the sea, the island was encompassed with it: even the strength of the sea; which was enriched by what was brought by sea to it, and was strengthened by it, being surrounded with the waters of it as with a wall, and had the sovereignty over it: saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins; either the sea itself, which now no more brought great numbers of young people to Tyre, children to be educated, young men to be instructed in trade and business, and virgins to be given in marriage, the city being destroyed; or

Plin. Nat. Hist. l. 5. c. 19.
Ibid.

CH. XXIII. V. 5-8.

Tyre, which before was very populous, full of children, young men, and maidens, but now desolate; and which formerly sent out colonies abroad, and was a mother-city to many, as Pliny says'; it was famous for the birth of many cities, as Lepti, Utica, Carthage, and Gades or Cales; but now it was all over with her. Some render it as a wish, O that I had never travailed, &c. and so the Targum.

Ver. 5. As at the report concerning Egypt, &c.] Its future destruction prophesied of, ch. xix. or what had in times past befallen it when the ten plagues were inflicted on it, and Pharaoh and his host were drowned in the Red sea; the report of which filled the neighbouring nations with fear and trembling, and put them into a panic; so the Targum, "as they heard the " plague with which the Egyptians were smitten : so shall they be sorely pained at the report of Tyre; of the destruction of that; this should have the like effect upon the nations round about them, especially such as traded with them, as the judgments on Egypt had upon their neighbours; for, as for what was to come, the destruction of Tyre was before the destruction of Egypt by Nebuchadnezzar: though some read the words, and they will bear to be read thus, when the report was made, or came to the Egyptians, they will be in pain at, or according to the report of Tyre'; " when " it was heard in Egypt, pain shall take them for " Tyre;" as soon as the Egyptians heard of the taking and ruin of Tyre, they were in pain, as a woman in travail, partly fearing their own turn would be next. Tyre lying in the way of the Chaldeans unto them; and partly because of the loss of trade they sustained through the destruction of that city. In like pain will be the kings or merchants of the earth, at the destruction of Rome, Rev. xviii. 9, 10, 15, 16, 17. and, accord-ing to an exposition mentioned by Jarchi, Tyre here is Edom; that is, Rome, for that with the Jews is commonly meant by Edom.

Ver. 6. Pass ye over to Tarshish, &c.] Either to Tartessus in Spain, or to Tarsus in Cilicia, which lay over-against them, and to which they might transport themselves, families, and substance, with greater ease; or to a province of the sea, as the Targum, any other seaport; the Septuagint says to Carthage, which was a colony of the Tyrians; and hither the Assyrian historians say they did transport themselves; though Kimchi thinks this is spoken, not to the Tyrians, but to the merchants that traded with them, to go elsewhere with their merchandise, since their goods could no more be disposed of in that city as usual. Howl, ye inhabitants of the isle ; of Tyre, as in ver. 2. or of every isle, as Aben Ezra, which traded here, because now their commerce was at an end; so Kimchi.

Ver. 7. Is this your joyous city? &c.] Which the other day looked so gay, brisk, and cheerful, through the number of its inhabitants, largeness of trade, fulness of provisions, and pleasures of every kind; and now distressed and desolate, and no voice of joy and

gladness heard in it: whose antiquity is of ancient days; the most ancient city in Phœnicia, excepting Zidon, as Strabo " says; and it was in being in the days of Joshua, Josh. xix. 29. if the words there are rightly rendered; and if so, Josephus must be mistaken, unless he speaks of insular Tyre, when he says \*, that from the building of Tyre to the building of the temple (of Solomon) were two hundred and forty years, which must fall very short of the times of Joshua; such " seem to be nearer the truth, who make Agenor, the father of Cadmus, to be the builder of this city, who lived about the times of Joshua. The Tyrians indeed boasted of a still greater antiquity, and to which boasts perhaps reference is here had; for one of the priests of Tyre told Herodotus\* that their city had been inhabited two thousand three hundred years; and Herodotus lived in the times of Artaxerxes and Xerxes, about the year of the world 3500. According to Sanchoniatho<sup>\*</sup>, it was inhabited by Hypsuranius, who first built cottages of rushes, &c. in it; but these things are beyond all credit; however, certain it is that it was a very ancient city; it had the name of Palætyrus, or old Tyre : her own feet shall carry her afar off to sojourn ; the sense is, that though the Tyrians had lived very delicately, and in great affluence, whilst their city was flourishing, yet now they should be very coarsely and roughly used; they should not ride on horses, or be drawn in carriages, but should be obliged to walk on foot, and be led or driven into a foreign country, Assyria or Chaldea, or to some province or provinces belonging to that empire; where they should be, not as inhabitants, but as sojourners and strangers; and should be used, not as freemen, but as captives and slaves. Grotius, by her feet, understands the feet of her ships, sails and oars, and mariners themselves, by means of which she got into distant places for safety; and so it is reported in history <sup>b</sup>, that the Tyrians being long besieged by Nebuchadnezzar, and having no hopes of being delivered, prepared a convenient number of ships, abandoned their city, transported themselves, wives, children, and riches, and sailed from thence to Cyprus, Carthage, and other maritime cities of their tributaries, or confederates; so that the Babylonians, when they took the city, found little or nothing in it; see Ezek. xxix. 18. though the words will bear another sense, being, according to the accents, to be read in connexion with the preceding clauses, thus, Is this the joyous city? from the first days of her antiquity her feet brought unto her inhabitants from afar to sojourn ; that is, by her labour and pains, by her journeys and voyages for the sake of merchandise, which may be meant by her feet, she brought a great number of persons to sojourn in her s

Ver. 8. Who hath taken this counsel against Tyre, the crowning city, &c.] Which had a king over it, to whom it gave a crown; and which crowned its inhabitants with riches and plenty, and even enriched the kings of the earth, Ezek. xxvii. 33. this is said as wondering

- <sup>8</sup> Herodot. I. 2. c. 44. <sup>9</sup> Apud Euseb. Prepar. Evangel. I. 1. p. 35. <sup>9</sup> See Sir Walter Raleigh's History of the World, I. 2. ch. 7. sect. 3.
- \* Reinbeck. de Accent. Heb. p. 399.

<sup>Nat. Hist. I. 5. c. 19.
So the Septuagint, Vatablas, and others.
Apud Hicron. in loc.
Geograph. I. 16. p. 520.
Antiqu. I. 8. c. 3. sect. 1.
Cartius, I. 4. c. 4.</sup> 

who could lay a scheme to destroy such a city, or ever think of succeeding in it; who could take it into his head, or how could it enter into his heart, or who could have a heart to go about it, and still less power to effect the ruin of such a city, which was the queen of cities, and gave laws and crowns, riches and wealth, to others; surely no mere mortal could be concerned in this; see Rev. xiii. 3, 4: whose merchants are princes; either really such, for even princes and kings of the earth traded with her, Ezek. xxvii. 21, 33. or they were as rich as princes in other countries were: whose traffickers are the honourable of the earth; made rich by trafficking with ber, and so attained great honour and glory in the world; see Rev. xviii. 3, 15.

Ver. 9. The Lord of hosts hath purposed it, &c.] To destroy Tyre; who is wonderful in counsel, capable of forming a wise scheme, and able to put it in execution; being the Lord of armies in heaven and in earth : and his end in it was, to stain the pride of all glory ; Tyre being proud of its riches, the extent of its commerce, and the multitude of its inhabitants, God was resolved, who sets himself against the proud, to abase them; to pollute the glorious things they were proud of; to deal with them as with polluted things; to trample upon them : and to bring into contempt all the honourable of the earth ; or, to make light all the heavy ones of the earth<sup>d</sup>; all such, who are top-heavy with riches and honour, God can, and sometimes does, make as light as feathers, which the wind carries away, and they fall into contempt and disgrace with their fellow-creatures; and the Lord's thus dealing with Tyre was not merely on their account, to stain their pride and glory, and disgrace their honourable ones; but for the sake of others also, that the great ones of the earth might see and learn, by this instance of Tyre, how displeasing to the Lord is the sin of pride; what a poor, vain, and perishing thing, worldly honour and glory is; and what poor, weak, feeble creatures, the princes and potentates of the earth are, when the Lord takes them in hand.

Ver. 10. Pass through thy land as a river, O daughter of Tarshish, &c.] Or, of the sea, as the Vulgate Latin; meaning Tyre, which was situated in the sea, and did, as it were, spring from it, and was fortified by it, and supported by ships of merchandise on it, from various places; but now, being about to be destroyed, the inhabitants of it are called upon to pass through it, and get out of it as fast as they could, even as swiftly as a river runs, and in great abundance or multitudes. Kimchi thinks the Tyrians are bid to pass to the daughter of Tarshish, that is, to Tarshish itself, to make their escape out of their own land, and flee thither for safety; this the accents will not admit of, there being an athnach upon the word river ; rather the merchants of Tarshish, that were in Tyre, are exhorted to depart to their own land with all possible haste, lest they should be involved in its ruin; though the Targum inclines to the other sense, " pass out of thy land, as the " waters of a river flee to a province of the sea:" there is no more strength; in Tyre, to defend themselves against the enemy, to protect their trade, and the mer-

chants that traded with them; or, no more girdle<sup>4</sup>; about it; no more girt about with walls, ramparts, and other fortifications, or with soldiers and shipping, or with the sea, with which it was encompassed, whilst an island, but now no more, being joined to the continent by the enemy. Some think, because girdles were a part of merchandise, Prov. xxxi. 24, that this is said to express the meanness and poverty of the place, that there was not so much as a girdle left in it; rather that it was stripped of its power and authority, of which the girdle was a sign; see ch. xxii. 21. Ver. 11. He stretched out his hand over the sea, &c.]

That is, the Lord of hosts, who had purposed to destroy Tyre, stretched out his hand of power over it, called the sea, as in ver. 4. because situated in it, supported by it, and had the sovereignty of it; in like manner as he stretched out his hand on the Red sea, and destroyed Pharaoh and the Egyptians in it; to which the allusion may be: he shook the kingdoms; of Tyre and Zidon, which were both kingdoms, and distinct ones; and also made other neighbouring kingdoms shake and tremble when these fell, fearing it would be their case next. Some understand this of the moving of Nebuchadnezzar, and of the kings of the provinces under him, to come against Tyre: the Lord hath given a commandment against the merchant city; the city of Tyre, so famous for merchandise, that it was the mart of nations, as in ver. 3. or against Canaan, in which country Tyre and Zidon were, being originally built and inhabited by the posterity of Canaan, Gen. x. 15, 19: to destroy the strong holds thereof; either of the merchant-city Tyre, whose fortifications were strong, both by nature and art; or of Canaan, whose strong holds, or fortified cities, the principal of them were Tyre and Zidon; so Jarchi: and if the Lord of hosts gives a commandment to destroy it and its strong holds, as he did to Nebuchadnezzar and his army, and afterwards to Alexander and his, who could save them? that is, God said it, who gave commandment to destroy it.

Ver. 12. And he said, thou shalt no more rejoice. &c.] Not meaning that she should never more rejoice, but not for a long time, as Kimchi interprets it; when her calamity should come upon her, her jovial time. her time of mirth, jollity, and revelling, would be over for a time; for, at the end of seventy years, she should take her harp, and sing again, ver. 15, 16. for the words seem to be spoken of Tyre, concerning whom the whole prophecy is; though some think Zidon is here meant, which, being near, suffered at the same time with Tyre, or quickly after: O thou oppressed virgin! Tyre is called a virgin, because of her beauty, pride, and lasciviousness, and because never before subdued and taken : and oppressed, because now deflowered, ransacked, plundered, and ruined, by Nebuchadnezzar: daughter of Zidon; some think Zidon itself is meant, just as daughter of Zion means Zion herself, &c.; but it may be also observed, that such cities that have sprung from others, or have their dependence on them, are called their daughters; so we read of Samaria and her daughters, and Sodom and her daughters, Ezek. xvi. 46, 48. and so Tyre is called the

י און מוח וא nulla est zona amplius, Junius & Tremellius, Piscator; non est cingulum amplius, Cocccius.

להקל כל נכברי ארז י.

## CH. XXIII. V. 13-15.

daughter of Zidon, because it was a colony of the Zidonians<sup>f</sup>; and at first built and supported by them, though now grown greater than its mother : arise, pass over to Chittim; to the isle of Cyprus, which was near them, and in which was a city called Citium; or to Macedonia, which was called the land of Chittim, 1 Macc. i. 1. or to the isles of the Ægean and Ionian seas; or to Greece and Italy; which latter sense is approved by Vitringa, who thinks the islands of Corsica, and Sardinia, and Sicily, are meant, which were colonies of the Tyrians; and so in ver. 1, 6: there also shalt thou have no rest; since those countries would also fall into the enemy's hands, either the Babylonians, or the Medes and Persians, or the Romans; into whose hands Macedonia, Carthage, and other colonies of the Tyrians fell, so that they had no rest in any of them.

Ver. 13. Behold the land of the Chaldeans, &c.] Not Tyre, as some think, so called, because founded by the Chaldeans, who finding it a proper place for ships, so they render the word tziim, afterward used, and which is so interpreted by Jarchi, built the city of Tyre; but the country called Chaldea is here meant, and the Babylonish empire and monarchy, particularly Babylon, the head of it : this people was not ; a people, or of any great note and figure : till the Assyrian founded it for them that dwell in the wilderness; Nimrod was the first builder of Babel, in the land of Shinar, and from that land went forth Ashur, and built Nineveh, the city Rehoboth, and Calah, which were built for people that lived scattered up and down in fields and desert places; so that the Assyrians were the first founders of Chaldea; and after it had been inhabited by the Chaldeans, it was seized upon by the Assyrians, and became a province of theirs : they set up the towers thereof; the towers of Babylon, not of Tyre. Jarchi interprets it of building bulwarks against Tyre: they raised up the palaces ; the stately buildings of Babylon ; or razed them; so Jarchi; also the Targum, "they de-"stroyed the palaces thereof:" and he brought it to ruin: or he will do it; the past tense for the future, i.e. God will bring Babylon to ruin; and therefore it need not seem strange that Tyre should be destroyed, since this would be the case of Babylon. Sir John Marsham<sup>8</sup> interprets the words thus, " look upon Ba-" bylon, the famous metropolis of the Chaldeans; the " people, that possess that city, not along ago dwelt in " deserts, having no certain habitation; Nabonassar " the Assyrian brought men thither, the Scenites (the " inhabitants of Arabia Deserta, so called from their " dwelling in tents); he fortified the city, he raised up " towers, and built palaces; such now was this city, " founded by the Assyrian; yet God hath brought it " to ruin; Babylon shall be destroyed as Tyre;" and this instance is brought to shew that a city and a people, more ancient and powerful than Tyre, either had been or would be destroyed; and therefore need not call in question the truth or credibility of the prophecy relating to Tyre; but the sense of the whole, according to Vitringa, seems rather to be this: behold the land

of the Chaldeans; the country they now inhabit; take notice of what is now about to be said; it may seem strange and marvellous: this people was not; not that they were of a late original, for they were an ancient people, who descended from Chesed, the son of Nahor. but for a long time of no account, that lived scattered up and down in desert places : till the Assyrian founded it for them that dwell in the wilderness; he drove out the Arabians from Mesopotamia, and translated the Chaldeans thither, who before inhabited the wilderness: they set up the towers thereof, they raised up the palaces; that is, the Assyrians fortified and adorned the city of Babylon, the metropolis of the country; so Herodotus " says the Assyrian kings adorned the walls and temples of Babylon; now behold this land of the Chaldeaus, or the people that inhabit it, as poor and as low as they have been, who owe their all to the Assyrians, even these shall bring Tyre to ruin; so that the instruments of the ruin of Tyre are here described; which, when this prophecy was delivered, might seem improbable, the Assyrians being possessors of monarchy.

Ver. 14. Howl, ye ships of Tarshish, &c.] As in ver. 1. See the note there: for your strength is laid waste ; meaning Tyre, a strong seaport, where their ships were safe, and always found vent for their goods and merchandise; and so it was the strength and support of their country; but was now destroyed, and therefore was matter of lamentation and mourning.

Ver. 15. And it shall come to pass in that day, &c.] When Tyre is destroyed, from that time forward : that Tyre shall be forgotten seventy years ; shall so long lie in its ruin, and not be rebuilt; it shall be without inhabitants, and unfrequented by men; there shall be no merchandise in it during that time; no merchants will come high it; she will be like a harlot cast off and forgotten by her lover: the term of time is the same with that of the captivity of the Jews in Babylon, and great part of it at least run out along with it; for Tyre was destroyed by Nebuchadnezzar, as Jerusalem was, though some time after it, and was restored when the Babylonish empire was destroyed, at the expiration of seventy years: according to the days of one king; or kingdom, the Babylonish kingdom, which lasted so long in Nebuchadnezzar's family; whose family, he himself, his son, and son's son, are here meant, as Aben Ezra thinks; and seems to be the more commonly received sense; though Kimchi and others understand it of the days of a man, which are seventy years, Psal. xc. 10. and so it is added in the Septuagint version, as the time of a man ; which perhaps was a marginal note. by way of explanation, and crept into the text. Jarchi is of opinion King David is meant, whose age was seventy years, though he is at a loss to give a reason for this his opinion; but Kimchi suggests one, and that is, the covenant which was between Hiram king of Tyre and David; and this is mentioned to put the Tyrians in mind of the breach of it, which had brought desolation upon them; some understand this of the King Messiah 1: after the end of seventy years shall Tyre sing

<sup>\*</sup> Justin ex Trogo, l. 19. c. 3. \* Cason. Chronic. Egypt, &c. p. 509. Ed. 4to. \* Clip, sive 1. 1. c. 184. Vol. I.- PROPHETS.

<sup>&</sup>lt;sup>1</sup> T. Bab. Sanhedrin, fol. 99. 1. Yalkut Simeoni in Psal. Ixxii. fel. 112. 2.

as a harlot; being rebuilt and restored to its former state; as a harlot who has been cast off by her lovers, on account of some disease she has laboured under, and through a dislike of her; but, having recovered her health, makes use of her arts, and this among others, to sing a song, in order to draw, by her melodious voice, her lovers to her again; and so Tyre being built again, and out of the hands of its oppressors, and restored to its former liberty, should make use of all arts and methods to recover her trade, and draw merchants from all parts to her again.

Ver. 16. Take a harp, go about the city, &c.] As harlots used to do, that by their music, both vocal and instrumental, they might allure men into their company to commit fornication with them; so Tyre is directed to, or rather this is a prophecy that she should take very artful and insnaring methods to restore her commerce and merchandise : thou harlot that hast been forgotten; see the note on ver. 15: make sweet melody; or, do well by striking '; that is, the harp in her hand; strike it well with art and skill, so as to make melody, and give pleasure: sing many songs; or, multiply a song'; sing one after another, till the point is carried aimed at: thut thou may est be remembered; men may look at thee again, and trade with thee as formerly, who had teen so long forgotten and neglected.

Ver. 17. And it shall come to pass after the end of seventy years, &c.] When the seventy years before mentioned are ended: that the Lord will visit Tyre; not in judgment, as before, but in mercy: and she shall return to her hire; trade and merchandise; that shall revive, and be as in times past: and shall commit fornication with all the kingdoms of the world, upon the face of the earth ; be a mart of nations again, as in ver. 3. that is, trade and traffic with all nations of the earth, in the most ample and public manner; this is called committing fornication, in agreement with the simile of a harlot before used, whereunto Tyre is compared; as well as to observe the illicit ways and methods used in her commerce. The Targum is, " and her merchandise " shall be sufficient to all the kingdoms of the people, " which are upon the face of the earth;" and so the Septuagint, " and shall be a mart to all the kingdoms

" of the world, upon the face of the earth." The phrase is used of mystical Tyre or Babylon, and of her merchants, in Rev. xviii. 3.

Ver. 18: And her merchandise, and her hire, &c.] Or but her merchandise, &c. not the same as before; or, however, not as carried on at the same time, but many ages after, even in the times of the Gospel; for this part of the prophecy respects the conversion of the Tyrians, in the first ages of Christianity; this is pro-phesied of elsewhere, Psal. xlv. 12. and lxxxvii. 4. and was fulfilled in the times of the apostles, Acts xi. 19. and xxi. 3, 4. and so Kimchi and Jarchi say this is a prophecy to be fulfilled in the days of the Messiah "; and then the trade of this people, and what they got by it, should be holiness to the Lord; that is, devoted. at least, great part of it, to holy uses and service ; that is, in defraying of all expenses in carrying on the worship of God, for the maintenance of Gospel ministers, and for the supply and support of the poor saints: it shall not be treasured, nor laid up; in order to be laid out in pride and luxury; or to be kept as useless, to gratify a covetous disposition; or for posterity to come: for her merchandise shall be laid up for them that dwell before the Lord ; part of what should be gained by trading, at least, should be laid by for religious uses, as is directed, 1 Cor. xvi. 1. even for the relief of poor saints in general, who assemble together before the Lord, for the sake of his worship; and particularly for the support of the ministers of the Gospel, who stand before the Lord, and minister in holy things, in his name, to the people: to eat sufficiently; that they may have food convenient for them, and enough of it; or, in other words, have a sufficient maintenance, a comfortable supply of food for themselves and families, and raiment also; as follows: and for durable clothing; that they may have a supply of clothing, and never want a coat to put upon their backs. This prophecy, as it belongs to Gospel times, is a proof of the maintenance of Gospel ministers, that they ought to be liberally provided for; and care should be taken that they want

# CHAP. XXIV.

THIS chapter contains a prophecy of calamities that || city, Rome, ver. 10, 11, 12. then follows a prophecy should come upon the whole world, and the inhabitants of it, for their sins; of the preservation of a remnant; of the visitation of the kings of the earth; and of the appearance of Christ in his glory and majesty. The miserable condition of the world, and its inhabitants, especially all within the Romish jurisdiction, is set forth by various phrases, ver. 1, 2, 3, 4. the causes of which are the transgression and mutation of the laws and ordinances of Christ, ver. 5. the effects of which are the cursing and burning of the inhabitants, ver. 6. cessation of all joy among them, ver. 7, 8, 9. and the destruction of their chief

of a remnant that shall escape, and be brought into a very comfortable condition, and sing for joy, and glorify God in the midst of the earth, and in the uttermost parts of it, ver. 13, 14, 15, 16. but it is intimated it shall go ill with others for their perfidy and treachery; fear and danger shall attend them everywhere, ver. 16, 17, 18. yea, in the issue, the world shall be shaken, and moved and removed, and be utterly dissolved, fall and not rise more, ver. 19, 20. when the kings and great ones of the earth shall be taken prisoners, and punished by the Lord, ver. 21, 22. and then Christ shall take to himself his great power, and reign with

א דומיבי נגן benefac palsando, Junius ; belle pulsa, Piscator. לי שור multiplica cantum, Piseator.

<sup>&</sup>quot; So in Midrash Kohelet, fol. 52. 3.

his people gloriously in the New-Jerusalem state, || ver. 23.

Ver. 1. Behold, the Lord maketh the earth empty, &c.] Some, by the earth, only understand the land of Israel or Judea, and interpret the prophecy of the captivity of the ten tribes by Salmaneser, as Kimchi, and other Jewish writers; and others, of the destruction of the Jews by Nebuchadnezzar; but some take in along with them the neighbouring nations who suffered by the same princes at the same time. Vitringa interprets the whole of the times of the Maccabees, as also the three following chapters; though it is best to understand it of the Papal world, and all the antichristian states; and there are some things in it, at the close of it, which respect the destruction of the whole world. The Septuagint version uses the word by which Luke intends the whole Roman empire, Luke ii. 1. and the Arabic version here renders it, the whole world ; the emptying of it is the removal of the inhabitants of it by wars and slaughters, which will be made when the seven vials of God's wrath will be poured upon all the antichristian states; see Rev. ch. xvi. and this being a most remarkable and wonderful event, is prefaced with the word behold: and maketh it waste; or desolate; the inhabitants and fruits of it being destroyed. R. Joseph Kimchi, from the use of the word in the Arabic language, renders it, and opened it "; and explains it of the opening of the gates of a city to the enemy, so as that men may go out of it; to which the Targum inclines paraphrasing it, "and shall deliver it to the " enemy :" and turneth it upside down ; or, perverteth the face of it °; so that it has not the form it had, and does not look like what it was, but is reduced to its original chaos, to be without form and void ; cities being demolished, towns ruined, fields laid waste, and the inhabitants slain; particularly what a change of the face of things will there be in the destruction of the city of The Rome! see Rev. xviii. 7, 8, 14, 15, 16, 17. Targum is, " and shall cover with confusion the face " of its princes, because they have transgressed the " law:" and scattereth abroad the inhabitants thereof; who will be obliged to fly from place to place from the sword of their victorious enemies. All is spoken in the present tense, though future, because of the certainty of it.

Ver. 2. And it shall be, as with the people, so with the priest, &c.] Or, prince "; no order or rank of men will fare better than another; their dignity, in things civil or ecclesiastical, will not secure them from ruin; it will be no better with princes and priests than the common people; they shall all alike share in the common destruction. Not Jeroboam's priests, but rather the Romish priests, are here meant, who have led the people into superstition and idolatry ; blind leaders of the blind, and so both fall into the ditch together : as with the servant, so with his master; as with the maid, so with her mistress; there shall be no distinction of superiors and inferiors; as not of prince and subjects, so not of master and servant, mistress and maid; no respect will be had to persons, but the one shall be

treated even as the other : as with the buyer, so with the seller; the one that bought an estate, and thought to enjoy it, will be no better off than he that sold it. and perhaps spent the money; the one will be possessed of no more than the other, seeing what the one had bought, and the other sold, will now be in the possession of a third : as with the lender, so with the borrower; their condition will be equal; he that was so poor that he was obliged to borrow to carry on his business, or for the necessaries of life, and so he that was so rich that he was capable of lending, now the one will be no richer than the other, but both on a level; the substance of the lender being taken from him: as with the taker of usury, so with the giver of usury to him ; this was forbidden the Jews by a law, Deut. xxiii. 19, 20. wherefore not the land of Judea is here meant, but the antichristian states, among whom this practice has greatly prevailed.

Ver. 3. The land shall be utterly emptied, and utterly spoiled, &c.] Entirely emptied of its inhabitants, and wholly spoiled of its riches and substance; this is repeated, and with greater strength, to confirm what is before said, and which receives a greater confirmation by what follows: for the Lord hath spoken this word ; who is able to perform it, and who is faithful to his threatenings, as to his promises; not a word of his shall ever fail; the judgments threatened to the antichristian world are his true and faithful sayings; and the ruin of Rome is certain, because strong is the Lord that judgeth her, Rev. xviii. 8.

Ver. 4. The earth mourneth, and fadeth away, &c.] It mourns, because of its inhabitants being destroyed ; and it fades away, because stripped of its wealth and riches : so the kings of the earth, and merchants of it, are represented as weeping and mourning at the destruction of Rome, because of its judgments, and the loss of its trade and riches, Rev. xviii. 9-17 : the world languisheth, and fadeth away; the inhabitants of it are like a sick man, that is so faint and feeble that he cannot stand, but totters and falls; and like the leaves of trees and flowers of the fields, whose strength and beauty are gone, and fade and fall : the haughty people of the earth do languish ; the kings and merchants of the earth before mentioned, who grow sick and faint through fear of what is coming upon them.

Ver. 5. The earth also is defiled under the inhabitants of it, &c.] Or, and the earth; or, for the earth is defiled 9; and so it is a reason why it is emptied and spoiled, because polluted and corrupted with the fornication of the whore of Rome, with her idolatries and superstitions, with which the inhabitants of the earth are defiled; or with her rapine and violence, cruelties, bloodshed, and murders; for blood defiles a land, Numb. xxxv. 33. all which are committed by the inhabitants of the earth, subject to the see of Rome, by reason of which it may be said to be corrupted or defiled; so the phrase may be interpreted for, or because of the inhabitants of it ; thus Jarchi and Kimchi, because of their wickedness and impieties; see Rev. xi. 18. and xviii. 24. and xix. 2. or, the earth is deceitful'.

<sup>&</sup>quot; So بات aperuit totam portam, Golius, col. 391,

י תווה מניה & pervertet faciem ejus, Piscator.

CH. XXIV. V. 6-9.

or plays the hypocrite; promising and shewing as if it || would bring forth fruit, and brings forth none, but is barren and unfruitful, because of the sins of the inhabitants of it; see Rev. xviii. 14: because they have transgressed the laws; of God and man, as antichrist and his followers have done; who is that wicked anue, that lawless one, that sets up himself above all laws, and takes upon him to dispense with the laws of God and man, 2 Thess. ii. 4, 8. and in innumerable instances has transgressed both, casting all contempt upon them, and bidding all defiance to them, as being not at all bound and obliged by them : changed the ordinance; or ordinances; the singular for the plural, a collective word; the ordinances of divine revelation, of the Gospel dispensation, those of baptism, and the Lord's supper; the former of these is changed, both as to subjects and mode, from adult baptism to infant baptism, from immersion to aspersion; and the latter, in it the bread and wine are pretended to be changed into the very body and blood of Christ, and is only given in one kind to the laity, and made a real sacrifice of, when its end and use are only to commemorate the one sacrifice already offered up; moreover, by the ordinance may be meant the Scriptures, which are the pri, the rule of judgment; which antichrist has most miserably perverted, and has changed and altered the sense of them; taking upon him to be the infallible interpreter of them, and judge of all controversies, forbidding the reading of them to the people, and setting up his own decrees, definitions, and determinations, above them; and is that throne of iniquity, that frameth mischief by a law, or ordinance, of his own making, and which he puts in the room of the divine law or ordinance, Psal. xciv. 20. where the same word is used as here; and he is that little horn, that thought to change times and laws, Dan. vii. 25: broken the everlasting covenant; not the eternal law of nature, nor the everlasting covenant of circumcision, or that made with Israel on mount Sinai; but the new covenant, or the administration of the covenant of grace under the Gospel dispensation, which is to last to the end of time, and lies in the ministration of the word, and administration of ordinances; which antichrist has done all that in his power lies to break, make null and void, by corrupting the word, and changing the ordinances, and setting up his own institutions above them, and against them.

Ver. 6. Therefore hath the curse devoured the earth, &cc.] The inhabitants of it, and the fruits upon it, alluding to the earth being cursed for the sin of man, when it brought forth briers and thorns; this may denote the seven vials of God's wrath poured upon the earth, or the antichristian states. Some, by the curse, understand perjury or false swearing; so the Targum, "therefore, because of perjury (or a false oath) the "earth is become a desert;" of which popes, and Popish princes, cardinals, priests, jesuits, §c. have been notoriously guilty: and they that dwell therein are desolate: for want of houses, cities and towns being destroyed by war; or through famine, for want of provisions, the earth being cursed for their sins: or the words may be rendered, for they that dwell therein are

guilty'; of idolatry, bloodshed, perjury, thefts, sorcery, and all other abominations, Rev. ix. 20, 21 : therefore the inhabitants of the earth are burned; their cities burnt with fire, and particularly the city of Rome; or their persons, their bodies burnt with burning fevers. and pestilential diseases; and their minds with envy, fury, and madness: this may be the same with the fourth vial poured upon the sun, when men will be scorched with fire and great heat, and blaspheme, Rev. xvi. 8, 9. The Vulgate Latin version here renders it, shall be mad; through the wrath of God poured out upon them: and few men left; but what shall be consumed by fire or sword, by famine or pestilence, or by one or other of the vials; and those that remain shall be affrighted, and give glory to the God of heaven. Rev. xi. 13.

Ver. 7. The new wine mourneth, &c.] For want of men to drink it, or because spilled by the enemy; or the inhabitants of the land mourn for want of it, not having their vintages as usual: the vine languisheth ; or is sickly, and so barren and unfruitful, does not bring forth its clusters of grapes as it used to do; there being none to prune it, and take care of it, and being trodden down by hostile forces. The Targum is, " all that " drink wine shall mourn, because the vines are broken " down." So the Romish harlot, and those that have drank of the wine of her fornication, and have lived deliciously, shall have, in one hour, death, and mourning, and famine, Rev. xviii. 7, 8: all the merry-hearted do sigh; such, whose hearts wine has formerly made glad, shall now sigh for want of it; and such who have lived deliciously with the whore of Rome, and have had many a merry bout with her, shall now bewail her, and lament for her, when she shall be utterly burnt with fire, Rev. xviii. 9.

Ver. S. The mirth of tabrets ceaseth, &c.] Or of drums, and such-like musical instruments, used at junketings and jovial feasts. So when Babylon is fallen, the voice of harpers and musicians, and of pipers and trumpeters, shall be heard no more therein, Rev. xviii. 22: the noise of them that rejoice endeth; the tumultuous noise of revelling persons at feasts and banquets, at marriages, and such-like seasons; and so it is said, that when Babylon is destroyed, the voice of the bridegroom and the bride shall be heard no more at all therein, or the joy expressed on such occasions by their friends and companions, Rev. xviii. 23: the joy of the harp ceaseth; an instrument of music used on joyful occasions; the voice of harpers is particularly mentioned in Rev. xviii. 22.

Ver. 9. They shall not drink wine with a song, &c.] They that have wine to drink shall not drink it with that pleasure they have heretofore done; nor shall their drinking be attended with merry songs, such as are sung by drunkards, who, whilst they are quaffing, are chanting to the sound of the viol, or other musical instruments; see Amos vi. 5, 6: strong drink shall be bitter to them that drink it; they shall have no gust for it, or relish of it, as they formerly had; either through boilly diseases upon themselves, or because of the calamities upon the nations and states in which they

\* אשמו, אוגמיזסיא, Sept.; peccabunt, V. L.; quia deliquerunt, Tigurine version; rei aguntur, sive luunt, Cocceius.

dwell: this will be the case of her that says, I sit a queen, and shall see no sorrow, Rev. xviii. 7.

Ver. 10. The city of confusion is broken down, &c.] Or of vanity, as the Vulgate Latin version; or of emptiness or desolution; the word is tohu, used in Gen. i. 2. this is to be understood not of Beth-el, where one of Jeroboam's calves was, called Beth-aven, or the house of vanity; nor Samaria, the chief city of the ten tribes; nor Jerusalem; but mystical Babylon, whose name signifies confusion; even the city of Rome, in which there is nothing but disorder and irregularity, no truth, justice, or religion; a city of vanity, full of superstition and idolatry, and devoted to ruin and desolation; and will be broke to pieces by the judgments of God, which will come upon it in one hour, Rev. xviii. 8: every house is shut up, that no man may come in; or, from coming in; not for fear of the enemy, and to keep him out; but because there are no inhabitants in them, being all destroyed by one means or another, by fire or sword, or famine or pestilence, so that there is none to go in or out.

Ver. 11. There is a crying for wine in the streets, &c.] Not to them that have it, to come and sell it, as Kimchi; but for want of it: there shall be a howling and lamentation in the streets of Rome, during the siege of it, when there will be a famine of bread and of wine, as in Rev. xviii. 8. by those who used to drink wine, and make glad their hearts; but now shall be without it. This is put for all desirable things, which their souls lusted after ; but now will be departed from them, Rev. xviii. 14: all joy is darkened: or come to an even-tide; the light of joy is turned into the darkness of misery and distress; this will be, when the fifth vial is poured out on the seat of the beast, and his kingdom will be full of 'darkness; and men will gnaw their tongues for pain, and yet not repent of their sins, but blaspheme the God of heaven, Rev. xvi. 10, 11: the mirth of the land is gone; not Jerusalem, the joy of the whole earth, as Jarchi; but the mirth and joy of the city of Rome; see the note on ver. 8.

Ver. 12. In the city is left desolation, &c.] And nothing else, palaces, houses, and temples burnt, and inhabitants destroyed; none but devils, foul spirits, and hateful and unclean birds, inhabiting it, Rev. xviii. 2, 8: and the gate is smitten with destruction; or gates, the singular for the plural; none passing and repassing through them, as formerly, and themselves utterly destroyed. This, according to Kimchi, shall be in the days of the Messiah, in the times of Gog and Magog.

Ver. 13. When thus it shall be in the midst of the land among the people, &c.] When the above judgments shall be executed, the city of Rome shall be destroyed, and the vials of God's wrath are poured out on all the antichristian states, on all the followers of the beast, throughout the whole Romish jurisdiction: there shall be as the shaking of an olive-tree, and as the gleaning of grapes, when the vintage is done: as when an olive-tree is shaken, or beaten with a staff, which was the usual way of gathering olives, and

י חין קט similes olivis destrictæ oleæ, Junius & Tremellius; tanguam strictura oleæ, Cocceius.

which the word' here signifies, there are some few left upon the uppermost or outermost branches, which cannot be reached; and as, after the vintage is got in, there are some grapes to be gleaned and gathered from the vines; see ch. xvii. 6. so it is here insinuated that there should be some, though but a few, a remnant, according to the election of grace, that should escape the above calamities, and be preserved as a seed for the church of God; and so it will be, that just before the destruction of mystical Babylon, the Lord's people will be called out of her, that they pertake not of her sins, and of her plagues, Rev. xviii. 4. The Targum is, "for now shall be left alone the righteous in the " midst of the earth, among the kingdon:s, as the " shaking of olives, as the gleaning of grapes after " the vintage;" and to olives and grapes are these gracious persons fitly compared, for the goodness, loveliness, and fruitfulness of them, through the grace of God.

Ver. 14. They shall lift up their voice, they shall sing, &c.] That is, as the Septuagint version adds, " they " that are left upon the earth;" these shall lift up their voice, in singing the praises of God, for his judgments on Babylon, and avenging the blood of his saints; and for their deliverance and salvation, and the inestimable blessings they are now put into the possession of ; these are they, who, having gotten the victory over the beast and his image, sing the song of Moses and the Lamb, Rev. xv. 2, 3. and xix. 1, 2: for the majesty of the Lord, they shall cry aloud from the sea; so the Hebrew accents distinguish these clauses; and the sense is, that from the west, as Kimchi and Ben Melech interpret it, from the western nations, where Protestantism chiefly prevails; or from the Mediterranean sea, which lay west of Judea; from the maritime countries, the countries bordering upon it, where at this time will appear many that will embrace the Gospel of Christ; or from the isles of the sea, as the phrase is explained in the next verse, such as our isles of Great Britain and Ireland; great acclamations will be made unto the Lord, on account of his glorious majesty, seen in the destruction of antichrist, and in setting up his own kingdom and glory: these are the four-and-twenty elders, who will fall down, and give thanks to Christ, for taking to himself his great power, and reigning; and these triumphant and victorious persons are represented as standing on a sea, whilst they make their shouts and hallelujahs; see Rev. xi. 16, 17, 18. and xv. 2. this, with what follows in the two next verses, belong to the Philadelphian churchstate, or spiritual reign of Christ, and express the light and joy that will attend that.

Ver. 15. Wherefore glorify ye the Lord, in the fires, &c.] These are the words of the remnant, now triumphing and singing, calling upon others also to glorify the Lord in the fires of affliction and tribulation, in which they had lately been, and had themselves done: or, in the valleys"; in low estates and conditions: or, in holes"; dens and clefts of rocks, where they fled from their persecuting enemies; but neither

" בארים in vallibus. So Kimchi, Ben Melech, Munster, Pagainus Montanus, Piscator. In caveruis vel speluncis, Forerus, Sanctius.

of these versions suit the state of the true church, as | it will be at this time. The word Urim, here used, which is one of the names of what was put into the breast-plate of the high-priest, signifies *lights*; which sense of the word the Vulgate Latin version retains, rendering it, in doctrines glorify the Lord; and so the Targum, " therefore, when light cometh to the " righteous, they shall glorify the Lord;" and so the words may be rendered, glorify the Lord for the Urim, or the lights; for Christ, who has the true Urim and Thummim, lights and perfections; for the light of his Gospel, and the truths of it, which will now be spread in a most wonderful manner throughout the world; to which times may be applied those words, arise, shine, for thy light is come, and the glory of the Lord is risen upon thee-and the Gentiles shall come to thy light, and kings to the brightness of thy rising, Isa. lx. 1, 3. and which will be a just and sufficient reason for giving glory to the Lord : even the name of the Lord God of Israel, in the isles of the sea ; whose name will now be known, not in Israel, or among the Jews only, but in all distant and foreign countries, which are sometimes meant by the isles of the sea; and in all islands, even the most remote, who will have reason to join with them on the continent to glorify God, whose name will now be great in all the earth.

Ver. 16. From the uttermost part of the earth have we heard songs, &c.] Of praise and thanksgivings, on account of the judgments of God on antichrist; for the glorious appearance of Christ's kingdom; for the spread of his Gospel throughout the world; for the conversion of the Jews, and the bringing in of the fulness of the Gentiles everywhere; wherefore these songs are heard from all parts of the world, and the uttermost parts of them; these are the voices said to be heard in heaven, or in the church, everywhere, Rev. xi. 15. and xix. 1-7. so some Jewish writers\* interpret the words of the days of the Messiah, and of the songs then to be sung: even glory to the rightcous; to the righteous One; meaning either the righteous God, who is essentially righteous in himself, and declaratively in his works of providence and grace, and in the judgments he executes on his enemies; on account of which, particularly, glory is here ascribed unto him, even for his judgments on the great whore, they being just and true, Rev. xvi. 6, 7. and xix. 2. or to Christ the righteous One, who is so as God, and as Mediator, and is the author of righteousness to his people; who ascribe the glory of deity, of salvation, and of righteousness to him, who is crowned with glory and honour now, and will be glorified on earth at this time; for then he, and he alone, will be exalted, and will reign before his ancients gloriously: or to righteous men, such who are made righteous by the righteousness of Christ imputed to them : it is a glory to have on the righteousness of Christ; and such as have it are all-glorious within, and will be remarkably glorious in the latter day, a crown of glory in the hands of the Lord; and especially in the New-Jerusalem church-state, when they will have the glory of God upon them, as well as in the ultimate state. Ben Me-

lech observes, that צבי signifies desire and good will; and so may suggest, that the righteous at this time will have all that their hearts can wish for and desire, as well as visibly appear to be the objects of God's delight and pleasure. Some think that the word tzebi, translated glory, signifies the land of Judea, called the glory of all lands, Ezek. xx. 6. which will at this time be restored to the Jews, who will now be converted, and be all righteous : but I said, my leanness, my leanness, wo unto me: the treacherous dealers have dealt treacherously, yea, the treacherous dealers have dealt very treacherously; this the prophet said, which brought leanness upon him; he either pining and fretting at the present state of his people, so very unlike to that which he now had a view of; they being a set of treacherous men, there being no faith in them, with respect to God or one another; no religion or truth, no honour nor honesty among them : or having in view the future state of this people when the Messiah should come; whom they would reject, and treacherously betray into the hands of the Gentiles, and crucify: or else, rather foreseeing, by a spirit of prophecy, the sad times that would be previous to those glorious ones before mentioned; as great declensions among professors; great coldness and lukewarmness in religious affairs, the consequence of which is leanness of soul; the interest of Christ brought very low, his witnesses being slain, and prophesying at an end; and all this through the treachery of false teachers that lie in wait to deceive: unless, rather, it can be thought that this refers to the Laodicean state, when there will be great lukewarmness and indifference in the professors of religion; great carnality and security, and much spiritual leanness, though great boasts of riches and fulness; and which will issue in the dissolution of the world, and the personal appearance of Christ, to which the following part of the chapter seems to relate. The Targum interprets the word razi, which is repeated, and rendered leanness, by a secret or mystery, thus, "the prophet said, a secret, a reward for the " righteous is shewn unto me; a secret punishment " for the wicked is revealed unto me;" and so Jarchi explains it of two secrets, the secret of punishment, and the secret of salvation; but of the latter especially the prophet would not say wo unto me, nor indeed of the former; for as the one is desirable, so the other is but just and righteous, and neither of them secrets or mysteries : rather, if the idea of a mystery or secret is to be retained, the prophet may be thought to be thrown into distress, in the foreview of the blindness that should happen to Israel, and continue till the fulness of the Gentiles came in, which the apostle calls a mystery, Rom. xi. 25. and of their rejection, because of their disbelief of the Messiah, and their perfidious usage of him and his followers, dealing very treacherously with them, and betraying them into the hands of wicked men.

Ver. 17. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.] This is to be understood not of the land of Judea only, and the inhabitants of it, but of all the earth : Kimchi interprets it of the nations of the world, particularly the Greeks and Turks; but

<sup>\*</sup> Midrash Kohelet, fol. 62. 3.

CH. XXIV. V. 18-21.

the whole world, and the inhabitants of it, are meant, as the following verses shew. There is an elegant paronomasia in the Hebrew, which cannot well be expressed in English, in the words pachad, pachath, pach, fear, pit, and a snare; which are expressive of a variety of dangers, difficulties, and distresses; there seems to be an allusion to creatures that are hunted, who flee through fear, and fleeing fall into pits, or are entangled in snares, and so taken. Before the last day, or second coming of Christ to judge the world, there will be great perplexity in men's minds, great dread and fear upon their hearts, and much distress of nations; and the coming of the son of man will be as a snare upon the earth ; see Luke xxi. 25, 26, 35.

Ver. 18. And it shall come to pass, that he who fleeth from the noise of the fear, &c.] From the fearful noise that will be made, the voices and thunderings heard in the heavens above, the sea and waves roaring below; or from wars, and rumours of wars, and terrible armies approaching and pursuing, Luke xxi. 25. Matt. xxiv. 6, 7. or rather at the report of an object to be feared and dreaded by wicked men, even the son of man coming in the clouds of heaven, Rev. i. 7: shall fall into the pit; of ruin and destruction, dug for the wicked, Psal. xciv. 13. just as the kings of Sodom and Gomorrah fell into the slime-pits, when they fled from their conquerors, Gen. xiv. 10: and he that comes up out of the midst of the pit shall be taken in the snare; the meaning is, that he that escapes one trouble should fall into another, so that there will be no safety any where. Jarchi's note is, " he that escapes the " sword of Messiah ben Joseph, shall fall upon the " sword of Messiah ben David; and he that escapes " from thence shall be taken in a snare in the war of " Gog:" for the windows from on high are open; not hereby signifying, as Jerom thinks, that the Lord would now see all the sins of men, which, because he did not punish before, he seemed by sinners to be ignorant of; but the allusion is to the opening of the windows of heaven at the time of the deluge, Gen. vii. 11. and intimates, that the wrath of God should be revealed from heaven, and the severest judgments be denounced, made manifest, and come down from thence in a very visible, public, and terrible manner, like an overflowing tempest of rain: and the foundations of the carth do shake; very probably the dissolution of the world may be attended with a general earthquake; or this may denote the dread and terror that will seize the inhabitants of it.

Ver. 19. The earth is utterly broken down, &c. 7 Still alluding to the deluge, when the earth broke in upon the waters under it, if Mr. Burnet's theory of the earth can be supported : the earth is clean dissolved ; it will be an entire dissolution, nothing shall remain; all these things, as Peter says, the heavens and the earth, and all in them, shall be dissolved, 2 Pet. iii. 11, 12: the earth is moved exceedingly; out of its place and form, and shall fall into its original chaos and confusion. The Targum is, "moving, the earth shall be moved; " agitating, the earth shall be agitated; breaking or " dissolving, the earth shall be broken or dissolved;"

which seems to express the more gradual and natural dissolution of the world. These expressions are used. and repeated, to declare the certain and complete destruction of it.

Ver. 20, The earth shall reel to and fro like a drunkard, &c.] When it shall be moved and agitated to and fro, and dissolved; or this may be meant of the inhabitants, who shall be at their wits' end, and in the utmost confusion, not knowing what to do, nor where to go, having no more thought, nor sense, nor command of themselves, than a drunken man; and this is in just retaliation, that as they have been drunk with sin. having drank up iniquity like water, they shall now be drunk with punishment, which being heavy upon them, will make them stagger like a drunken man: and shall be removed like a cottage; or, a tent :; either of soldiers or shepherds, which are easily taken down and moved; or like a lodge, as the word is rendered ch. i. 8. The Septuagint render it a fruit-watch ; and, according to the Jewish writers, it signifies a booth or tent, in which the keepers of gardens or vineyards watched in the night; which Jarchi says was built on the top of a tree, and Kimchi on a hill; and, being made of light wood, was easily moved to and fro with the wind. The Targum is, " and it goes and comes " as a bed;" that is, rocks as a cradle: and the transgression thereof shall be heavy upon it; that is, the punishment of transgression, which, like a talent of lead, in Zech. v. 8. shall crush it, and the inhabitants of it, to pieces: and it shall fall, and not rise again; in the form it now is; for there will be new heavens and a new earth, in which the righteous, who will share in the first resurrection, will dwell; for as for the first earth, or present one, it shall pass away, and no place be found for it, Rev. xx. 11. and xxi. 2.

Ver. 21. And it shall come to pass in that day, &c.] Not at the precise exact time the earth shall be dissolved, but previous to it, within that dispensation that is called the last day : that the Lord shall punish the host of the high ones that are on high; which is not to be understood of the darkening of the sun, moon, and stars in the heavens, as some; nor of the visiting of angels, as Aben Ezra; nor of the punishment of Satan, and his principalities and powers, who are re-served to the judgment of the great day; much less of the people of the Jews, their kings and rulers; nor of the great monarchs of the earth, the Assyrian, Chaldean, and others; but of antichrist and his dignified clergy, cardinals, archbishops, bishops, &c. who are the host or army of that high one", as it may be rendered; of him that exalts himself above all that is called God, sitting in the high place in the temple of God, as if he was God; him, with all his mighty ones, will Christ, who is the true Jehovah, destroy with the breath of his mouth and the brightness of his coming; see 2 Thess. ii. 4, 8. Rev. xix. 18: and the kings of the earth upon the earth ; the kings of the earth, who have committed fornication with the whore of Rome; and who will make war with the Lamb, and shall be overcome by him, Rev. xvii. 2, 14. or, the kings of the earth with their earth \*; both they and their land shall be visited.

י מלונה quasi tabernaculum, Vulg. Lat. על diversoriolum, Piscator.

י המרוכם super exercitum excelsi, Pagninus, Montanus, So Cocceiu

ל הארמה \* cum terra ipsorum, Junius & Tremellius.

Ver. 22. And they shall be gathered together, &c.] First to the battle of the great day of God Almighty at Armageddon, Rev. xvi. 14, 16. and xix. 19. and there being overcome and taken, they shall be gathered to gether as prisoners are gathered in the pit, and shall be shut up in the prison; in the prison of the grave, and in hell; as captives are, till such time as something is determined and ordered what to be done with them : and after many days shall they be visited; or punished, that is, after the thousand years are ended, when the wicked dead will be all raised; after the battle of Gog and Magog, when Satan, the beast, and false prophet, and all their adherents, shall be cast into the lake which burns with fire and brimstone, Rev. xix. 20, 21. and xx. 5, 8, 9, 10.

Ver. 23. Then the moon shall be confounded, and the sun ashumed, &c.] Either literally understood; and the meaning is, that they shall be darkened, their light being eclipsed by the superior light of Christ, the sun of righteousness; see Matt. xxiv. 29, 30. the New-Jerusalem church-state, which is referred to, will have no need of the light of the sun, or of the moon, Christ being the light thereof, Rev. xxi. 23. figuratively it may be interpreted of the kings and great men of the earth, as Aben Ezra; whose glory will be outshone by the transcendent lustre and glory of Christ, the King of The Targum paraphrases it of idolaters thus, saints. " and they shall be confounded that worship the " moon, and they shall be ashamed that worship the ' perhaps this may have reference to the fourth " sun;' vial, which shall be poured out upon the pope and his clergy, Rev. xvi. 8: when the Lord of hosts shall reign in Mount Zion, and in Jerusalem; who is no other than the Lord Jesus Christ, the true Jehovah, the Lord of hosts or armies, of the sun, moon, and stars, the host of heaven, and of the heavenly host of angels, and of men on earth ; who was King from eternity, and reigned during the Old-Testament dispensation; came a King into this world, though his kingdom was not of it, nor was with observation; upon his ascension to

heaven was made and declared Lord and Christ ; and now rules in the hearts of his people by his spirit and grace, and whose spiritual reign will more manifestly appear in the latter day; but here it is to be understood of his reign on earth, which will be personal, visible, and glorious, and in a different manner from what it now is, when he will be King over all the earth. Zion and Jerusalem, where he will reign, may be literally understood as the chief place of his residence during this state, the spot of ground where he was most despised and ill treated; see Zech. xiv. 4, 5, 9. or mystically, the church in the New-Jerusalem state. Rev. xxi. 2, 3. here he will reign, before his ancients gloriously : or, in glory ; in his own glory, both as God and as man, and Mediator ; and in his Father's glory, and in the glory of his holy angels, in which he will come and appear; and therefore his appearing is called a glorious one, Luke ix. 26. Tit. ii. 13. and this before his ancients, the ancient patriarchs both before the flood, as Adam, Abel, &c. and after the flood, as Abraham, Isaac, Jacob, and others; the old Jewish church, the prophets and saints of the Old-Testament dispensation; the apostles and elders of the Gospel churches under the New; the four-and-twenty elders, the representatives of the Gospel churches, so often spoken of in the book of the Revelation; very probably with reference to this text; and all the saints, in all ages, who will now be raised from the dead, and live and reign with him; these are his ancients, who are loved with an everlasting love, chosen in him before the foundation of the world, with whom a covenant was made in him, and grace given to them in him, before the world began; in the midst and presence of these he'll reign, and they shall behold his glory; yea, these shall appear in glory; for so the words may be construed, before his ancients, who are glory, or in glory b; for they shall appear with him in glory, both in soul and body, having the glory of God upon them, Col. iii. 4. Rev. xxi. 11.

## CHAP. XXV.

 ${f T}$ HIS chapter contains a thanksgiving, or a triumph- [ ant song, upon the destruction of antichrist, and the antichristian states, for benefits and blessings bestowed upon the church, and for the setting up of the glorious kingdom of Christ in the Jerusalem state. It begins with a form of praise, and the reason of it in general, ver. 1. the particular instances of wonderful things are, the ruin of a certain city described, ver. 2. which will issue in the fear and glory of God, ver. 3. the great appearance of the Lord for his poor people, in being strength, refuge, and a shadow to them, ver. 4, 5. a rich feast made for them, ver. 6. the removal of the veil from all people, ver. 7. the abolition of death, and every affliction, ver. 8. the personal appearance of Christ unto salvation, ver. 9. the protection of the church, and the certain and utter destruction of her enemies, under the name of Moab, ver. 10, 11, 12.

Ver. 1. O Lord, thou art my God, &c.] Not by creation and providence only, but by covenant and grace. This is the first and foundation-blessing of grace, and secures all the rest; in this true happiness consists, and is preferable to every other enjoyment; the knowledge of it is come at in effectual vocation, and by the witnessings of the spirit; it is the highest attainment of grace to be assured of it; and though it is not always seen and known, it will always remain, and will be the glory of the New-Jerusalem state, Rev. xxi. 3, 7. These are the words, Aben Ezra says, either of the prophet, or of the ancients, before whom the Lord will reign, ch. xxiv. 23. Kimchi says of the latter, which seems very probable, these are the elders and representatives of the church; see Rev. xi. 16, 17. and xix. 1, 2, 4: I will exalt thee; the Lord God, Father, Son, and Spirit; the Father, by attributing

\* ונגד זקניו כבוד & coram senibus suis, gloria, Paguinus, Montanus.

the whole of salvation to his love and free favour; the Son, by ascribing deity to him, by making use of him in all his offices of Prophet, Priest, and King, and by giving him the glory of salvation wrought out by him; the Spirit, in his person, and the operations of his grace. Christ, in particular, will be exalted in this state as King of saints, and because of his having taken to himself his reigning power, Rev. xi. 15, 17. and xv. 4: I will praise thy name; celebrate his perfections, confess him before men, praise him for all his benefits; this is one way of exalting him, and is the great work of New-Testament saints, and especially in the latter day; see Rev. xix. 1-6: for thou hast done wonderful things; this respects not so much the wonderful things in nature and grace, either in creation and providence, or in redemption and effectual vocation; but what will be done in the latter day; as the conversion of the Jews and Gentiles, the destruction of antichrist, and the glorious appearing of the kingdom of Christ: thy counsels of old are faithfulness and truth; the decrees and purposes of God, which are from eternity, are all truly and faithfully performed; this is an amplification of the wonderful things which are done according to the counsel of the divine will; not only the choice of men to salvation, the redemption of them by Christ, and their effectual vocation; but the calling of the Jews and Gentiles, in particular, in the latter day, and all things relating to the church to the end of time; which, as they were fixed in the eternal purpose of God, they are punctually and exactly brought about in time; these are the true and faithful sayings of God, Rev. xix. 9. and xxi. 5.

Ver. 2. For thou hast made of a city an heap, &c.] Which is to be understood, not of Samaria, nor of Jerusalem; rather of Babylon; though it is best to interpret it of the city of Rome, as Jerom says the Jews do; though they generally explain it of many cities, which shall be destroyed in the times of Gog and Magog, as Aben Ezra and Kimchi; and so the Targum has it in the plural number; perhaps not only the city of Rome, but all the antichristian states, the cities of the nations, all within the Romish jusisdiction are meant; which shall all fall by the earthquake, sooner or later, and become a heap: of a defenced city, a ruin; or, for a fall'; the same thing is meant as before: it designs the fall of mystical Babylon or Rome, called the great and mighty city, Rev. xviii. 2, 10: a palace of strangers; which Kimchi interprets of Babylon, which, he says, was a palace to the cities of the Gentiles, who are called strangers; and it is said, that that city was originally built for strangers, that dwelt in tents, in Arabia Deserta; but it is best to understand it of Rome, as before, which is the palace of such who are aliens from the commonwealth of Israel, and strangers from the covenants of promise, who have introduced a strange religion, and are the worshippers of strange gods, Dan. xi. S8, 39. The Targum renders it, " the " house of the gods of the people in the city of Jeru-" salem ;" and this will be made to be no city, it shall never be built ; any more, when once it is destroyed, signified by the angels casting a millstone into the sea, against them. The Targum is, " so the words of the

which shall never be taken up again, or found more, Rev. xviii. 21.

Ver. 3. Therefore shall the strong people glorify thee, &c.] To whom the Lord is strength, as in the fol-lowing verse; who are strong in the Lord, in the power of his might, and in the grace that is in him; or such of the antichristian party as shall be awakened and convinced by the judgments of God on antichrist, and shall be converted, these shall give glory to the God of heaven, Rev. xi. 13 : the city of the terrible nations shall fear thee; or such who have belonged to the city or jurisdiction of Rome, and have been terrible to the people of God, yet now shall be affrighted themselves, and shall fear the Lord, either with a servile fear, or some, at least, with a truly filial fear; see Rev. xi. 13. and xv. 4.

Ver. 4. For thou hast been a strength to the poor, a strength to the needy in his distress, &c.] The people of God, who are poor and needy, both in a literal and in a spiritual sense; and especially when under afflicted circumstances, in times of desertion, temptation, bodily affliction, and persecution from men, which may be here chiefly intended; to whom the Lord is a strength: he strengthens their hearts, and his own grace in them ; he sheds abroad his love in their hearts, which makes their mountain to stand strong; he directs them to Christ, in whom is strength, as well as righteousness; he strengthens them by his spirit, his promises, word, and ordinances. Christ may be more especially meant ; and it may refer to the strength and power he'll give to his people in the latter day; when a small one shall be a strong nation; when the feeble shall be as David, and the house of David as the angel of the Lord; when they shall have got the victory over the beast, his mark and image, Isa. 1x. 21. Zech. xii. 8. Rev. xv. 2: a refuge from the storm ; or tempestuous rain, or overflowing flood; as Christ is a refuge from the tempest and storm of divine wrath and vengeance, by his satisfaction and righteousness, Isa. xxxii. 2. so from the flood of persecution, by his power and providence, Rev. xii. 15: a shadow from the heat; which gives refreshment and rest, and is a protection from the scorching beams of the sun. Christ, as he is the shadow from the heat of a fiery law, from the flaming sword of justice, from the wrath of God, and the flery darts of Satan's temptations; so from the violence of persecution, which heat shall now be no more, antichrist being destroyed, Rev. vii. 15, 16: when the blast of the terrible ones is as a storm against the wall; these terrible ones are either Satan and his principalities, who are very terrible to the Lord's people; and whose temptations are like a strong wind, which beat against them as against a wall, but they stand, the Lord being their strength, refuge, and shadow; see Isa. xlix. 24. or rather antichrist and his persecuting princes, the kings of the earth, that have joined him, and persecuted the saints, and have been terrible to them; and whose persecutions have been like a blustering strong wind, threatening to carry all before them; but the Lord has been their protection, and made them to stand as a wall, firm and immovable,

in lapsum.

wicked are to the righteous, as a storm that dasheth || " against a wall."

Ver. 5. Thou shalt bring down the noise of strangers, &c.] Such as are strangers to God and godliness, to Christ, his Gospel, and truths, to the Spirit and his operations of grace; the clamour and noise of such against true religion, and the professors of it, their persecuting rage and fury, this the Lord in his own time will bring down, and cause to cease, and it shall be heard no more: as the heat in a dry place; which parches the earth, and burns and dries up the grass and fruits of it; to which persecution is compared: even the heat with the shadow of a cloud; as that is brought down, and caused to cease by the shadow of a cloud, sheltering from the scorching beams of the sun, and by letting down rain, which moistens the earth; so the Lord protects his people from the fury of persecution, and abates it by the interposition of his power and providence; and at last puts an end to it : the branch of the terrible ones shall be made low; meaning the most eminent of them; a branch being put for a most eminent person, ch. iv. 2. Psal. lxxx. 15. perhaps the pope of Rome is meant, the head of the antichristian party, the principal of the terrible persecutors, who shall be brought low and destroyed by Christ, at his coming. Some render it, the song of the terrible ones shall be brought low 4; it will be brought a note lower; their triumphing will be at an end; the voice of harpers and musicians, of pipers and trumpeters, will be heard no more among them; but in-stead thereof weeping and howling, Rev. xviii. 9, 11,

18, 22, 23. Ver. 6. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, &c.] Which is to be understood, not of the ultimate glory of the saints in heaven; which is sometimes represented by a feast; and the participation of it, by sitting down with the saints at a table in the kingdom of God, and by drinking wine there, to which state the best things are reserved, Matt. viii. 11. and xxvi. 29. but rather of the Gospel dispensation, which lies in the ministration of the word and ordinances; and which are compared to a feast, which consists of the richest dainties, for the entertainment of the faith of God's people; and this is made by the Lord himself, who is sovereign Lord of all, the King of kings; who sits at table him-self, and welcomes his guests, and is the sum and substance of the feast: and this is made in his mountain; the church, comparable to one for its visibility and immovableness; and for all his people, Jews and Gentiles; for all that are made spiritually alive, and have a spiritual taste, and true faith in Christ, Matt. xxii. 4. Luke xiv. 16, 17. particularly the Lord's supper itself is a feast, and a feast of love, comparable to wine; and

which is better than wine, and in which wine, in a literal sense, is made use of; and in which the choicest and richest food is presented to faith; the flesh and blood of Christ, which are meat and drink indeed: here the saints are fed as with marrow and fatness, 1 Cor. v. 7, 8. Cant. i. 2, 4. John vi. 55. Psal. xxxvi. 8. and lxiii. 5. but it seems rather to respect the marriagesupper of the Lamb, in the latter day, when antichrist shall be destroyed, and Jews and Gentiles be converted. and shall join together in the participation of divine blessings, Rev. xix. 1, 2, 8, 9. or, best of all, the glories, joys, and pleasures of the New-Jerusalem state; in which the saints shall drink of the water of life freely, and eat of the fruit of the tree of life, the leaves of which are for the healing of the nations, Rev. xxi. 6. and xxii. 1, 2. a feast of wines on the lees: that has been long kept on the lees, but now drawn off, and both strong and fine; of a banquet of wine, see Esth. vii. 2. this refers to the wine of the kingdom, Matt. xxvi. 29: of fat things full of marrow, of wines on the lees well refined ; this heap of words, and repetition of them, shew the plenty of the provisions, and the richness and excellency of them; and fat being mentioned is a proof that the words must respect the times of the Messiah, since, under the law, fat was not to be eaten .

Ver. 7. And he will destroy in this mountain the face of the covering cast over all people, &c.] Or, the covering of the face'; that which has covered the face of all people; that darkness which has been spread over them, partly by Mahomet, and his Alcoran, and partly by the pope of Rome, and his party; the covering of human doctrines and traditions seems chiefly intended, which now will be removed, as well as all Pagan and Mahometan darkness, through the clear ministration of the everlasting Gospel, which will be spread with power, and in its purity, throughout the whole world; see Isa. lx. 1, 2, 3. more especially this may respect the light and glory of the New-Jerusalem state, in which Christ will be the light thereof, and the nations of them that are saved shall walk in it, and Satan will be bound a thousand years, that he may not deceive the nations any more, Rev. xxi. 23, 24, 25. and xx. 3. and the veil that is spread over all nations ; meaning the same as before; the veil or covering of darkness and ignorance, with which the nations are covered, either Papal, Pagan, and Mahometan; particularly, respect may be had to the veil that is upon the Jewish nation, which remains to this day, and will be taken off when it shall turn to the Lord, 2 Cor. iii. 13, 14, 15. this may be said in allusion to the veil on Moses's face, when he spake to the people, Exod. xxxiv. 33. as the former expression may be to the covering or wrapper about the face of dead men, John

velum faciei, Piscator.

ל מיר עריצים יענה cantus fortium humiliabitur, vel humiliabit

<sup>&</sup>lt;sup>6</sup> חֹנֵז' (בִיצִים) כחונש fortium humihabitur, vel humihabit se, Vatablus; see Cant. ii. 12. Fortunatus Scacchus, in Sacror. Elseochr. Myrothec. I. 1. e. 40. eol. eol. eol. thinks, that as the prophet speaks of the deliverance of be-lievers from present troubles, and of good things at the coming of the Messiah, the metuphors are taken from the customs of that age, in blue heaster ware and varenard without the hest of oliveration. the Messian, the metaphors are taken from the customs of that age, in which feasts were not prepared without the best of ointments; nor is a royal feast were the flesh of any animals used but such as were well fed and kept, and which, according to the law, were pure and clean; and agreeably he renders the whole verse thus: and the Lord of host will make to all people a feast of ointments; a feast of these (animals)

that are kept; of ointments full of marrow (the richest and fattest) of those that are kept; pure beasts, well kept and clean, according to the law of Moses. So Gussetius observes, that puy signifies not fat, but oil; and \_\_\_\_\_\_ ot dees of wine, but bottles in which wine is kept. Comment. Ebr. p. 868, 872. The Syriac version of the latter part of the text, though not according to the original, is remarkable; the feast, I say, of our heavenly and most mighty quickener, reserved and fat. The interpreter seems to have in his view the great master of the feast, our Lord Jesus Christ.

xi. 44. for they that sit in spiritual darkness, are in the || region of the shadow of death.

Ver. 8. He will swallow up death in victory, &c.] Or, for ever 5. This is to be understood, not of a spiritual death, which is swallowed up in conversion, and of which those that are quickened shall never die more; nor of the conversion of the Jews, which will be as life from the dead; nor of the civil death of the witnesses, and of their rising, who afterwards will never die more, in that sense; but of a corporeal death: this Christ has swallowed up in victory, by dying on the cross, both with respect to himself, who will never die more, and with respect to his people, from whom he has abolished it as a penal evil; but it chiefly respects the resurrection-state, or the personal coming of Christ, when the dead in him shall rise first, and shall never die more, there will be no more death, neither corporeal, spiritual, nor eternal to them; on them death shall have no power, in any shape: and then will this saying be brought about or fulfilled, as the apostle has interpreted it, 1 Cor. xv. 54. see Rev. xxi. 4. and xx. 6. so the Jews<sup>h</sup> interpret it of the future state, when those that live again shall die no more, and there will be no death; and of the days of the Messiah, when the dead will be raised : and the Lord God will wipe away tears from off all faces; there are many things now that cause tears to fall from the saints, as their own sins, in-dwelling sin, unbelief, carnality, leanness, backslidings, &c. and the sins of others, the temptations of Satan, the hidings of God's face, afflictions of various sorts, and the persecutions of men ; but these will be no more in the New-Jerusalem state; and therefore God is said to wipe them away, having removed the cause of them, Rev. vii. 17. and xxi. 4. the allusion is to a tender parent, that takes a handkerchief, and wipes the face of its child, when it has been crying, and quiets and comforts it: and the rebuke of his people shall he take away from off all the earth ; all the reproaches and calumnies which have been cast upon them, and all misrepresentations of them, shall be taken away from them everywhere, and they'll no longer lie under them, but stand clear of all false charges and accusations : or all persecution shall now cease; there shall be none to hurt them in all the holy mountain, Isa. xi. 9: for the Lord hath spoken it; and it shall be done. The Targum is, "for by the "word of the Lord it is so decreed."

Ver. 9. And it shall be said in that day, &c.] When the feast will be made for all the Lord's people; when the veil and covering shall be removed; when death will be swallowed up in victory; when all tears shall be wiped away from the saints; when their rebuke shall be taken away from them; all which will be at the glorious appearing of Christ. Lo, this is our God; and not the idols of the Gentiles, or the works of their hands; but Christ, who is God over all, blessed for ever; Immanuel, God with us: the phrase is expressive of his true and proper deity, of faith of interest in him, and of the joy of it : we have waited for him, and he

insempiternum, Munster, Pagninus, Montanus ; in æternum,

will save us; as the Old-Testament saints waited for his first coming, and for his salvation, believing that he would be the author of it: so New-Testament saints are waiting for his second coming; and to them that look for him, and expect his glorious appearing, who have their loins girt, and their lights burning, and wait for their Lord's coming, will he appear a second time without sin unto salvation; to put them into the possession of salvation he has obtained for them, for which they are heirs, and is nearer than when they believed : this is the Lord, we have waited for him; looking, longing, and hasting to the day of his coming; this they will say, when they shall see him coming in the clouds of heaven; whither the living saints being changed, will be caught up to meet him, and upon meeting him shall thus greet him, and one another: we will be glad, and rejoice in his salvation; so suitable to them, so full, complete, and perfect, and so much for the glory of God; which was wrought out by him before, and now possessed by them; and is what is called the jog of their Lord, they now enter into, Matt. xxv. 21.

Ver. 10. For in this mountain shall the hand of the Lord rest, &c.] Where he will make the feast of fat things, ver. 6. even in his church, which is his restingplace, and where he delights to dwell; and over whom his hand is, and abides for their protection and safeguard; and where he gives rest, as the Septuagint\* render it ; even spiritual rest to the souls of his people: and where, as the Targum has it, " the power of the " Lord is revealed ;" namely, in the preservation of his church, and in the destruction of its enemies; as follows : and Moab shall be trodden down under him ; under the Lord, and his mighty hand of power; or under it: under the mountain, the church; under the feet of the saints; see Mal. iv. 2. or, in his place 1, as Jarchi and Kimchi explain it; wherever he is, or shall be found, where he lies there shall he be trodden upon. By Moab the enemies of the church are meant, and is put for them all, even all the antichristian powers, both Turks and Papists; their ruin is expressed by treading down or threshing, in allusion to the threshing of corn, as the word used mostly signifies, when the straw is bruised by the cart-wheel, or the feet of oxen; or to the treading of straw in the mire, as follows: even as straw is trodden down for the dunghill ; or in it "; or in the waters of the dunghill", as the Cetib; where being cast and trodden, it rots, and becomes dung; and so the Targum, "as straw is trod-"den in the clay;" Jarchi interprets it to this sense. R. Joseph Kimchi takes it to be the name of a place, Madmenah, which was one of the cities of Moab, Jer. xlviii. 2.

Ver. 11. And he shall spread forth his hands in the midst of them, &c.] In the midst of Moab, in the midst of the enemies of the church of God; and so it denotes the utter destruction of them; for the spreading forth of the hands is to be understood of the Lord. that should do so : as he that swimmeth spreadeth forth

Piscatar.
 <sup>h</sup> Gloss. in T. Bab. Sanhedrin, fol. 94. 9. Misna, Moed Katon, c. 3.
 sect. 9. Midrash Kohelet, fol. 61. 2.
 <sup>i</sup> Zobar in Gen. fol. 73. 1. Shemot Rubba, sect. 20. fol. 131. 4.

A Ayamauriy Lower & DEG.

the power of his might in the midst of them, he should strike on both sides, as a swimmer does; and as easily and utterly destroy them as the swimmer parts the waters, and has the command of them; though some interpret this of Moab stretching out his hands as the swimmer, either in a way of submission and supplication, or as catching, as men drowning do, at any thing, to save them. But the former sense agrees best with what follows: and he shall bring down their pride; that is, God shall bring down the pride of Moab, which was notorious in them, and hateful to God, and was the cause of their ruin, ch. xvi. 6. with this compare the pride of the Romish antichrist, which God will humble, Rev. xvii. 7, 8: together with the spoils of their hands; which their hands are full of; and which they have spoiled or robbed others of; or, with the wiles of their hands, as some, which they had by craft and insidious methods taken from others; these shall be taken from them, and they be stripped of them; fortifications.

his hands to swim; signifying, that as he should exert || or the words may be rendered, with the elbows, or armholes of his hands ?; as the swimmer with his arms keeps the water under him, and himself above it, so the Lord with the strength of his arm would bring down and destroy those enemies of his.

Ver. 12. And the fortress of the high fort of thy walls shall he bring down, &c.] That is, their high and fenced walls, which were about their cities, the fortifications of them; these should be destroyed by the Lord, be battered and brought down, not being able to stand against his mighty power. The Targum renders it, "the mighty city, the cities of the nations;" and may design the city of Rome, and the cities of the nations that shall fall at the pouring out of the seventh and last vial, Rev. xvi. 19. it follows, lay low, and bring to the ground, even to the dust; which variety of words without any copulative are used to express the sudden, quick, certain, and irrecoverable destruction of such fortified city, or cities, and their

# CHAP. XXVI.

city, whose walls and bulwarks are salvation, ver. 1. it is said to have gates which are to be opened to a righteous nation, ver. 2. its inhabitants, being such who trust in the Lord, are promised perfect peace, ver. 3. hence the saints are exhorted to trust in him, ver. 4. then follows an account of another city, described as lofty, and its inhabitants as dwelling on high, who are brought down, and trampled on, by the feet of the poor and needy, ver. 5, 6. when the prophet returns to the righteous, and asserts their way to be uprightness, because their path is weighed or levelled by God the most upright, ver. 7. and in the name of the church declares that they had waited for the Lord in the way of his judgments; and that the desire of their souls was to his name, and the remembrance of it; and that they continued, and would continue, to desire him, and seek after him, seeing righteousness was to be learned by his judgments, ver. 8, 9. and though the wicked would not be brought to repentance and reformation by the goodness of God, nor take notice of his hand, yet they should see and be ashamed, and destroyed at last, ver. 10, 11. but notwithstanding these judgments of God in the earth, the church professes her faith in the Lord, that he would give her peace and prosperity, from the consideration of what he had wrought for her, and in her, ver. 12. and rejects all other lords but him, ver. 13. who were dead, and should not live again, but were visited and destroyed, and their memory made to perish, ver. 14. but the righteous nation should be increased, though they should meet with trouble, which would cause them to go to the throne of grace, and there pour out their complaints, express their pain and distresses, and the

THIS chapter contains a song of praise for the safety disappointments they had met with, ver. 15, 16, 17, 18, and prosperity of the church, and the destruction of its enemies. The church is represented as a strong resurrection, ver. 19, and calling upon the people of God to retire to their chambers for protection in the mean while, until the punishment to be inflicted on the inhabitants of the earth for their sins was over, ver.

20, 21. Ver. 1. In that day shall this song be sung in the land of Judah, &c.] When great things shall be done-for the church and people of God, and when antichrist and all their enemies are destroyed, as mentioned in the preceding chapter; then this song shall be sung expressed in this throughout; which the Targum calls a new song, an excellent one, as the matter of it shews; and which will be sung in the land of Judah, the land of praise in the congregation of the saints, the professors and confessors of the name of Jesus: in Mount Zion, the church of God below, Psal. cxlix. 1. see Rev. xiv. 1, 2, 3. and xv. 1, 2, 3, 4. and xix. 1-6: we have a strong city; not an earthly one, as Jerusalem; so the Jewish writers, Jarchi, Aben Ezra, and Kimchi, interpret it; nor the heavenly city, which God has prepared and built, and saints are looking for, and are citizens of: but rather the holy city, the New Jerusalem, described in Rev. xxi. 2, 10, 11. or however, the church of Christ, as in the latter day; which will be a strong one, being of the Lord's founding, establishing, keeping, and defending; and whose strength will greatly lie in the presence of God, and his protection of it; in the number of its citizens, which will be many, when Jews and Gentiles are converted; and in their union one with another, and the steadfastness of their faith in Christ; when a small one, as the church is now, shall become a strong nation, Isa. 1x. 22: salvation will God appoint for walls and bulwarks; instead of walls, ditches, parapets, counterscarps, and such-

• ארבות יריו msidiis, vel cum insidiis manuum suarum, Montanus, Piscator.

P Cum cubitis, vel axillis manuum suarum, Pagninus, Tigurine ver-sion; and Ben Melech, who mentions both senses.

CH. XXVI. V. 2-4,

like fortifications; what they are to cities, that is salvation to the church and people of God; it is their safety and security: as God the Father is concerned in it, it flows from his love, which is unchangeable; it is by an appointment of his, which is unalterable; is se-cured by election-grace, which stands not upon the works of men, but the will of God; and by the covenant of grace, ordered in all things, and sure; and by his power the saints are kept unto it: as Christ is concerned in it, it is as walls and bulwarks; he is the author of it, has completely finished it, and has overcome and destroyed all enemies; his righteousness is a security from all charges and condemnation; his satisfaction a bulwark against the damning power of sin, the curses of the law, and the wrath of God; his mediation and intercession are a protection of saints; and his almighty power a guard about them. As the Spirit is concerned in it, who is the applier of it, and evidences interest in it, it is a bulwark against sin, against Satan's temptations, against a spirit of bondage to fear, against error, and a final and total falling away; particularly the church's walls will be salvation, and her gates praise, of which in the next verse, in the latter-day glory; to which this song refers; see Isa. lx. 18.

Ver. 2. Open ye the gates, &c.] Not of Jerusalem, literally understood, nor of heaven; rather of the New Jerusalem, whose gates are described, Rev. xxi. 12, 13, 21. at least of the church in the latter day; the gates or door into which now should be, and then will be, open; Christ the door, and faith in him, and a profession of it, without which none ought to be admitted, and whoever climbs up another way is a thief and a robber, John x. 1, 9 these words are the words of the prophet, or of God, or of Christ by him, directed not to the keepers of the gates of Jerusalem, or of the doors of the temple, though they may be alluded to; nor to any supposed doorkeeper of heaven, angels, or men, there being none such; rather to the twelve angels, at the twelve gates of the new Jerusalem, Rev. xxi. 12. or to the ministers of the Gospel, who have the key of knowledge to open the door of faith, and let persons into the knowledge of divine things; to admit them to ordinances, and receive them into the church by the joint suffrage of the members of it. The phrase denotes a large increase of members, and a free, open, and public reception of them, who are after described; see Isa. lx. 11, 18: that the righteous nation which keepeth the truth may enter in; not all the world, for there is none righteous, not one of them naturally, or of themselves; nor the Jewish nation, for though they sought after righteousness, did not attain it, unless when they will be converted in the latter day, and then they, and all the Lord's people, will be righteous, and appear to be a holy nation, and a peculiar people, Isa. 1x. 21. 1 Pet. ii. 9. and be-ing made righteous by the righteousness of Christ imputed to them, and sanctified by the Spirit, will be fit persons to be admitted through the gates into the city; see Psal. cxviii. 19, 20. Rev. xxii. 14. and because there will be great numbers of such, especially when a nation shall be born at once, hence they are so called : and these will be a set of men that will keep

" the law with a perfect heart;" for no man can do that; but rather the ordinances of the Gospel, as they were first delivered by Christ and his apostles, and especially the truths of it; and the word here used is in the plural number, and may be rendered *truths*; the several truths of the Gospel, which will be kept by the righteous, not in memory only, but in their hearts and affections, and in their purity, and with a pure conscience; and they won't part with them at any rate, but hold them fast, that no man take their crown, Rev. iii. 11.

Ver. 3. Thou wilt keep him in perfect peace, &c.] Peace with God in Christ through his blood, in a way of believing, and as the fruit and effect of his righteousness being received by faith; this is not always felt, received, and enjoyed in the soul; yet the foundation of it always is, and is perfect; and besides, this peace is true, real, and solid; in which sense the word perfect is used, in opposition to a false and imaginary one; and it will end in perfect peace in heaven : moreover, the word perfect is not in the Hebrew text, it is there peace, peace; which is doubled to denote the certainty of it, the enjoyment of it, and the constancy and continuance of it; and as expressive of all sorts of peace, which God grants unto his people, and keeps for them, and them in; as peace with God and peace with men, peace outward and peace inward, peace here and peace hereafter ; and particularly it denotes the abundance of peace that believers will have in the kingdom of Christ in the latter day; see Psal. lxxii. 7. Isa. ix. 7: whose mind is stayed on thee; or fixed on the love of God, rooted and grounded in that, and firmly persuaded of interest in it, and that nothing can separate from it; on the covenant and promises of God, which are firm and sure; and on the faithfulness and power of God to make them good, and perform them; and on Christ the Son of God, and Saviour of men; upon him as a Saviour, laying the whole stress of their salvation on him; upon his righteousness, for their justification; upon his blood and sacrifice, for atonement, pardon, and cleansing; on his fulness, for the supply of their wants; on his person, for their acceptance with God; and on his power, for their protection and preservation; see ch. x. 20. and l. 10. and Psal. cxii. 7, 8: because he trusted in thee; not in the creature, nor in any creature-enjoyment, nor in their riches, nor in their righteousness, nor in their own hearts, nor in any carnal privileges, only in the Lord, as exhorted to in the next verse; in the Word of the Lord, as the Targum, that is, in Christ.

of them naturally, or of themselves; nor the Jewish nation, for though they sought after righteousness, did not attain it, unless when they will be converted in the latter day, and then they, and all the Lord's people, will be righteous, and appear to be a holy nation, and a peculiar people, Isa. 1x. 21. 1 Pet. ii. 9. and being made righteous by the righteousness of Christ imguted to them, and sanctified by the Spirit, will be fit persons to be admitted through the gates into the cause there will be great numbers of such, especially when a nation shall be born at once, hence they are so called : and these will be a set of men that will keep the truth; not, as the Targum renders it, "who keep

that for every thing it is wanted for, to bear up under temptations and afflictions, to withstand every spiritual enemy, to exercise every grace, and discharge every duty: and this strength is everlasting; it always continues in him, and is always to be had from him; he is the eternal God, who is the refuge of his people, and his arms of power and might underneath them are everlasting: the words may be rendered, for in Jah is Jehovah, the Rock of ages ; Jehovah the Son is in Jehovah the Father, according to John x. 38. and xiv. 11. or Jah Jehovah is the Rock of ages, so Vitringa; he is the Rock on which the church and every believer is built, against which the gates of hell cannot prevail; and he has been the Rock of his people in ages past, and will be in ages to come: or of worlds; this world, and that to come; and so it is explained in the Talmud', he that trusts in the Lord has a refuge in this world, and in the world to come.

Ver. 5. For he bringeth down them that dwell on high, the lofty city, &c.] That dwell on high in the high city, so the accents require the words to be rendered; and accordingly the Targum is, " for he will bring " low the inhabitants of the high and strong city;" such that dwell in a city built on high, and in the high towers and palaces of it; or that sit on high thrones, are spiritual wickednesses in high places, and are of proud and haughty dispositions and conduct; as the pope of Rome and his cardinals, &c.; for not the city of Jerusalem is here meant, as Jerom thinks, whose destruction he supposes is foretold, as both by the Babylonians and Romans; and therefore, he observes, the word is doubled in the next clause; nor the city of Nineveh; nor Babylon, literally taken; but mystical Babylon is here meant. Jarchi interprets them that dwell on high of Tyre and Greece; but Jerom says, the Jews understand by the lofty city the city of Rome; and this seems to be the true sense; a city built upon seven hills or mountains; a city that has ruled over the kings of the earth, and whose present inhabitants are proud and haughty: he layeth it low: he layeth it low, even to the ground; he bringeth it even to the dust; all which expressions denote the utter destruction of it; see ch. xxv. 12. and Rev. xviii. 7, 8, 21.

Ver. 6. The foot shall tread it down, &c.] Trample upon it when brought down, laid low, and level with the ground, as mire is trodden in the streets, and straw for the dunghill; as grapes in the wine-press, or grass by the feet of cattle: not the foot of a prince, as Aben Ezra observes, or of mighty men; but, as follows, the feet of the poor, and the steps of the needy; these are not the Israelites in a literal sense, as Kimchi explains it; but the spiritual Israel of God; the righteous, as the Targum paraphrases it; the saints of the most High, to whom the kingdom and dominion under the whole heaven will now be given, and who will be just come out of great tribulation; for the words suggest, that the people of God will be a poor and afflicted people, and very feeble, and sore distressed, a little before the destruction of antichrist;

but as God has been always used to do his work by the poor and weak things of this world, by mean and feeble instruments, so he will now, and raise his poor and needy ones to a very high and exalted estate; all their enemies shall be subdued and crushed under their feet; see Mal. iv. 3. Dan. vii. 27. Jarchi interprets the feet of the poor of the feet of the King Messiah, according to Zech. ix. 9.

Ver. 7. The way of the just is uprightness, &c.] Or, the way for the just is uprightnesses', most upright; the way which is appointed for him, and which he is directed to walk in, is a way of righteousness and ho-liness, and in which he does walk; he walks uprightly, according to the rules of the word, becoming the Gospel of Christ, and worthy of his vocation: or, it is evennesses ; a most plain and even way, in which men, though fools, shall not err, Isa. xxxv. 8. or, the way of the Lord to the just is uprightnesses, or evennesses; most upright, or most even; there's no inequality in it, though sometimes so charged, Ezek. xviii. 25, 29. it is entirely agreeable to justice, equity, and truth; regular and even, and suited to all his perfections of wisdom, goodness, &c.': thou most upright; these words are addressed to God, and contain an appellation and description of him, who is upright, just, and true, and loves upright and righteous persons; so Kimchi and Ben Melech take the word to be in the vocative case, and as an address to God; though some render them, he is upright"; that is, the just man is upright, whose way is uprightness; but the former sense best agrees with what follows : thou dost weigh the path of the just ; observe, consider, and approve of it, as being according to rule, and agreeable to his mind and will, Psal. i. 6. or, thou dost level or make even the path of the just"; remove all impediments and obstructions out of it, direct his goings, order his steps, and cause him to walk in a straight way, wherein he shall not stumble, Jer. xxxi. 9. and so this is a reason given why the way of the just is even, because it is made so by the Lord himself.

Ver. 8. Yea, in the way of thy judgments, O Lord, have we waited for thee, &c.] Meaning by judgments either the ministration of the word and ordinances, called statutes and judgments, Psal. cxlvii. 19, 20. and xix. 9, 10. an attendance on which is the right way of waiting upon God, and where it may be expected he will be found and manifest himself, and favour with his gracious presence; or else the corrections and chastisements, which are done in wisdom and with judgment, in measure and in mercy, and in a fatherly way, and for good; and so the sense is, that they had not only followed the Lord in a plain and even way, but even in the more rugged paths of afflictive dispensations; nor did these things at all move them from their duty to him, and worship of him: the desire of our soul is to thy name, and to the remembrance of thee; to God himself, and to a remembrance of his nature, perfections, and works; to Christ, whose name is as ointment poured forth, and whose person is desirable, be-cause of his glory, beauty, and fulness, because of his offices, and blessings of grace; and to his Gospel,

ביה יהוה צור עולמים in Jah est Jehovah, rupes sæculorum.
 T. Bab. Menachot, fol. 29. 3.
 אורה אדה אורה אדה משטרת לצור משטרם.
 For this note J am indebted to my learned, pious, and ingenious

friend, the Rev. Mr. Hervey; see Theron and Aspasio, vol. 9. Dialog. 13. p. 225. Ed. 3. " שרשי rectus est, De Dieu.

which publishes and proclaims him, his grace, and salvation; and to his ordinances, which refresh the memory of his people concerning him, and his love to them shewn in what he has done and suffered for them.

Ver. 9. With my soul have I desired thee in the night, &c.] Either literally, when others were asleep: or figuratively, in the captivity; which, as Jarchi says, was like unto the night; or in the time of Jewish and Gentile darkness, preceding the coming of Christ; or rather in the time of latter-day darkness, when the church is represented as heartily desirous of, and importunately praying for, the latter-day glory, the rising of the sun of righteousness, the spiritual reign of Christ, the spread of his Gospel, and the setting up of his kingdom and glory in the world; so the Targum, " my soul desireth to pray before thee in the night;" her desires were expressed by prayer: yea, with my spirit within me will I seek thee early; she determines to continue seeking the Lord night and day, with the greatest intenseness of spirit, and eagerness of soul, until she obtained and enjoyed what she sought for; namely, the presence of Christ, communion with him. the discoveries of his love, and larger measures of his grace, light, and knowledge; for when thy judgments are in the earth; such as pestilence, famine, sword, and the like; especially the judgments of God on antichrist, and the antichristian states, which will be just and righteous; see Rev. xix. 2: the inhabitants of the world will learn righteousness ; not the wicked inhabitants of the world, for the contrary is suggested in the following verses; but the saints that are in the world, the upright ones, the righteous before men-tioned, the church and her members; these, by the judgments of God in the world, learn what a righteous Being he is, how unrighteous men are, on whose account these judgments come, and themselves too, as in his sight; and they learn the insufficiency of their own righteousness to justify them before him, and their need, the worth and value, of the righteousness of Christ: and also learn hereby to live soberly, righteously, and godly, Psal. cxix. 67, 71. and xciv. 12. they learn to ascribe righteousness to God, and to fear and worship him, Rev. xv. 3, 4. and xvi. 5, 6.

Ver. 10. Let favour be shewed to the wicked, &c.] As it often is in a providential way; they have the good things of this life, and sometimes more than heart could wish for; nor are they in trouble as other men; they have many mercies, and many deliverances; they have their portion here, and are filled with hidden treasure, and are spared when others are cut off; and, besides sparing mercy and providential goodness, sometimes enjoy the means of grace, have the word and ordinances: yet will ye not learn righteousness; neither repent of sin, nor reform from it; though the goodness of God should, yet it does not, lead him to repentance; he neither learns the righteousness of God, nor of Christ, nor the insufficiency of his own righteousness, nor to live a truly righteous and godly life; all means and mercies will not do, without the efficacious grace of God: in the land of uprightness will he deal unjustly;

in the land of Judea, where were the laws and statutes of God, which were just and equitable, the word and worship of God, and many good men, who lived uprightly, and set good examples; and yet wicked men went on in their sinful courses. Jarchi interprets it of Jerusalem, and the temple, and of men's spoiling, plundering, and destroying there; and the Talmud of wicked Esau, by whom the Romans are meant, that should destroy Jerusalem, and the land of Israel. It seems best to understand it of any land or country in later times, or present ones, where there is a good polity, good and wholesome laws are enacted, vice is corrected and punished, and virtue encouraged, and where also the Gospel is preached, and the ordinances of it administered; and yet, notwithstanding all laws. instructions, precepts, and precedents, such men will go on to live unrighteous and ungodly lives and conversations: and will not behold the majesty of the Lord; visible in the government of the world; in the dispensations of his providence, in protecting and defending his own people, and in punishing of the wicked; in the Gospel, and in the success of it: in the effusion of the Spirit; and in the setting up of the kingdom of Christ in greater glory in the latter day.

Ver. 11. Lord, when thy hand is lifted up, they will not see, &c.] Or, thy high hand they will not see "; when it is exalted, and become glorious in power, in punishing wicked men; though the punishment is visible, yet they will not consider that it comes from the hand of God, but attribute it to chance, misfortune, or second causes, Psal. xxviii. 5. or when the hand of the Lord is manifest in doing good to his own people, in delivering them out of their oppressions, and the hands of their oppressors; in reviving his cause and interest, and enlarging the kingdom of his Son ; they will not see, own, and acknowledge the power and glory of it. The Targum favours this latter sense," Lord, when thou " shalt be revealed in thy power to do good to them " that fear thee, there will be no light to the enemies " of thy people :" but they shall see ; whether they will or no; the judgments of God will be manifest, both in his vengeance on antichrist, and in glorifying his own people: and be ashamed for their envy to the people; their envy at the happiness and prosperity of the Lord's people ; their malice towards them, and persecution of them: or, for the zeal of thy people<sup>2</sup>; not for the zeal of the people to God, but for the zeal of the Lord to them ; when they shall see him zealously affected to them, and concerned for them ; as they shall see it, whether they will or no; they'll then be confounded and ashamed, when he will vindicate his own people, and right their wrongs, and avenge their ene-mies; so the Targum, "the revenge of thy people "shall cover them:" yea, the fire of thine enemies shall devour them: or, fire shall devour them, thine enemies"; the wrath of God, which is like unto fire; or fire out of the mouth of the witnesses, Rev. xi. 5.

Ver. 12. Lord, thou wilt ordain peace for us, &c.] Dispose, order, give it to us, outward and inward. spiritual and eternal: chiefly respect is had to that

<sup>\*</sup> T. Bab. Megilla, fol. 6. 1. & Gloss. in ib. דמה ירך בל יחויון ? elatam tuam manum non cernunt, Castalio ; celsitudinem manuum tuarum nequaquam vident, Syriac version.

peace and prosperity the church will have in the latter | day, which the zeal of the Lord of hosts, before mentioned, will perform for her, Psal. lxxii. 8. Isa. ix. 7. and which she expresses her faith in, when it goes ill with the wicked, and that for the following reason: for thou also hast wrought all our works in us; or to us, or for usb; all that had been done for them before were done by the Lord, came of his hands, were owing to his goodness, grace, and power and not to be ascribed unto themselves; all their mercies and deliverances, all that had been done for them in nature, providence, and grace ; all that had been done for the church and people of God in all ages and periods of time, the glory of all was due to him; and since he had done so many and such great things for them, they had reason to believe he would grant them that peace and prosperity promised and expected in the latter day. The work of grace upon the heart is peculiarly the work which God works in his people, and is thought by some to be here meant; this is God's work, and not man's; and it is an internal one, something wrought in the heart, and which, being begun, will be performed; and may be expressed in the plural number, because of the excellency of it, it is the work of works; it includes others, and from whence all good works done by good men spring; and, besides, it consists of various parts, each of which is a work; as the work of faith, the labour of love, and perfect work of patience; and the fruit of this is peace here, and men on account of it may expect eternal peace hereafter; for this is the saints' meetness for glory, and which is inseparably connected with it. Abarbinel ' interprets this peace of the times of the Messiah, and of the redemption wrought out by him; and our works, of the troubles that came upon the Jews in captivity, which were all from the Lord, as well as their mercies and deliverance.

Ver. 13. O Lord our God, other lords besides thee have had dominion over us, &c.] Sin and Satan have the dominion over the Lord's people, in a state of unregeneracy; before the good work of grace is wrought in them, every lust is a lord, and is served and obeyed ; and Satan is the god of this world by usurpation, and leads men captive at his will. Some think that the idols the Jews had served and worshipped, called Baalim or lords, are meant, and that this is a confession of their sin; but that word is not here used. The Targum interprets it of the Jewish governors ruling over them, without the Lord; rather the Assyrians and Babylonians are designed; but it is best of all to understand it of persecuting tyrants, of antichristian kings and states that have exercised a tyrannical power over the people of God : but by thee only will we make mention of thy name; that is, by thy strength, and through grace received from thee, we will be only subject to thee, our King and Lawgiver, and obey thy commands, serve and worship thee, knowing that it is right to obey God rather than man; or through the influence of thy grace, and by the assistance of thy spirit, we will cele-brate thy name, give thee thanks for our deliverance from the servitude, bondage, and oppression of other lords.

Ver. 14. They are dead, they shall not live; they are deceased, they shall not rise, &c.] The above tyran-nical lords, the kings of the earth and their mighty men, associates of the Romish antichrist, who shall be gathered together, and slain at the battle at Armageddon; these shall not live again in this world, nor rise from their graves, and return to their former state, power, and authority; or tyrannise over, molest, disturb, oppress, and persecute the people of God any more; though they shall live again at the end of the thousand years, and shall awake to everlasting shame and contempt, and come forth to the resurrection of damnation. The Targum is, " they worship the dead, " who do not live; and their mighty men, who shall " not rise;" and are opposed to the worshippers of the only Lord God : therefore hast thou visited and destroyed them, and made all their memory to perish ; or, because thou hast visited, &c. d; for these words are a reason why they are irrecoverably lost, and shall not live in eternal life, or rise in the resurrection of the just; because God has visited them in wrath, destroyed them in and for their sins, with such an utter destruction, that they shall be remembered no more. This visitation will be at Armageddon, when the kings, and captains and great men will be slain; the beast and false prophet taken, and cast alive into the furnace of fire: and the rest will be killed by the sword, proceeding out of the mouth of Christ, Rev. xix. 18-21. The Targum interprets it of God's casting the wicked into hell.

Ver. 15. Thou hast increased the nation, O Lord, thou hast increased the nation, &c.] The righteous nation, ver. 2. the church of God, by the numerous conversions of Jews and Gentiles; when the nation of the Jews shall be born at once, and the fulness and forces of the Gentiles are brought in; when the kingdoms of this world will become the kingdoms of our Lord, and of his Christ: this increase is repeated, to denote the certainty of it, and because a matter of great moment and importance : thou art glorified ; as by the destruction of the antichristian powers, so by the enlargement of the church and kingdom of Christ; for now will the voices be heard in heaven, giving praise and glory to God : even those that are affrighted with his judgments, as well as those that are affected with his goodness, will give glory to the God of heaven, Rey. xi. 13, 17. and xix. 1-6: thou hadst removed it far unto all the ends of the earth ; not the Jewish people now scattered throughout the world, but the righteous nation increased and enlarged, which now will be spread to the ends of the world; for Christ's kingdom will be from sea to sea, and from the river to the ends of the earth. Psal. lxxii. 8. it may be rendered, thou hast removed afar off all the ends of the earth : so De Dieu, who inter-prets it of the great men of the earth, the excellent in it, the corner-stones of it; but perhaps it may be better to understand hereby every island and mountain fleeing away at the destruction of antichrist, and the enlargement of Christ's kingdom, Rev. xvi. 20.

Ver. 16. Lord, in trouble have they visited thee, &c.] This, and the two following verses, represent the troubles and disappointments of the church and people

b 117 in nobis, Munster; nobis, Pagninus, Montanus, Junius & Tremellius, Piscator. Mashmia Jeshua, fol. 16. 1.

<sup>\*</sup> propteres, V. L. Junius & Tremellius; propteres quod, Placator, De Dieu.

CH. XXVI. V. 17-20.

of God, before the destruction of antichrist; in which time of trouble they will visit the Lord, frequent the throne of grace, as saints in afflictions are wont to do; and sometimes this is the end to be answered by afflictions, Hos. v. 15: they poured out a prayer; or muttering °; they will pray with a low voice, in an humble and submissive way, as persons in dejected circumstances; not a few words, but many, will they use; their petitions will be numerous; they will continue praying, and be constant at it, and out of the abundance of their hearts their mouth will speak; and they will pour out their souls and their complaints to the Lord, though privately, and with a low voice, and with groans unutterable: when thy chastening was upon them; the afflicting hand of God, not as a punishment, but as a fatherly chastisement upon them; so all their persecutions from men are considered as permitted by the Lord for their instruction and correction; and these will not drive them from God, but bring them to him to seek him by prayer and supplication.

Ver. 17. Like as a woman with-child, &c.] By this simile are set forth the great distresses and afflictions the church of Christ will be in, before redemption and deliverance from the antichristian yoke comes: that draweth near the time of her delivery ; when her burden is great and very troublesome : is in pain, and cryeth out in her pangs; for her friends to come about her, and give her all the help and assistance they can: so have we been in thy sight, O Lord; in great distress and trouble, and crying to him for salvation and deliverance, all which were well known unto him.

Ver. 18. We have been with-child, &c.] Like women with-child; we have been big with hopes and expec-tations of great things, of deliverance from our enemies, and of the kingdom of Christ being at hand : we have been in pain; in great distress and anxiety, and in fervent and frequent prayer, travailing in birth, which we looked upon as forerunners of a happy issue of things: we have as it were brought forth wind ; all our hopes have proved abortive, and we have been disappointed in our expectations : we have not wrought any deliverance in the earth ; or, salvations have not been wrought in the earth <sup>f</sup>; this explains what is meant by bringing forth wind; salvation and deli-verance out of the hand of the enemy not being wrought, as was expected : neither have the inhabitants of the world fallen; worldly men, the great men, the kings of the earth; particularly such as commit fornication with the whore of Rome, Popish persecuting princes; these as yet are not fallen, though they shall in the battle of Armageddon.

Ver. 19. Thy dead men shall live, &c.] These are the words of Christ to his church and people, promising great and good things to them after their troubles are over, thereby comforting them under all their trials and disappointments; as that such things should

ISAIAH.

come to pass, which would be as life from the dead; as the conversion of the Jews, and of great numbers of the Gentiles, dead in trespasses and sins; and a great reviving of the interest of religion, and of professors of it, grown cold, and dead, and lifeless; and a living again of the witnesses, which had been slain. And, moreover, this may refer to the first resurrection. upon the second coming of Christ, when the church's dead, and Christ's dead, the dead in him. will live again, and rise first, and come forth to the resurrection of life, and live and reign with Christ a thousand years : together with my dead body shall they arise ; or, arise my dead body; the church, the mystical body of Christ, and every member of it, though they have been dead, shall arise, every one of them, and make up that body, which is the fulness of him that filleth all in all, and that by virtue of their union to him: there was a pledge and presage of this, when Christ rose from the dead, upon which the graves were opened, and many of the saints arose, Matt. xxvii. 51, 52, 53. see Hos. vi. 2, or, as my dead body shall they arise s; so Kimchi and Ben Melech; as sure as Christ's dead body was raised, so sure shall every one of his people be raised; Christ's resurrection is the pledge and earnest of theirs; because he lives, they shall live also; he is the first-fruits of them that slept: or as in like manner he was raised, so shall they; as he was raised incorruptible, powerful, spiritual, and glorious, and in the same body, so shall they; their vile bodies shall be fashioned like unto his glorious body. This is one of the places in Scripture from whence the Jews h prove the resurrection of the dead; and which they apply to the times of the Messiah, and to the resurrection in his days. Awake and sing, ye that dwell in the dust; this is a periphrasis of the dead, of such as are brought to the dust of death, and sleep there; as death is expressed by sleeping, so the resurrection by awaking out of sleep; which will be brought about by the voice of Christ, which will be so loud and powerful, that the dead will hear it, and come out of their graves; and then will they sing, and have reason for it, since they will awake in the likeness of Christ, and bear the image of him the heavenly One: for thy dew is as the dew of herbs; the power of Christ will have as great effect upon, and as easily raise the dead, as the dew has upon the herbs, to refresh, raise, and revive them; so that their bones, as the prophet says, shall fourish like an herb, Isa. lxvi. 14: and the earth shall cast out the dead; deliver up the dead that are in it, at the all-powerful voice of Christ; see Rev. xx. 13. The Targum is, " but the wicked to whom thou hast given " power, and they have transgressed thy word, thou wilt deliver into hell ;" see Rev. xx. 14, 15. "

Ver. 20. Come, my people, enter thou into thy cham-bers, &c.] These words are either to be connected with the preceding verse, and considered as a part of

<sup>&</sup>quot; wussitationem, Montanus; submissam orationem, Junius & Tremellius.

ישועות בל נעשה ארץ res salutum non est facta, Vatablus; salutes non fit terra, Montanus; salutes non factic sunt terræ, Tigurine version; non sunt factæ in terra, Pagninus.

م من محمد المراجع المراجع مع المراجع من المراجع المراجع المراجع المراجع (المراجع المراجع المراجع المراجع المراجع T Bab. Sunhedriu, fol. go. g. & Cetholo, fol. 111. 1. Midrash (Kohelet, fol. 62. م. Targum in loc Ellas Levita, in his Tisbbi, p. 109. says, the word من جاجع المراجع VOL. I .-- PROPHETS.

beast or fowl that is dead ; and never of a man that is dead, but of him beast or row that is dead; and never of a man that is dead, but of hum that dies not a natural death, excepting this place, which spenks af the resurrection of the dead; and, adds he, "I greatly wonder at it, " how he (the prophet) should call the bodies of the pure rightcous " ones a carcus; no doubt there is a reason for it, known to the wise " usen and enbalists, which I am ignorant of." But the words are spoken of one who did not die a a attrant, but a violent death, even the Messiah Jesus; and so just according to the Rabbia's own observation.

CH. XXVI. V. 21.

the song; and then the design of them is, to let the people of God know that there would be times of great trouble and distress, previous to that glorious one before mentioned; whether it is to be understood of a spiritual resurrection, the conversion of Jews and Gentiles in the latter day, which the judgments on antichrist will antecede, Rev. xix. 2, 7. or of the first resurrection, upon the coming of Christ, Dan. xii. 1, 2. and therefore should expect such a time of trouble, and concern themselves for shelter and security : or else, the song being finished, as is generally thought, in the last verse, these words begin a new subject, and should a new chapter, in which it is foretold what punishment would be inflicted on a wicked world; and therefore, to comfort the Lord's people that should dwell among them, and to let them know what provision was made for their retreat and safety, and where they might be secure during the storm, these words are delivered out; in which the Lord addresses this people in a very kind and tender manner, claiming an interest in them, and expressing great affection for them, and concern for their welfare: my people, whom I have loved with an everlasting love, chosen to be a special people above all people, made a covenant with them in my Son, and redeemed them by his blood, and called them by my Spirit and grace; come, away from the wicked, be separate from them, have no fellowship with them; much the same with that in Rev. xviii. 4. and referring to the same time, come out of her, my people, &c. or come to me, who have been the dwelling-place of my people in all generations, a strong habitation, to which they may continually resort, Psal. xc. 1. and lxxi. 3. or come along with me, I'll lead you to a place where you may be safe; as he did Noah and his family into the ark, to which there may be an allusion, Gen. vii. 1, 16. enter thou into thy chambers; alluding to persons abroad in the fields, who, when they perceive a storm coming, make haste home, and get into their houses, and into the more retired and safer parts of them, till it is over; or to the Israelites, who kept within the doors, whilst the destroying angel passed through the land of Egypt; or to Rahab and her family being within her house, when Jericho was destroyed: these chambers may be taken literally for places of prayer and devotion; prayer being very proper to have recourse unto in times of trouble, and which as it should be performed by single persons privately, Matt. vi. 6. which text is a comment on this; and perhaps respect may be had to the manner of the performance of it by societies, in times of great persecution; so it is the safety of God's people; and there is nothing better for them, in times of trouble, than to commit themselves to God in prayer, and to his divine protection : and it may be that God himself, and the perfections of his nature, are here meant by chambers ; his name is a strong tower, whither the righteous run and are safe, Prov. xviii. 10. and every perfection in him is as a chamber in this tower, where the saints betaking themselves may securely lodge, till the trouble is over; as the everlasting love of God, which changes not, and therefore the sons of Jacob are not consumed; the faithfulness of God, in his covenant and promises, which never fails; and his power, in which they are kept, as in a garri-

son, 1 Pet. i. 5. and these chambers may not be unfitly applied to Christ and to his blood and righteousness. who is a hiding-place from the wind, and a covert from the storm, a strong hold for prisoners of hope; in whose person are rest, peace, and safety in the midst of trouble; whose righteousness secures from condemnation and wrath; and not good works, as the Targum, which it says will protect in a time of distress; but the righteousness of Christ will, as also his precious blood; which was typified by the blood of the passover-lamb, sprinkled on the door-posts of the Israelites, whereby they were preserved by the destroying angel; and was signified by the scarlet thread in Rahab's window, the token by which her house was known, and so all in it saved. The general design of the words is to exhort the people of God to a composed and tranquil state of mind; to calmness, quietness, and rest, whilst the judgments of God were upon the earth; to be still and easy, whatever hurly-burlies there were in the world; to commit themselves to God, and look upon themselves safe and secure, under his providence and protection. Some of the ancients, by *chambers*, understand the graves, and not amiss; especially if the words are to be considered in connexion with the preceding, thus, since the dead saints will arise as sure as Christ is risen, and in like manner as he, and those that sleep in the dust of the earth will awake and sing, then don't be afraid of death and the grave; enter here, as into your bedchambers; where, being taken away from the evil to come, you'll enter into peace, lie down and rest on your beds, in the utmost secrecy and safety, until the resurrection-morn; whilst storms of divine wrath fall upon a wicked and ungodly world; see Isa. lvii. 1, 2. Job. xiv. 13: and shut thy door about thee; a phrase expressive of safety and secrecy, and may be applied to the several things above mentioned: hide thyself as it were for a little moment, until the indignation be overpast; not the indignation of Satan, or of wicked persecutors against the saints, but the indignation of God; and that not upon his own people, or on the Jewish nation, but on a wicked world; not in hell, for that will be everlasting, and never over, and much less be only for a little moment; but as it will be in time, and fall upon all the nations of the world, and especially the Romish antichrist, and the antichristian states; and refers chiefly to the seven vials of God's wrath, which will be poured forth upon them; which, when they begin, will soon be over; see Isa. xxxiv. 2. Rev. xvi. 1. and so will be the burning of the world, the last instance of God's indignation on earth, it will soon be at an end; and, in the mean while, the saints will be with Christ in the air; and those troubles, in which the people will be involved before happy times come, will be very short; as indeed all their afflictions are but for a moment, a little moment; the temptation that will come upon all the earth, to try the inhabitants of it, will be but an hour; and the slaving of the witnesses, and their lying slain, will be but three days and a half; this time of trouble will be shortened for the elect's sake, Matt. xxiv. 21, 22. Rev. iii. 10. and xi. 7-11. compare with this Psal. lvii. 1.

Ver. 21. For, behald, the Lord cometh out of his place, &c.] God, as omnipresent, is everywhere, and can't

be properly said to quit one place, and go to another; but as heaven is the seat of his majesty, and where he more manifestly displays his glory, when he is said to do any thing remarkable on earth, he is said to come out of his place, and come down thither, Mic. i. 3. especially in the exertion of his power and justice, in a way of punishment of sin; which is his act, his strange act; and comes off from his throne of grace and mercy, in which he delights : the allusion is to a king leaving his throne and palace, to go forth against an enemy abroad, or to quell and punish rebellious subjects: some reference may be had to the Lord's dwelling in the temple secretly, in the inward part of it, and coming out from thence in the display of his perfections, as Calvin thinks; with which may be compared Rev. xiv. 15, 18. and xv. 6. and xvi. 1: to punish the inhabitants of the earth for their iniquity; not the same as in ver. 10. for those are distinguished from the Lord's people; but carnal, worldly, and earthly men, particularly the followers of antichrist, called the inhabiters of the earth, who have committed fornication with the whore of

foregoing ones; and is a continuation of the same song, or rather a new one on the same occasion; it is prophetical of the last times, and of what shall be done in them, as the destruction of the antichristian powers, and Satan at the head of them, ver. 1. the happy state of the church, and its fruitfulness under the care and protection of the Lord, and his affection for it, ver. 2, 3, 4. its peace, prosperity, and flourishing condition, ver. 5, 6. the nature, use, and end of all its afflictions and chastisements, ver. 7, 8, 9. the ruin and destruc-tion of the city of Rome, and its inhabitants, and of its whole jurisdiction, ver. 10, 11. a great gathering and conversion of the Lord's people, both Jews and Gentiles, by the ministry of the Gospel, ver. 12, 13.

Ver. 1. In that day the Lord with his sore and great and strong sword, &c.] Meaning either the sword of the Spirit, the Word of God, quick and powerful, and sharper than a two-edged sword, Ephes. vi. 17. Heb. iv. 12. or else some sore judgment of God: some understand it of the Medes and Persians, by whom the Lord would destroy the Babylonish monarchy; or rather it is the great power of God, or his judiciary sentence, and the execution of it, the same with the two-edged sword, which proceeds out of the mouth of the Word of God, by which the antichristian kings and their armies will be slain, Rev. xix. 15, 21 : shall punish leviathan the piercing serpent<sup>1</sup>, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea; by which are meant, not literally creatures so called, though the Talmud <sup>k</sup> interprets them of the whales, the leviathan male and female; but mystically earthly princes and potentates, for their great power and

<sup>1</sup> Or boom, or bar-scrpent, scrpentem vectern, V. L. and Montanus; the same, as the Bishop of Bergen thinks, with the secormen, or sea-snake, which often lies stretched out before a creck, like a boom, to block up the passage; and is soon bent, in a curve, in folds, and is

Rome, Rev. xvii. 2. and xviii, 3. these the Lord will punish for their iniquity; for he punishes none but for sin, even for their idolatries, adulteries, sorceries, thefts, and murders, particularly their shedding of innocent blood, as follows; and therefore their punishment will be just, God will remember their inquities, and retaliate; see Rev. ix. 20, 21. and xviii. 5. and xix. 2: the earth also shall disclose her blood, and shall no more cover her slain; when God shall make inquisition for blood, the blood of all his saints and prophets will be found in mystical Babylon, and what was hid and covered, or thought to be so, will now be discerned, and brought to light, and just punishment inflicted for it, Rev. xviii. 24. and xvi. 5, 6, 7. unless this should rather denote the great effusion of blood and carnage that will be made, so that the earth will not be able to drink it in, and the slain will lie unburied on it; see Rev. xi. 13. and xiv. 20. and xix. 17, 18. The Targum favours the former sense, " and " the earth shall reveal the innocent blood that is shed " on it, and shall no more cover her slain."

# CHAP. XXVII.

 ${f T}$ HIS chapter refers to the same times as the two  ${}_{\|}$  authority, their cruelty and voraciousness, their craft and cunning; so the Targum and Aben Ezra interpret them of the kings of the earth; and are to be understood either of distinct persons, or countries they rule over : some think three are pointed at, as the Egyptians, Assyrians, and Edomites, or Romans, so Jarchi; or the Greeks, Turks, and Indians, as Kimchi. The Targum is, "he shall punish the king who is magnified as Pharaoh the first, and the king that is exalted as Sennacherib the second, and shall slay the king that is strong as the dragon (or whale) that is in " the sea." Some are of opinion that only one person or kingdom is here meant, either the king of Egypt, compared to such a sea-monster, because of the river Nile, that watered his country; see Ezek. xxix. 3. and xxxii. 2. others, the king of Babylon, which city was situated by the river Euphrates, and is described as dwelling on many waters, Jer. 11. 13. and others the king of Tyre, which was situated in the sea; it seems most likely that all tyrannical oppressors and cruel persecutors of the church are intended, who shall be destroyed; and particularly Rome Pagan, signified by a red dragon, Rev. xii. 3. and Rome Papal, by a beast the dragon gave his power to, which rose out of the sea, and by another out of the earth, which spoke like a dragon, Rev. xiii. 1, 2, 11. both the eastern and western antichrists may be included; the eastern antichrist, the Turk, whose dominions are large, like the waters of the sea; and the western antichrist, the whore of Rome, described as sitting on many waters, Rev. xvii. 1. both which are comparable to serpents and dragons for their cruelty and poison; moreover, Satan, at the head of all these, called the dragon, the

soon again in a straight line, like a pole or beam; see his History of Norway, p. 206, 207. \* T. Bab. Bava Bathra, fol. 74. 2.

old serpent, and devil, must be taken into the account, who is the last enemy that will be destroyed; he will be taken and bound a thousand years, and then, being loosed, will be retaken, and cast into the lake of fire, where the beast and false prophet be, Rev. xx. 1, 2, 10. Kimchi thinks this prophecy belongs to the times of Gog and Magog.

Ver. 2. In that day sing ye unto her, &c.] The congregation of Israel, as the Targum; or rather the church of Christ; for after, and upon the destruction of his and her enemies, there will be great rejoicing and singing alternately, and by responses, as the word signifies; see Rev. xv. 1, 2, 3. and xix. 1-7. Gussetius ' renders it, afflict her ; as if spoken by the Lord to the enemies to do their worst to her, and he would take care of her, that it shall be in vain, and to no purpose, since he would keep her: a vineyard of red wine; as the people of the Jews are compared to one, Isa. v. 1-7. so is the church of Christ under the Gospel dispensation; see Cant. viii. 11, 12. Matt. xx. 1. a vineyard is a spot of ground separated from others, and the church and people of God are separated from the rest of the world by electing, redeeming, and calling grace; a vineyard is a place set with various vines, so is the church ; there is Christ the true vine, the principal one, which stands in the first place, John xv. 1. and there are particular congregated churches, which belong to the vineyard, the general or catholic church. Cant. ii. 13, 15. and there are particular believers that may be so called, Cant. vi. 11. and vii. 12. moreover, sometimes in vineyards other trees are planted besides vines, as barren fig-trees, Luke xiii. 6, 7. and so there are in the visible church of God nominal believers, carnal professors, trees without fruit; there are no true vines but such as are ingrafted and planted in Christ, and who, through union to him, and abiding in him, bring forth fruit; a vineyard is the property of some one person, as this is of Christ, whose it is by his own choice, by his Father's gift, by inheritance, by purchase, as well as it is of his planting, and under his care ; vineyards are valuable, pleasant, and profitable, but exposed to beasts of prey, and therefore to be fenced and guarded; all which may be applied to the church of Christ, which shall, in the latter day especially, be very fruitful, and answer to this character given her in this song, a vineyard of red wine; the allusion is to such a vineyard, in which vines grow, that bring forth grapes, productive of the best wine, as the red was reckoned in the eastern countrics; see Gen. xlix. 12. Prov. xxiii. 31. and so Jarchi and Kimchi interpret it; this is a vineyard very different from that in Isa. v. 5, 6, 7. and from the vine of Israel, Hos. x. 1. the fruit of it, signified by red wine, may intend the graces of the spirit, which like grapes, the fruit of the vine, grow in clusters; where one is, all of them are, and come from Christ, the vine, from whom all the fruit of divine grace is found : and which receive their tincture from the blood of Christ, their vigour and their usefulness; and may be said, like wine, to cheer the heart of God and man, Judg. ix. 13. grace

<sup>1</sup> Comment. Ebr. p. 622.

תור עליה בוחום ום ne forte visitet eum, Munster, Pagninus, Tigurine version.

when in exercise is delightful to God and Christ, Cant. iv. 9, 10. and gives pleasure to other saints, Psal. xxxiv. 1, 2. and as the fruit of the vine must be squeezed ere the liquor can be had, so the graces of the spirit are tried by afflictive dispensations of Providence, by which the preciousness and usefulness of them are made known; moreover, the fruits of righteousness, or good works, may be also intended, by which the graces of faith and repentance are evidenced, and which, when performed aright, are acceptable to God through Christ, and profitable to men; and for these fruits of grace and good works the church will be famous in the latter day.

Ver. 3. I the Lord do keep it, &c.] The vineyard, the church, not only by his ministers, called the keepers of it, Cant. viii. 12. but by himself, by his own power; for unless he keeps it, who is Israel's keeper, the watchmen wake in vain; he keeps his church and people from sin, that it does not reign over them; and from Satan's temptations, that they are not destroyed by them; and from the malice of the world. and the poison of false teachers, that they are not ruined thereby; and from a final and total falling away; the Lord's preservation of his church and people will be very manifest in the latter day: I will water it every moment; both more immediately with the dews of his grace, and the discoveries of his love; that being like dew, it comes from above, is according to the sovereign will of God, without the desert of man falls in the night, silently, gently, and insensibly, and greatly refreshes and makes fruitful, Hos. xiv. 5, 6, 7. and more immediately by the ministry of the word and ordinances, by his ministers, the preachers of the Gospel, who water as well as plant, 1 Cor. iii. 6, 7, 8. these are the clouds he sends about to let down the rain of the Gospel upon his church and people, by which they are revived, refreshed, and made fruitful, Isa. v. 6. and lv. 10. 11. and this being done every moment, shews, as the care of God, and his constant regard to his people, so that without the frequent communications of his grace, and the constant ministration of his word and ordinances. they would wither and become fruitless; but, by means of these, they are as a watered garden, whose springs fail not, Isa. lviii. 11 : lest any hurt it ; as would Satan, who goes about as a roaring lion, seeking whom he may devour; and the men of the world, who are the boar out of the wood, and the wild beast out of the field, that would waste and destroy the vineyard; and false teachers, who are the foxes that would spoil the vines, 1 Pet. v. S. Psal. lxxx. 13. Cant. ii. 15. but, to prevent any such hurt and damage, the Lord undertakes to keep the church, his vineyard, himself, which he repeats with some addition, to declare the certainty of it; or, *lest he visit it*<sup>m</sup>; that is, an enemy, as some " supply it; lest he should break down the hedge, and push into it, and waste it; or Jehovah himself, that is, as Gussetius ° interprets it, whilst Jehovah the Father, ver. 1, is striking leviathan, or inflicting his judgments upon his enemies, Jehovah the Son promises to take care of his vineyard, the church, that the visitation

\* So Munster, Pagninus, Vatablus, and Ben Melech. \* Comment. Ebr. p. 668, 669.

are safe and secure from it; which is a much better sense than that of Kimchi mentioned by him, I will water it every moment, that not one leaf of it should fail; the same is observed by Ben Melech, as the sense given by Donesh Ben Labrat: I will keep it night and day; that is, continually, for he never slumbers nor sleeps; he has kept, and will keep, his church and people, through all the vicissitudes of night and day, of adversity and prosperity, they come into : how great is the condescension of the Lord to take upon him the irrigation and preservation of his people! how dear and precious must they be to him! and what a privilege is it to be in such a plantation as this, watered and defended by the Lord himself!

Ver. 4. Fury is not in me, &c.] Against his vineyard he takes so much care of, his church and people, whom he has loved with an everlasting love; they are indeed deserving of his wrath, but he has not appointed them to it, but has appointed his Son to bear it for them, who has delivered them from wrath to come, and they being justified by his blood and righteousness, are saved from it; and though the Lord chastises them for their sins, yet not in wrath and sore displeasure; there is no wrath or fury in his heart towards them, nor any expressed in the dispensations of his providence: who would set the briers and thorns against me in battle? either suggesting the weakness of his people, who, was he to deal with them as their sins and corruptions deserved, for which they may be compared to thorns and briers, they would be as unable to bear his wrath and fury as briers and thorns could to withstand a consuming fire; or rather intimating, that should such persons rise up in his vineyard, the church, as often do, comparable to briers and thorns for their unfruitfulness and unprofitableness, for the hurt and mischief they do. and the grief and trouble they give to the people of God, as hypocrites and false teachers, and all such as are of unsound principles, and bad lives and conversations, and which are very offensive to the Lord; and therefore, though there is no fury in him against his vineyard, the church, yet there is against those briers and thorns, wicked men, whom he accounts his enemies, and will fight against them in his wrath, and consume them in his fury; see 2 Sam. xxiii. 6, 7. Isa. xxxiii. 14: I would go through them : or, step into it P; the vineyard, where those briers or thorns are set and grow up; the meaning is, that he would step into the vineyard, and warily and cautiously tread there, lest he should hurt any of the vines, true believers, whilst he is plucking up and destroying the briers and thorns; or contending, in a warlike manner, with carnal and hypocritical professors: I would burn them together; or, I would burn out of it<sup>9</sup>; that is, gather out of the vine-yard the briers and thorns, and bind them up in bundles, as the tares in the parable, which signify the same as here, and burn them, or utterly destroy them; though the words may be rendered, who will give, or set, me a brier and thorn in battle, that I should go

----does not affect them, and they are not hurt by it, but || against it, and burn it up together, or wholly '? and the meaning is, who shall irritate or provoke me to be as a brier and thorn, to hurt, grieve, and distress my peo-ple, to cause me to go into them, and against them, in a military way, in wrath and fury to consume them? no one shall. This rendering and sense well agree with the first clause of the verse. Jerom renders it thus, who will make me an adamant stone? as the word shamir is rendered in Ezek. iii. 9. Zech. vii. 12. and gives the sense, who will make me hard and cruel, so as to overcome my nature, my clemency, to go forth in a fierce and warlike manner, and walk upon my vineyard, which before I kept, and burn it, which I had hedged about?

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Ver. 5. Or let him take hold of my strength, &c.] Not on the law, as the Targum and Kimchi; but on Christ, as Jerom rightly interprets it; who is the strength and power of God, the man of his right hand ne has made strong for himself; a strong tower, as the word signifies, a rock of defence, to whom saints may betake themselves, and be safe; in him they have righteousness and strength; in him is everlasting strength. The sense is, let the people of God, any and every one of them, when afflicted and chastised by him particularly, and are ready to conclude that he is wroth with them, and is dealing with them in hot displeasure; let such look to Christ, and lay hold, and a strong hold, on him by faith, which will be greatly to their advantage and support. The Targum and Jarchi render  $\aleph$ , translated or, by if; and then the words are to be read thus, if he will, or should, take hold of my strength, or fortress'; or, as some render them, O that he would', &c.; it follows, that he may make peace with me, and he shall make peace with me; or rather, he shall make peace with me, peace shall he make with me. The phrase is doubled for the certainty of it; and the meaning is, not that the believer who lays hold by faith on Christ, Jehovah's strength, shall make peace with him; which is not in the power of any person to do, no, not the believer by his faith, repentance, or good works; but Christ the power of God, on whom he lays hold, he shall make peace, as he has, by the blood of his cross, and as the only peacemaker; and hereby the believer may see himself reconciled to God, and at peace with him; and therefore may comfortably conclude, under every providence, that there is no fury in God towards him.

Ver. 6. He shall cause them that come of Jacob to take root, &c.] That is, the posterity of Jacob, the seed of Israel, in a spiritual sense; such who are Israelites indeed, in whom there is no guile; these shall be so far from being plucked up, or rooted out of the vineyard, the church, that they shall take deeper root, and their roots shall spread yet more and more; they shall be rooted and grounded in the love of God. and also in Christ, and be built up in him, as well as firmly settled and established in the church, Ephes. iii. 17. Col. ii. 7. or, them that come to Jacob"; proselytes unto him, converted Gentiles, that come to the church

שמשעה בה gradiar in cam; so some in Vatablus; caute ingrediar cam, Piscator.

י אציתנה succendam ex es, Junius & Tremellius; comburam illos ex ipsa, Piscator. \* So De Dieu; and some in Vatablus; and which is approved by

Noldius, who renders it in like manner, to the same sense, Ebr. Con-Contas, via leades ir in ite mainer, so the same sense, In cord. Part. p. 409. No. 1671.
 11702 pint 1% si prehenderit munitionem meam, Noldius.
 Utiuam, O si apprehenderit munitionem meam, Forerius.
 So some in Gataker.

of Christ, signified by Jacob, and give up themselves # unto it, and are added to it, these shall take root. The words may be rendered, in days to come, he shall cause Jacob to take root : or, he shall take root, as Aben Ezra, Jarchi, and Ben Melech supply the words; and so they are a prophecy of the stability and prosperous estate of the church in the latter day: Israel shall blossom and bud, and fill the face of the world with fruit; which may be understood of the fruits of grace and righteousness, which shall appear upon the people of God, in all parts of the world; or of the great number of converts everywhere; so the Targum, by *fruit*, understands children's children; the sense is, that when the church of God, in the latter day, is settled and esta-blished, grounded in Christ, and in the doctrines of grace, it shall be in very flourishing and fruitful circumstances, abounding in grace and good works, and with numbers of converts; it shall be like the nustardtree, when it becomes so great a tree as that the birds of the air make their nests in it; and as the stone cut out of the mountain without hands, when it becomes a great mountain, and fills the whole earth, Matt. xiii. 31, 32. Dan. ii. 35. compare with this ch. xxxvii. 31.

Ver. 7. Hath he smitten him, as he smote those that smote him? &c.] No; the Lord does smite his people by afflictive dispensations of his providence; he smites them in their persons, and families, and estates; see ch. lvii. 17. as he smote Israel, by suffering them to be carried captive, and as the Jews are now smitten by him in their present state; yet not as he smote Pharaoh, with his ten plagues, and him and his host at the Red sea; or as he smote Sennacherib and his army, by an angel, in one night; or as Amalek was smitten, and its memory perished; or as he will smite mystical Babylon, which will be utterly destroyed; all which have been smiters of God's Israel, who, though smitten of God, yet not utterly destroyed; the Jews returned from captivity, and, though now they are scattered abroad, yet continue a people, and will be saved. God deals differently with his own people, his mystical and spiritual Israel, than with their enemies that smite them : he afflicts them, but does not destroy them, as he does their enemies; he has no fury in him towards his people, but he stirs up all his wrath against his enemies: or, is he slain according to the slaughter of them that are slain by him? or, of his slain "; the Lord's slain, or Israel's slain, which are slain by the Lord for Israel's sake; though Israel is slain, yet not in such numbers, to such a degree, or with such an utter slaughter, as their enemies; though the people of God may come under slaying providences, yet not such as wicked men; they are chastened, but not killed; and. though killed with the sword, or other instruments of death, in great numbers, both by Rome Pagan and Papal, yet not according to the slaughter as will be made of antichrist and his followers, Rev. xix. 15-21. Ver. 8. In measure, when it shooteth forth, thou wilt

debate with it, &c. ] Or, when he sendeth it forth<sup>x</sup>;

when God sends forth an affliction on his people, or gives it a commission to them, as all are sent by him. he does it with moderation; he proportions it to their strength, and will not suffer them to be afflicted above what they are able to bear; and as, in afflicting, he debates and contends with his people, having a controversy with them, so he contends with the affliction he sends, and debates the point with it, and checks and corrects it, and will not suffer it to go beyond due bounds; and in this the afflictions of God's people differ from the afflictions of others, about which he is careless and unconcerned : he stayeth his rough wind in the day of his east wind : when afflictions, like a blustering and blasting east wind, threaten much mischief, and to carry all before them, Jehovah, from whom they have their commission, and who holds the winds in his fist, represses them, stops the violence of them, and gradually abates the force of them, and quite stills them, when they have answered the end for which they are sent: or he meditateth '; or speaketh, as Jarchi interprets it, by his rough wind in the day of his east wind; God sometimes meditates hard things against his people, and speaks unto them by the rough dispensations of his providence, admonishes them of their sins, and brings them to a sense and acknowledgment of them, which is his view in suffering them to befall them; or, he removes by his rough wind <sup>z</sup>; their fruit, so Kimchi interprets it; as a rough wind blows off the blossoms and fruits, so the Lord, by afflictions, removes the unkind blossoms and bad fruit from his people, their sins and transgressions, as it follows.

Ver.9. By this therefore shall the iniquity of Jacob be purged, &c.] Or explated, or atoned ; not that afflictions are atonements for sin, or give satisfaction to divine justice for it; but they are the means of bringing the Lord's people to a sense of their sins, and to repentance and humiliation for them, and confession of them, and of leading them to the blood and sacrifice of Christ, by which they are expiated and atoned, and which the spirit of God brings near, and applies unto them; whereby their sins, they are convicted of by means of afflictions, and which lay heavy upon their consciences, are purged away, and removed from them: and this is all the fruit, to take away sin; this is the design and use of afflictions, the profit and advantage of them to the saints, that, being humbled for their sins, they depart from them, leave and forsake them; as well as the guilt of them is taken away from their consciences, through the application of pardoning grace, upon their repentance; see Job xxxvi. 8, 9, 10. this shews another difference between the afflictions of God's people and of others: namely, in the use and end of them. The sin of idolatry seems to be particularly designed by what follows; unless the sin of the present Jews, in their disbelief and rejection of the Messiah, should be rather intended; which, through their long affliction, they will be convinced of in the latter day, and it will be taken away from them, and

occisorum ejus, Montanus ; iuterfecti illius, Junius & Tre-

mellius, Piscator. \* Π기ウロユ in emittendo eam, Montanus. 7 ПЛ meditatus est, V. L. so it is used in Psal. i. 2. It sometimes intends a great sound and noise, such as the roaring of a lion, Isa.

xxxi. 4. and Gussetius here interprets it of thunder, Ebr. Comment.

XXX. 4. and Gussellus here interprets it of thunder, Lor. Comments, p. 00c, so Costalio renders it, souaus suo davo spiritu. <sup>2</sup> Removit in vento suo duro, Pagninus, Montanus; removebit, Va-tablus; abstulit, Tigurine version, Piscator; so Ben Melech observes that the word has the signification of removing in Prov. XXX. 4, 5. <sup>3</sup> "yopitiabitur, Pagninus, Montanus; explabitur, Piscator.

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be purged and explated through the atoning sacrifice of Christ, the Saviour and Deliverer, they will em-brace, Rom. xi. 25, 26: when he maketh all the stones of the altar as chalk-stones that are beaten in sunder. that is, when Jacob, or the people of the Jews, being convinced of their idolatry by their afflictions, shall pull down all their idolatrous altars; perhaps particularly referring to that which Ahaz made, 2 Kings xvi. 10, 11, 12. and remove the stones thereof, and break them to pieces, as chalk-stones for lime, which is easily done : the groves and the images shall not stand up; erect, to be worshipped; but shall be thrown down, demolished, and broke to pieces; and, by thus abandoning their idols and idolatrous practices, they will shew the sense they have of their sins, and the sincerity of their repentance; and it is to be observed. that the Jews, after their return from the Babylonish captivity, never practised idolatry more, not in the literal sense; perhaps some respect may be had here to the time when they shall look on him whom they have pierced, and mourn; and when they shall renounce all their legal sacrifices, traditions of the elders, and their own righteousness, their idols, and look alone to the sacrifice of Christ, and declare against all the idolatry of the church of Rome, and all antichristian worship.

Ver. 10. Yet the defenced city shall be desolate, &c.] Or but, or notwithstanding b; though the Lord deals mercifully with his own people, and mixes mercy with their afflictions, and causes them to issue well, and for their good; yet he does not deal so with others, his and their enemies: for by the defenced city is not meant Jerusalem, as many interpret it, so Kimchi; nor Samaria, as Aben Ezra; nor literal Babylon, as others; but mystical Babylon, the city of Rome, and the whole Roman or antichristian jurisdiction, called the great and mighty city, Rev. xviii. 10. which will be destroyed, become desolate, or alone , without inhabitants : and the habitation forsaken and left like a wilderness ; or habitations; the singular for the plural; even beautiful ones. as the word <sup>d</sup> signifies, the stately palaces of the pope and cardinals, and other princes and great men, which, upon the destruction of Rome, will be deserted, and become as a wilderness, uninhabited by men: there shall the calf feed : not Ephraim, as Jarchi, from Jer. xxxi. 18. nor the king of Egypt, as Kimchi, from Jer. xlvi. 20. nor the righteous that shall attack the city, and spoil its substance, as the Targum; see Psal. lxviii. 30. but literally, and which is put for all other cattle, or beasts of the field, that should feed here, without any molestation or disturbance: there shall he lie down, and consume the branches thereof: which the Targum interprets of the army belonging to the city; it denotes the utter destruction of it, and its inhabitants; see Rev. xviii. 2. Some of the Jewish writers einterpret this passage of Edom or Rome, and of the Messiah being there to take vengeance on it.

Ver. 11. When the boughs thereof are withered, they shall be broken off, &c.] This city is compared to a tree, whose branches are not only gnawed and consumed

\* Shemot Rabba, sect. 1. fol. 91. 3.

by cattle, as in the former verse; but which, in a hot dry summer, are withered and dried up, and so are easily broken, and are fit for nothing but the fire; hence it follows : the women come and set them on fire ; or gather them f, in order to burn them; as is commonly done with withered branches, John xv. 6. it may design the burning of the whore of Rome by the kings of the earth; for as antichrist is signified by a woman, so the ten kings that shall hate her, and burn her flesh with fire, may be signified by women; see Rev. xvii. 16. The word here used signifies to illuminate, or give light, which is done when wood is set on fire ; hence the Vulgate Latin renders it, women coming, and teaching it; and so the Targum, "women shall " come into the house of their gods, and teach them; as the woman Jezebel does, Rev. ii. 20. the former sense is best: for it is a people of no understanding; or understandings; that is, the people that inhabit the above city, they are sottish and stupid, have no understanding of God and divine things, of the Scriptures, and the doctrines of them; among whom this maxim obtains, that ignorance is the mother of devotion; they are under a judicial blindness, are given up to strong delusions to believe a lie, 2 Thess. ii. 10, 11 : therefore he that made them will not have mercy on them ; and he that formed them will shew them no favour; but his wrath shall be poured out upon them to the uttermost, which will be fulfilled in the seven vials, and in the destruction of Rome, and the everlasting ruin of the worshippers of the man of sin; see Rev. xvi. 1-19, and xviii. 10. and xiv. 10, 11. no argument can be taken from men's being God's creatures and offspring, and from his being the former and maker of them, to their salvation; or because they are so, therefore shall be saved when they are sinful and sottish; for, being like brutes without understanding, they shall perish as they, without mercy.

Ver. 12. And it shall come to pass in that day, &c. When the song will be sung, ver. 2, 3. when God will appear to have taken particular care of his church, and is about to bring it into a flourishing condition ; when its troubles and afflictions will come to an end, with a sanctified use of them; and when the city of Rome will be destroyed, and all the antichristian powers, then will be the conversion of the Jews; for antichrist stands in the way of that work: that the Lord shall beat off; or beat outs; alluding either to the beating off of fruit from a tree, or to the beating out of grain from the ear; and signifies the separating of the Lord's people in effectual vocation from the rest of the world : as the fruit beaten off is separated from the tree, and corn beaten out is separated from the ear and chaff: for this beating off does not intend judgment, but mercy; and is done not by the rod of affliction, but by the rod of the Lord's strength sent out of Zion, even the Gospel, the power of God to salvation ; which, in the ministration of it, should reach from the channel of the river to the stream of Egypt; from the river Eu-phrates, on the banks of which was the city of Babylon, to the river Nile in Egypt, which were the

יכ scd, Junius & Tremellius, Forerius; tamen, nihilominus, Calvin.
 קוומים solitaria, Pagninus, Montanus, Janius & Tremellius, Piscator.
 מון משפחטם habitaculum, Tigurine version, Piscator.

<sup>&</sup>lt;sup>f</sup> So Abendana in Miclol Yophi observes, this is the sense some give of the word, taking it to be the same as is used in Cant. v. 1. " ban' excutiat, Pagninus, Montanus, Junius & Tremellius, Ceeceins

limits and boundaries of the land of Israel, Deut. xi. 24. Josh. i. 4. and xiii. 3. and in which places many Jews<sup>h</sup> were, or would be, as in the following verse. The Septuagint version is, " from the ditch of the river to "Rhinocorura;" which, Jerom says, is a town on the borders of Egypt and Palestine. The meaning is, that the Lord would find out his people, wherever they were, in those parts, and separate and call them by his grace, and gather them to himself, and to his church and people, as follows: and ye shall be gathered one by one, O ye children of Israel; as fruit is gathered up, when beaten off of the tree; and the phrase one by one denotes either the fewness of them, and the gradual manner in which they will be gathered; or rather, since this does not so well suit with the conversion of the Jews, which will be of a nation at once, it may signify the completeness of this work, that they shall be every one gathered, not one shall be left or lost, but all Israel shall be saved; or it may be also expressive of the conjunction of them, and union of them one to another, in the Gospel church-state, into which they shall be gathered, as fruit beaten off, and gathered up, is laid together in a storehouse. To this sense agrees the Targum, "ye shall be brought near one to another, " O ye children of Israel 1."

Ver. 13. And it shall come to pass in that day, &c.] When the Lord is about to do the above things, and in order to it. The Talmudists \* apply this text to the world to come, or times of the Messiah, when the ten tribes shall be returned : that the great trumpet shall be blown; meaning not the edict or proclamation of Cyrus, but the ministration of the Gospel, called a trumpet, in allusion to those that were ordered by Moses to be made for the congregation of Israel, Numb. x. 1, 2. or to the jubilee-trumpet, Lev. xxv. 8. or with respect to any trumpet giving a musical sound; the Gospel being a joyful sound, a sound of love, grace, and mercy through Christ, of peace, pardon, righteousness, and salvation by him; and which may be called a great one, the author of it, God, being great; and it is the effect of great love, and the produce of great wisdom; it proclaims and publishes great things, great promises, great truths, and a great salvation; it gives a great sound, which has and will again go into all the world,

and reach to the ends of the earth; and has been, and will be, attended with great power; the *blowing* of it intends the ministry of the word, which to perform aright requires ability and skill; and here it respects the ministration of it in the latter day, when this Gospel trumpet will be blown more clearly, and without any jar, discord, and confusion; and more loudly, openly, and publicly; and more effectually, and to greater purpose : and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt; all mankind are in a perishing condition, but all are not sensible of it; some are, and they become so through the preaching of the word, attended with the power and spirit of God; whereby they are convinced of sin, and of their lost estate by nature; their consciences are loaded with guilt, their souls are filled with a sense of wrath; they have a sight of sin, but not of a Saviour from it, or of the pardon of it; they have a view of a broken law, which curses and condemns, and of injured justice brandishing its sword against them, but see they have no righteousness to satisfy one or the other; and find themselves in a starving condition, ready to perish with hunger; and are like the wretched infant cast out into the open field, to the loathing of its person : and these now, whether in Assyria or in Egypt, or wherever they are, the Gospel trumpet will reach them, and encourage them to come; and powerful and efficacious grace accompanying it will engage and cause them to come first to Christ as poor perishing sinners, and venture their souls on him for life and salvation; they shall come to him in a way of believing, for pardon, cleansing, rest, food, righteousness, and life; and then they shall come to his churches, and give up themselves unto them, to walk with them : and shall worship the Lord in the holy mount at Jerusalem ; in the Gospel church, signified frequently by Mount Zion and Jerusalem; see Heb. xii. 22. where the Jews shall come, when converted, and join themselves, and worship God internally and externally, in spirit and in truth : and it may be true of Mount Zion, and of Jerusalem, in a literal sense, which will be rebuilt, and inhabited by the Jews, and become a place of divine worship.

#### CHAP. XXVIII.

IN this chapter the ten tribes of Israel and the two tribes of Judah and Benjamin, are threatened with divine judgments, because of their sins and iniquities mentioned. The ten tribes, under the name of Ephraim, for their pride and drunkenness, ver. 1. the means of their destruction, the Assyrian monarch, compared to a hail-storm, and a flood of mighty waters, ver. 2. which destruction, for their sins, is repeated, and represented as sudden and swift; when they would be like a fading flower and hasty fruit, ver. 3, 4. and then,

as for the two tribes, though they had a glorious prince at the head of them, who had a spirit of wisdom and judgment for government, and of valour and courage for war, ver. 5, 6. yet the generality of the people, led on by the example of priest and prophet, went into the same sensual gratifications as they of the ten tribes did, ver. 7, 8. and became sottish and unteachable, and were like children just taken from the breast, and to be used as such, ver. 9, 10, 11. and though the doctrine proposed to be taught them was

<sup>&</sup>lt;sup>b</sup> Ben Melech interprets the river of the river Sabation, or the Sab-batical river, beyond which the Jews generally suppose the teu tribes are, and from whence they will come at the time of their restoration ; and, as this writer says, will come to Egypt, and there be gathered to-

gether with their brethren, the children of this captivity, Judah and Benjamin, which are scattered in every corner, and join one another. <sup>1</sup> JIN JIN 2 ad unum unum, Montanus; unus ad unum; so some in Vatablus, Forerius. \* T. Bub. Sanhedrin, fol. 110. 2. Midrash Kohelet, fol. 62. 3.

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such as, if received, would be of the greatest advantage to them, for their comfort and refreshment, yet it was refused by them with the utmost contempt; which was to be their ruin, ver. 12, 13, wherefore the rulers of Jerusalem are threatened with the judgments of God, which should come upon them night and day, the report of which would be a vexation to them; and from which they should not be screened by their covenant with death and hell, or by their shelters and coverings with lies and falsehood, in which they placed their confidence, ver. 14, 15, 17, 18, 19, 20, 21, 22. in the midst of which account, for the comfort of the Lord's people, stands a glorious prophecy, concerning the sure foundation laid in Zion, on which all that are built are safe and happy, ver. 16. and the certainty of these judgments is illustrated by the method which the ploughman takes in sowing his corn, and threshing it out; for which he has instruction and direction from the Lord of hosts, ver. 23, 24, 25, 26, 27, 28, 29.

Ver. 1. Woe to the crown of pride, to the drunkards of Ephraim, &c.] Or, of the drunkards of Ephraim; or, O crown of pride, O drunkards of Ephraim 1; who are both called upon, and a woe denounced against them. Ephraim is put for the ten tribes, who were drunk either in a literal sense, for to the sin of drunkenness were they addicted, Hos. vii. 5. Amos vi. 6. The Jews say<sup>m</sup>, that wine of Prugiatha (which perhaps was a place noted for good wine), and the waters of Diomasit (baths), cut off the ten tribes from Israel; which both Jarchi and Kimchi, on the place, make mention of; that is, as Buxtorf<sup>\*</sup> interprets it, pleasures and delights destroyed the ten tribes. The inhabitants of Samaria, and the places adjacent, especially were addicted to this vice; these places abounding with excellent wines. Sichem, which were in these parts, is thought to be called, from the drunkenness of its inhabitants, Sychar, John iv. 5. this is a sin very uncomely in any, but especially in professors of religion, as these were, and ought to be declaimed against: or they were drunkards in a metaphorical sense, either with idolatry, the two calves being set up in Dan and Beth-el, which belonged to the ten tribes; just as the kings of the earth are said to be drunk with the wine of antichrist's fornication, or the idolatry of the church of Rome, Rev. xvii. 2. or with pride and haughtiness, being elated with the fruitfulness of their country, their great affluence and riches, and numbers of people; in all which they were superior to the tribes of Judah and Benjamin, and in which they piqued themselves, and are therefore called the crown of pride; and especially their king may be meant, who was lifted up with pride that he ruled over such a country and people; or rather the city of Samaria, the metropolis of the ten tribes, and the royal city. Perhaps there may be an allusion to the crowns wore by drunkards at their revels, and particularly by such who were mighty to drink wine or strong drink, and overcame others, and triumphed in it: pride and sensuality are the vices condemned, and they often go together : whose glorious

beauty; which lay in the numbers of their inhabitants, in their wealth and riches, and in their fruits of corn and wine: is a fading flower; not to be depended on, soon destroyed, and quickly gone : which are on the head of the fat valleys; meaning particularly the corn and wine, the harvest and vintage, with which the fruitful valleys being covered, looked very beautiful and glorious: very probably particular respect is had to Samaria, the head of the kingdom, and which was situated on a hill, and surrounded with fruitful valleys; for not Jerusalem is here meant, as Cocceius; nor Gethsemane, by the fat valleys, as Jerom : of them that are overcome with wine; or smitten, beaten °, knocked down with it, as with a hammer, and laid prostrate on the ground, where they lie fixed to it, not able to get up; a true picture of a drunkard, that is conquered by wine, and enslaved unto it; see ver. 3.

Ver. 2. Behold, the Lord hath a mighty and strong one, &c.] That is, a powerful king, with a mighty army, meaning Salmaneser king of Assyria; whom the Lord had at his beck and command, and could use at his pleasure, as his instrument, to bring down the towering pride of Ephraim, and chastise him for his sensuality : which as a tempest of hail ; that beats down herbs and plants, and branches of trees, and men and beasts : and a destroying storm ; which carries all before it, blows down houses and trees, and makes terrible devastation wherever it comes: as a flood of mighty waters overflowing ; whose torrent is so strong there is no stopping it: so this mighty and powerful prince shall cast down to the earth with the hand; the crown of pride, the people of Israel, and the king of it; he shall take the crown from his head, and cast it to the ground with a strong hand, as the Jews interpret it, with great violence; or very easily, with one hand, as it were, without any trouble at all. The Targum is, "so shall " people come against them, and remove them out of " their own land into another land, because of the sins which were in their hands ;" see ch. viii. 7.

Ver. 3. The crown of pride, the drunkards of Ephraim, shall be trodden under feet.] Not only cast down with the hand, but trampled upon with the feet; shewing their utter destruction, and the contempt with which they should be used ; which, with their character, is repeated, to point out their sins, the cause of it, to denote the certainty of it, and that it might be taken notice of.

Ver. 4. And the glorious beauty which is on the head of the fat valley, &c.] Meaning the riches and fruit-fulness of the ten tribes, and especially of Samaria the head of them : shall be a fading flower ; as before declared, ver. 1. and here repeated to shew the certainty of it, and to awaken their attention to it : and as the hasty fruit before the summer; the first ripe fruit, that which is ripe before the summer-fruits in common are. The Septuagint render it the first ripe fig; and so the Targum and Aben Ezra: which while he that looketh upon it seeth it; that it is goodly and desirable, and so gathers it, Mic. vii. 1: while it is yet in his hand he eateth it up ; and as soon as he has got it into his hand, he can't keep it there to look at, or forbear eating it,

א הוי עטרת גאות שכרי אפרים י אפרים י אפרים י אפרים י Ephraimi, Cocceius, Gataker. T. Bab. Sabbat, fol. 147. 2. Lex. Talmud. col. 529

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<sup>&</sup>lt;sup>°</sup> וחלומי יין concussi vino, Pagninus; percussi vino, so some in Vntablus; conquassantur vel conculcantur a vino, Forerius; contuso-rum a vino, Cocceius.

denoting what a desirable prey the ten tribes would be to the Assyrian monarch, and how swift, sudden, and inevitable, would be their destruction.

Ver. 5. And in that day shall the Lord of hosts be for a crown of glory, &c.] Or, glorious crown "; surrounding, adorning, and protecting his people; granting them his presence; giving them his grace, and large measures of it; causing them to live soberly, righteously, and godly : this stands opposed to the crown of pride before mentioned and refers to the time when that should be trampled under foot, or when the ten tribes should be carried into captivity, which was in the sixth year of Hezekiah's reign, 2 Kings xviii. 10. at which time, and in whose reign, as well as in the reign of Josiah, this prophecy had its accomplishment : and for a diadem of beauty; or, a beautiful diadem q; the same as before, expressed by different words, for the confirmation and illustration of it: unto the residue of his people; the Arabic version adds, in Egypt; the people that remained there, when the others were carried captive, but without any foundation. Jarchi interprets it of the righteous that were left in it. in Samaria, or in Ephraim, in the ten tribes before spoken of; but it is to be understood, as Kimchi observes, of the other two tribes, Judah and Benjamin, which remained in their own land, when others were carried captive, to whom God gave his favours, spiritual and temporal, in the times of Hezekiah and Josiah ; and especially the former is meant, and who was a type of Christ, to whom this passage may be applied, who is the glory of his people Israel; and so the Targum paraphrases it, "in that "day shall the Messiah of the Lord of hosts be for a " crown of joy;" and Kimchi says their Rabbins expound this of the King Messiah, in time to come, when both the kingly and priestly glory should be restored; the one being signified by the crown of glory, the other by the diadem of beauty.

Ver. 6. And for a spirit of judgment to him that sit-teth in judgment, &c.] That is, as the Lord would give honour and glory to the people in general, so wisdom and prudence, a spirit of judgment and discerning, to the king in particular, who sat on the throne of judgment to do justice, and execute judgment among his subjects : though this need not be restrained to the king, but be applied to all the judges and magistrates in the land, who sat and heard causes and complaints brought before them, for which they should be qualified by the Lord; so Aben Ezra interprets it of the sanhedrim : and for strength to them that turn the battle to the gate; as wisdom is promised to the king and judges of the land, so strength of body and mind, valour and courage, to the prince and his army; so that they should turn the battle, and cause their enemies to fly before them, and pursue them to the very gates of their cities, as Hezekiah did, 2 Kings The Syriac version is, who turn the battle xviii. 8. from the gate; who, when besieged, sally out upon the besiegers, and drive them from their gates, oblige them to break up the siege, and fly before them. The Vulgate Latin version renders it, and strength to them that return from war to the gate ; that come home victorious

but greedily devours it, and swallows it down at once; || to their own houses; and so the Targum, " that he " may give victory to them that go out in war, to re-" turn them in peace to their own houses." Wisdom " in the cabinet and courts of judicature, and courage in the camp, are two great blessings to a nation, and serve much to explain the glory and beauty before promised.

Ver. 7. But they also have erred through wine, &c.] Either they that sat in judgment, and turned the battle to the gate, as Jarchi interprets it: or rather, since the Lord was a spirit of judgment and strength to those, the two tribes of Judah and Benjamin in after-times are meant, in the latter end of Hezekiah's reign, or in the times of Manasseh, or nearer the Babylonish captivity; these tribes, which professed the true religion, and who had the word, and worship, and ordinances of God among them, even these were guilty of the same sin of drunkenness, as the ten tribes that had apostatized; there were the drunkards of Judah, as well of Ephraim, who erred through wine; they erred and strayed from the rule of the divine word by excessive drinking, and this led them on to other sins, as drunkenness commonly does; and they were not only through it guilty of errors in practice, but in principle also; they made sad mistakes, as in life and conversation, so in ductrine, their memories, understandings, and judgments, being sadly affected and beclouded through this sin : and through strong drink are out of the way; of God and his word; out of the way of truth and godliness : it signifies the same as before, only expressed in different words. The Targum renders the word for strong drink, which designs any liquor that makes men drunk, by old wine, which is accounted the best: the priest and the prophet have erred through strong drink ; committed sin, by drinking to excess, and made themselves unfit for the duties of their office, and were guilty of sad mistakes in the performance of it; the priest sinned by so doing against an express command, and made himself incapable of distinguishing between the holy and unholy, the clean and the unclean, Lev. x. 9, 10, though this need not be restrained to the priest only, for the word cohen signifies a prince as well as priest; and it is not fitting for kings to drink wine, nor princes strong drink, to excess, Prov. xxxi. 4, 5. civil as well as ecclesiastical rulers may be here designed, though chiefly the latter, men that should set the best of examples to others; and the prophet, as Kimchi observes, intends not the true, but false prophets. The Targum renders it a scribe; these and the priests are frequently mentioned together in the New Testament, and were both erroneous; and their errors here, both as to doctrine and practice, are imputed to their drunkenness; a very scandalous sin, especially in persons of such a character: they are swallowed up of wine; they not only greedily swallowed it down, and were filled with it, but were swallowed up by it, drowned in it, and lost the exercise of their sense and reason, and were ruined and destroyed by it, and made wholly unfit for such sacred offices in which they were: they are out of the way through strong drink ; out of the way of their duty, by sinning in this manner; and out of the way of the performance of their office, being rendered incapable of it : they err in vision ; these were

א ולצפירת תפארה י k pro diademate ornante, Piscator.

י לעשרת צבי pro corona decora, Piscator.

### CH. XXVIII. V. 8-11.

of God, and related them to the people as such; but they mistook the imaginations of their crazy heads, intoxicated with liquor, for the visions of God; they erred in prophesying, which may be meant by vision they delivered out false prophecies, false doctrines, and grievous errors, of fatal consequence to the people; or, as Kimchi further interprets it, they erred in seeing; they mistook in those things which were plain and obvious to the eye of every one, in things clear and manifest; drunkenness affects the eyes both of the body and of the mind, that a man can see clearly with neither. The Targum is, "they turned after, or de-" clined unto, sweet meat;" as if they were guilty of gluttony as well as drunkenness; but it is not usual for drunkards to crave sweet meat, but rather what is relishing : they stumble in judgment ; or reel' and stagger, as drunken men do: this refers to the priest, who, through drunkenness, made sad hobbling work in expounding the law, and giving the sense of it, and in pronouncing sentence of judgment in matters of controversy brought before him, to whom those things appertained, Mal. ii. 7, 8. Deut. xvii. 8, 9, 10, 11.

Ver. 8. For all tables are full of vomit and filthiness. &c.] The one signifies what is spued out of a man's mouth, his stomach being overcharged, and the other his excrements; and both give a just, though nanscous, idea of a drunken man. This vice was become epidemical; men of all ranks and degrees were infected with it, rulers and people; and no wonder that the common people ran into it, when such examples were set them; the tables of the priests, who ate of the holy things in the holy place, and the tables of the prophets, who pretended to see visions, and to prophesy of things to come, were all defiled through this prevailing sin; so that there was no place clean or free from vomit and filthiness, no table, or part of one, of prince, prophet, priest, and people; the Targum adds, pure from rapine or violence." R. Simeon, as De Dieu observes, makes beli Makom to signify without God, seeing God is sometimes with the Jews called Makom, place, because he fills all places; and as if the sense was, their tables were without God, no mention being made of him at their table, or in their table-talk, or whilst eating and drinking; but this does not seem to be the sense of the passage. Vitringa interprets this of schools and public auditories, where false doctrines were taught, comparable to vomit for filthiness; hence it follows:

Ver. 9. Whom shall he teach knowledge? &c.] Not the drunken priest or prophet, who were both unfit for teaching men knowledge; but either the true and godly priest or prophet of the Lord, or the Lord himself, before spoken of as a spirit of judgment, ver. 6. namely, by his prophets and ministers, the latter seem rather intended; whom may or can such an one teach the knowledge of God, and of themselves; the knowledge of the law, and of the Gospel; the knowledge of divine truths, of things necessary to salvation, and the conduct of human life; of Jesus Christ, and the way of salvation by him, and of him, as a foundation of the

titubant in judicatione, Junius & Tremellius, Piscator, Gataker.

the prophets, the seers, who pretended to the visions || Lord's laying in Zion, hereafter mentioned in this chapter? who are capable of receiving such instructions ? it intimates the stupidity and softishness of the Jews, whose minds were so impaired by excessive drinking, that they were not able to take in the knowledge of these things : and whom shall he make to understand doctrine? or hearing; the hearing of the word, or the word heard, the report of the Gospel; so the word is used in ch. liii. 1. this will never be understood. believed, and received, unless the arm of the Lord is revealed, or his power be exerted; prophets and mi-nisters may speak to the ears of men, but they can't give them an understanding of divine things, God only can do that: here it designs, as before, the unteachableness of the people of the Jews, being in the circumstances they were, as appears by what follows: them that are weaned from the milk, and drawn from the breasts; signifying, that one might as well take children from the breast, such as are just weaned, and instruct them, as to pretend to teach these people the knowledge of divine things, or cause them to understand sound doctrine, that which is agreeable to law and Gospel; so sottish were they become through excessive drinking. Some understand this as a serious answer to the questions, and of persons in a metaphorical sense, who desire and thirst after the sincere milk of the word, as children just taken from the breast, and deprived of it, do; and who are afflicted and distressed, and without the milk of divine comfort, and are like weaned children, humble, meek, and lowly; see Matt. xi. 25, 26. Jarchi makes mention of such an interpretation as this, them that are weaned from the milk; from the law, which is called milk: and drawn from the breasts; drawn from the disciples of the wise men. It may be understood of such who departed from the sincere milk of the word, and embraced the traditions of the elders.

Ver. 10. For precept must be upon precept, precept upon precept, &c.] Signifying, that they must be dealt with as children were, when first instructed in the rudiments of a language, first had one rule given them, and then another, and so one after another till they had gone through the whole : line upon line, line upon line ; who are taught first to write one line, and then another; or to draw one line, and write after that, and then another; or where to begin one line, and, when finished, where to begin another; for the allusion is to writing by line, and not to a line used in building, as Kimchi and Ben Melech think : here a little, and there a little ; a small lesson out of one book, and a small lesson out of another; a little one day, and a little on the next, and so on, that their memories may not be overburdened.

Ver. 11. For with stammering lips and another tongue will he speak to this people.] Or hath spoken'; as parents and nurses, in a lisping manner, and in a language and tone different from what they use in common, speak unto their children, accommodating themselves according to their capacities and weakness; and so it is a continuation of the method to be used in instructing the Jews, as being like children : or else these words are to be considered as a reason why, since they refused instruction in this plain, easy, and gentle manner, by

So Gataker.

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the ministry of the prophets of the Lord, he would || scoffed and mocked at the word of God, as in the prespeak to them in a more severe and in a rougher manner in his providences, and bring a people against them of a strange language they understood not, and so should not be able to treat and make peace with them, and who would carry them captive into a strange land; which was fulfilled by bringing the Chaldean army upon them, Jer. v. 15. see 1 Cor. xiv. 21. and afterwards the Romans.

Ver. 12. To whom he said, &c.] Either the Lord himself, or the prophet Isaiah; or rather the Lord by him, and other prophets; so the Targum, " to whom " the prophets said;" that is, the true prophets of the Lord said to the people, or to the priests and other prophets; or Christ and his apostles, as follows: this is the rest wherewith ye may cause the weary to rest and this is the refreshing ; that is, by teaching the word of God, the true knowledge of him, and the sound doctrines of the Gospel, and the duties of religion; this would be the best way of easing and refreshing the minds and consciences of the people, burdened with a sense of sin, or distressed and disconsolate through afflictions and calamities upon them, and be the most effectual method of continuing them in ease and peace in their own land, and of preserving them from captivity, and other judgments threatened with; see Matt. xi. 28: yet they would not hear ; having no regard to the Lord and his prophets; nor any compassion to their countrymen, afflicted and distressed in mind or body; nor to the doctrine of Christ and his apostles.

Ver. 13. But the word of the Lord was unto them pre-cept upon precept, &c.] Was despised and derided by them; they took the prophet's words out of his mouth, and in a scotting manner repeated them ; which, in the Hebrew text, is in a rhyming form, and were sung and drawled out by them, Tsau latsau, Tsau latsau, Kau lakau, Kau lakau; this is all he can say to us, and we have from him : precept upon precept, line upon line, &c.; or the words may be rendered, and the word of the Lord was unto them precept upon precept, &c.; as it had been, so it still was; the same method was continued to be taken with them, and they still treated as children; and 'tis suggested that they should remain so, and not be men in understanding; and that they should be ever learning like children, and never come to the knowledge of the truth. Moreover, the words may be rendered, though the word of the Lord was unto them precept upon precept, &c.; though it was delivered in so plain and easy a manner to them, and such methods of instruction were used gradually and gently, to instil knowledge into them, yet so stupid were they as not to receive it, and so perverse and stubborn as wilfully to reject it; hence they were given up to judicial blindness and hardness, Rom. xi. 8, 11: that they might go and fall backward, and be broken, and snared, and taken : go on in their own sinful ways, backslide from God, and be broken by his judgments; and be insnared and taken in the net of the Babylonians, and be carried by them into captivity; see Ezek. xii. 13. compare with this Matt. xxi. 44. 1 Pet. ii. 8. or rather fall into the hands of the Romans, and be taken and dispersed by them among the nations.

Ver. 14. Wherefore hear the word of the Lord, ye scornful men, &c.] Men of scorn and mockery, that

ceding verse; or at the threatenings of punishment; and even made a jest of death and hell, as in the following words: the word of the Lord they are called upon to hear, hearken, and attend to, is either the word of promise of the Messiah, ver. 16. or rather the word threatening them with ruin, ver. 18. or it may be both: that rule this people that is in Jerusalem; which must not be understood of the chief ruler Hezekiah, but rather of some subordinate rulers, such as Shebna and others; these set a very bad example to the common people: no wonder that irreligion and profaneness prevail, when civil magistrates are scoffers at religion. It agrees best with the rulers of the Jewish people in the times of Christ, who mocked at him and his ministry, and that of his apostles.

Ver. 15. Because ye have said, &c.] Within themselves; they thought so, if they did not say it in express words; and their conduct and behaviour shewed that these were the sentiments and presumptions of their minds: we have made a covenant with death, and with hell are we at an agreement : as sale from death, and secure from hell, or the grave, as if a covenant and compact had been formally entered into between them. The phrases are expressive of their being fearless of them, and of their confidence and assurance that they should not be hurt by them. Some interpret this of their deadly enemies, as Sennacherib king of Assyria particularly, with whom they had made peace, and had entered into a covenant of friendship and alliance, and so had nothing to fear from the threatenings of the Lord by the prophet; but Vitringa, better, of the covenant and agreement with the Romans, which the Jewish rulers were careful to observe, and thought themselves safe on account of it; see Rev. vi. 8: when the overflowing scourge shall pass through; when the judgments of God shall come upon the earth, and pass through the whole world, as a chastisement and correction of men for their sins, and as a punishment for them, like a mighty torrent spreading itself, and carrying all before it; or particularly when the Assyrian monarch with his army shall pass through the land of Judea, signified, in ver. 2, by a tempest of hail, a destroying storm, a flood of mighty waters overflowing; or rather the Roman army invading Judea : it shall not come unto us; who were in the city of Jerusalem: for we have made lies our refuge, and under falschood have we hid ourselves; not what they themselves reckoned so, but what the prophet Isaiah, or the Lord by him, called so, whose words they used, and in whose language they spoke; meaning either their lying prophets, as Kimchi, and the false doctrines they delivered to them, promising them peace when destruction was at hand; or their idols, as Jarchi, which are falsehood, lying vanities, and work of errors; or their carnal policy, arts of dissimulation, sinful compliances, and crafty methods of acting with their enemies, by which they hoped to deceive them, and secure themselves from destruction, as others; or else their wealth and riches, got by lying and fraud, which is the sense of some interpreters; and perhaps all may be intended in which they might put their trust and confidence, and on account of them expect security from threatened evils, though no other than lies and falsehood; and the same

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may be observed of all outward acts of religion, rites and ceremonies, and works of righteousness done by men, in which they place their trust, and hope to be saved by them from wrath to come.

Ver. 16. Therefore thus saith the Lord God, &c.] In order to shew what is the true foundation of hope and trust for security from death and hell, and to convince men of their vain and false confidence, as well as to comfort the people of God, such as truly feared him in Jerusalem; who, hearing the judgment denounced, might conclude that they were going to be cut off from being a nation, and that the family and kingdom of David would be at an end, and then where was the promise of the Messiah? wherefore, to relieve the minds of such, a promise of him is delivered out in the midst of a denunciation of judgment upon the wicked : behold, (a note of attention and admiration, as well as asseveration,) I lay in Zion for a foundation a stone which the Targum interprets of a king; and Jarchi of the King Messiah, who undoubtedly is meant, as is clear from Rom. ix. 33. 1 Pet. ii. 6. and not Hezekiah, as Kimchi. and others, who was now king, when this prophecy was made, and therefore can't respect him; but Christ, who is frequently spoken of, under the simile of a stone, Gen. xlix. 24. Psal. cxviii. 22. Dan. ii. 45. Zech. iii. 9. and may be compared to one for his usefulness in the spiritual building, being both foundation and cornerstone, and for his great strength and durableness; and this is a stone of the Lord's laying, which he had been laying in his eternal purposes and de-crees, as the Mediator, Saviour, and Redeemer of his people; and whom he was about to lay, by sending him forth, in the fulness of time, to be incarnate, suffer, and die for them; and whom he lays as the foundation in effectual calling for his people, to build their faith and hope upon; and this is done in Zion, in the church, which is built upon him, and where he is revealed and made known to be what he is, and as here described : a tried stone; by the Old-Testament saints, and by saints in all ages, who have ventured their souls on him, and laid the whole stress of their salvation upon him, and have been saved by him; and by Satan, and his principalities and powers, by his temptations of him in the wilderness, and by his attacks upon him in the garden, and on the cross. and found him to be an immovable stone, and were broken by him; and by his divine Father, who tried his faithfulness by trusting him with all his elect, and the salvation of them; and his great strength, by laying upon him all their sins, and the punishment due unto them. Some render it, a stone of trial, or a trying stone'; by which men are tried, and discovered to be what they are, whether believers or unbelievers, sincere Christians or hypocrites; which may be known by their conduct and behaviour to Christ; if they come to him as a living stone, and he is precious to them, they are true believers; but if he is to them a stone of stumbling, and a rock of offence, they are unbelievers, and reprobate persons, 1 Pet. ii. 4, 7, 8: a precious corner-stone; which, as it is both for the beauty and strength

of the building, so it knits, cements, and keeps the parts together; and of this use is Christ in the spiritual building; angels and men are knit together in him, Jews and Gentiles, Old and New Testament saints, saints above and saints below, saints in all ages, times, and places: and a precious stone he is, a pearl of great price; precious to his Father, who loves him, and delights in him, and has chosen and laid him as the foundation of his church, and of every true believer; to whom also he is precious, his person, names, offices, and relations, his blood, righteousness, and sa-crifice, his word, ordinances, and people, and every thing belonging to him: a sure foundation; a wellfounded one "; which will never give way; a rock on which the church is built, and the gates of hell cannot prevail against it; a sure foundation of faith and hope, of peace, joy, and comfort, and of eternal happiness, to all that build upon it; a foundation firm and strong, immovable and everlasting; and so is every thing that is laid or depends upon it, the covenant of grace, and the promises of it, the persons of the Lord's people, and their salvation : he that believeth; either those things, as the Targum adds, this promise and prophecy, and the things contained therein; or in Christ, the foundation laid, the tried and precious corner-stone, so it is explained in 1 Pet. ii. 6: shall not make haste; or be impatient for the ful-filment of this prophecy, but patiently wait for it, knowing that it is for an appointed time, and will not tarry; and that God will hasten it in his own time; or will not make haste to lay any other foundation, being satisfied with this that is laid; nor make haste to a strange god, to another saviour, knowing there is salvation in him, and in no other. The Targum is, " shall not be moved when trouble comes;" being founded upon this Rock of ages, which is proof against all storms and tempests; see Matt. vii. 24, 25. The Apostles Paul and Peter, agreeably to the Septuagint version, render it, shall not be ashamed, or confounded; see the notes on Rom. ix. 33. and 1 Pet. ii. 6.

Ver. 17. Judgment also will I lay to the line, &c.] A metaphor taken from builders, who in building use the line and plummet to carry on their work even and regular, retaining such stones as agree thereunto, and rejecting such as do not; signifying, that in the spiritual building, where Christ is the foundation and corner-stone, such as are built thereon shall continue and grow up regularly into a holy temple; but those that set at nought this precious stone, and build upon the sandy foundation of their own righteousness, betake themselves to a refuge of lies, and cover themselves in their own hiding-places, as well as all such who go on in their sins, shall be rejected by the righteous judgment of God: and righteousness to the plummet; meaning the same as before; or, I will lay judgment by the line, and righteousness by the plummet "; the rule of the divine law, by which it will appear whether their actions are agreeable to it, or the righteousness they trust in answerable to it; or the sense is, that at the same time that God would preserve and se-

Calvin ; solidissimum, Tigurine version ; so Ben Melech interprets it a strong foundation.

\* So Gataker.

נ apidem probationis, Junius & Tremellius, Calvin, Vitringa.

Vitrioga. קרוסך מוסך fundament::m fundatum; so some iu Vatablus; fundationem fundatissimam, Junius & Tremellius; fundamentum solidum,

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cure his own people upon the sure foundation Christ, he would punish others, according to the strict rules of justice, as his righteous law required, and according to the just demerit of sin. Kimchi interprets it, but very wrongly, of the justice and equity that should take place in the reign of Hezekiah, which were wanting at the time of this prophecy; but the preceding prophecy regards Christ, and not Hezekiah; and therefore is rather to be understood of the right and equal distribution of justice and judgment in the administration of government by him: and the hail shall sweep away the refuge of lies; the lies they made their refuge, ver. 15. their lying prophets, their idols, their riches, their righteousness, and every thing in which they placed their confidence; for all refuges, be they what they will, are lying ones, and will deceive, excepting Christ and his righteousness; all which are easily and at once swept away, with the besom of avenging justice, when God takes it in hand. The phrase denotes the facility and suddenness of the destruction, and the entireness of it, which should be brought about by means of a hail-storm, the same with that in ver. 2. which designs the Assyrian, or rather the Roman army, since the prophecy preceding relates to the times of Christ; and it may be, by the refuge of lies may be meant the temple, in which the Jews greatly placed their confidence, as Cocceius thinks: and the waters shall overflow the hiding-place; the city of Jerusalem, where they hid, and thought themselves safe: a mighty army rushing into a city, and putting the inhabitants to the sword, or to flight, or obliging them to surrender, may be fitly signified by an inundation of water; see ch. viii. 7, 8. very probably the army of the Romans under Vespasian.

Ver. 18. And your covenant with death shall be dis-annulled, &c.] Or, be besmeared \*, or daubed over, as the ark was with pitch, Gen. vi. 14. where the same word is used as here; so that it shall not be legible, as any writing that is blotted out by ink, or any other liquor, so that it cannot be read; in like manner this their covenant with death should be so obliterated, that the articles of it could not be made out, and so of no force; thus the Targum renders it, " shall be made " void;" see the note on ver. 15: and your agreement with hell shall not stand; or vision, or provision, which they had made by compact, with the greatest care, caution, and foresight, to secure themselves from destruction, would be found insufficient. The Targum is, " and your peace, which was with the destroyer, " shall not stand;" see the note on ver. 15: when the overflowing scourge shall pass through: the land of Judea and the city of Jerusalem; see the note as before: then shall ye be trodden down by it; though they flattered themselves it should not come near them, yet it would; and they would not be able to stand before it, but would be thrown down, and trampled upon by it as the mire of the streets; see Luke xxi. 24.

Ver. 19. From the time that it goeth forth, it shall take you, &c.] Or, as soon as it passeth through \*, it

shall take you away; as soon as it begins to overflow, and as it goes along, it shall make clear work, and carry you away with it; you'll not be able to resist it, to withstand its motion, and stop its progress; but will be borne down by it, and carried away with it, either destroyed by it at once, or carried into capti-vity; so the Targum, " in the time of its passing " over, it shall carry you captive:" for morning by morning shall it pass over, by day and by night; signifying that it should come very early, before they were aware of it and prepared for it, and should be constant and incessant, day after day, day and night, continually, until it had done its work thoroughly, in the utter destruction of them; which was true of the Assyrian, but especially of the Roman army: and it shall be a vexation only to understand the report; the fame, the rumour of the enemy's coming, of his invasion of the land, of the devastation he makes everywhere, and of his progress and near approach to Jerusalem; the bare report of this only being made and confirmed, so that there was reason to believe it, would produce anguish and distress of mind, cause a commotion, a fear and trembling, and shaking of the joints, as the word \* signifies; and therefore, how dreadful must the calamity itself be! or else this may be meant of the report of the prophets of the Lord, which before they would not believe; but now the judgments threatened coming upon them, they would be made to understand it; so the Vulgate Latin version renders it, and only vexation alone shall give understanding to the report ; and to this sense the Targum, "and it shall be, before the time of " the curse comes, that ye shall understand the words " of the prophets;" and, when it was come, should know to their sorrow, and by sad experience, the truth of what they had said.

Ver. 20. For the bed is shorter than that a man can stretch himself on it, &c.] When a bed is short, a man can't lie at his full length, and at ease: and the covering narrower than that he can wrap himself in it; when the bed-clothes are narrow a man can't cover himself with them, so as to be warm and comfortable. These proverbial expressions are interpreted by Kimchi of Jerusalem, when besieged by the Assyrian army, when the inhabitants of it were much straitened, distressed, and made uncomfortable; perhaps it may be better understood of the same city when besieged by the Ro-mans, to which the Jews flocked from all parts, in such numbers, for shelter, that there was not room enough for them, at least not provision, and which was the cause of that great distress and miserable condition they were reduced to: in general, the design of the words may be to shew that all refuges and shelters, all means made use of for safety and protection, by which they endeavoured to cover and secure themselves, would be insufficient; and particularly such that laid themselves at ease on the bed of their own righteous. ness, not submitting to Christ and his righteousness, and covered themselves with the rags of their own doings, and not with the garments of his salvation,

۲۰۵۲ Fieb. oblinetur, Piscator; quasi pica illita tabulæ literæque fæderis incrustentur, inducantur ac dispareant, Gusset. Comment. Ebr. p. 307.

p. 997. 7 CDJMIN & visio vestra, Vatablus; cautio vestra, Junius & Tremellius, Piscator, Heb. visio, i. e. provisio, Piscator.

<sup>&</sup>lt;sup>2</sup> יעברו mox ut pertransierit, Tigurine version. וועה commotio, Montanus, Piscator; terror, Calvin; pavor,

וועה commotio, Montanus, Piscator; terror, Calvin; pavor, Pagninus.

unsafe state.

Ver. 21. For the Lord shall rise up as in Mount Pe-Where the Lord broke forth on David's razim, &c.] enemies the Philistines, as the breach of waters; see ver. 17. and destroyed them, from whence the place had the name of Baal-perazim, 2 Sam. v. 20. The Targum is, " for as the mountain which moved when " the glory of the Lord was revealed in the days of " Uzziah the king ;" referring to the earthquake in his time, Amos i. 1. Zech. xiv. 5: he shall be wroth as in the valley of Gibeon; Josephus Ben Gorion b makes mention of the valley of Gibeon, where a battle was fought between Cestius the Roman general and the Jews, in which the latter got the victory, and says it was fifty furlongs from Jerusalem : here the Philistines were smitten, returning again after they had been vanquished before, 1 Chron. xiv. 16. though it is more generally thought that this refers to the discomfiture of the Canaanites in the times of Joshua, when also hailstones fell upon them, and destroyed many; see ver. 17. and when the sun and moon stood still till Israel were avenged on their enemies, and which shewed the power and presence of God with them, Josh. x. 10-13. and so the Targum, which adds, "and " in the miracles which he (the Lord) did for Joshua, " in the valley of Gibeon;" and these instances are mentioned as proofs of the divine power and vengeance, and to assure the Jews that the Lord would rise up in the same wrath and indignation against them, and consume them: that he may do his work, his strange work, and bring to pass his act, his strange act; which may be called so, because in the above-mentioned instances he fought for his people Israel, but in this he would fight against them; and because this was a work and act of strict justice and awful severity, and not so agreeable to him as acts of mercy, grace, and goodness, in which he delights; or rather, because it was an unusual one, marvellous and surprising, and would be so to the Jews themselves, and even to their enemies, and to all the world, as the destruction of Jerusalem was, especially as by the Romans; see Hab. i. 5, 6. Vitringa, besides this, adds the calling of the Gentiles, the seizing of the inheritance of the world. and the destruction of the kingdom of Satan in the Roman empire. The Targum interprets this in a very contrary sense, of such as do strange works, idolatry, for which they are consumed.

Ver. 22. Now therefore be ye not mockers, &c.] At the words of the prophets, and the judgments denounced by them, which is very common, when they are deferred, and not immediately executed : this was the case before the destruction of Jerusalem by the Chaldeans, and one cause of it, 2 Chron. xxxvi. 16. and also by the Romans; see Acts xiii. 41 : lest your bands be made strong; punishment become heavier, and more grievous; and so the Syriac version renders it; as prisoners that attempt to make their escape have their bonds and fetters made faster, and so are put to more pain and distress; to which the allusion seems to be, signifying, that by scoffing and mocking

Lib. 6. c. 5. p. 559. Vid. Joseph. de Bello Jud. lib. 2. c. 19. sect. 1.
 So Junius & Tremellius, and Piscator.

would find themselves in a very uncomfortable and || at the word of God they would bring upon themselves greater and sorer punishments, Heb. x. 29: for 1 have heard from the Lord God of hosts; in a vision from him, by a spirit of prophecy, as a secret communicated by him; for whatever the Lord did he usually made it known to his prophets; and it might be depended upon what they said, as being what the Lord had declared in their hearing; see Amos iii. 7: a consumption, even determined upon the whole earth : or, on the whole land, the land of Judea; for this destruction seems only to respect that; and is the same with the consummation, and that determined, that should be poured upon the desolate, Dan. ix. 27. which manifestly designs the destruction of the Jews by the Romans, which was an affair determined by the Lord, whose counsel shall stand, and therefore would surely come to pass.

Ver. 23. Give ye ear, and hear my voice, &c.] So said the prophet, as the Targum introduces the words: and because what he was about to say was of importance, and delivered in a parabolical manner, and required attention, he makes use of a variety of words to the same purpose, to engage their attention : hearken, and hear my speech ; now about to be made ; listen to it, and get the understanding of it.

Ver. 24. Doth the ploughman plough all day to sow? &c.] Or, every day; he ploughs in order to sow; by ploughing he prepares the ground for sowing, that is his end in ploughing; and he may plough a whole day together when he is at it, but he does not plough every day in the year; he has other work to do besides ploughing, as is after mentioned; such as breaking of clods, sowing seed, and threshing the corn after it is ripe, and reaped, and gathered. The prophet signifies that the Lord, like a ploughman, had different sorts of work; he was not always doing one and the same thing; and particularly, that he would not be always ad-monishing and threatening men, and making preparation for his judgments, but in a little time he would execute them, signified by after-metaphors: doth he open and break the clods of his ground? he does, with a mallet or iron bar, or with the harrow; whereby the ground is made even, and so more fit for sowing. The Targum interprets the whole in a mystical sense, of the instructions of the prophets, thus, "at all times the prophets prophesy to teach, if perhaps the ears of sinners may " be opened to receive instruction;" and it may be applied to the work of the spirit of God upon men's hearts, by the ministry of the word: the heart of man is like the fallow ground, hard and obdurate, barren and unfruitful; the ministry of the word is the plough, and ministers are the ploughmen; but it is the spirit of God that makes their ministrations useful, for the conviction of the mind, the pricking of the heart, and breaking it in pieces; see Jer. iv. 3. and xxiii. 29

Ver. 25. When he hath made plain the face thereof, &c.] By harrowing it, after it is ploughed : doth he not cast abroad the fitches, and scatter the cummin; in sowing them in the ground, prepared for them; the former of these don't seem to be the same we so call, but something else. The Septuagint version calls it the little melanthion', the same with the nigellad of

" As here with Pagninus, Montanus.

the Latins, and is sometimes called gith<sup>e</sup>, as in the || Vulgate Latin version here. The Syriac and Arabic versions render it anise, which is mentioned along with cummin, as common with the Jews, and which, in Christ's time, were tithed, Matt. xxiii. 23. and both these in the text are by Kimchi said to be the food of man: and cast in the principal wheat and the appointed barley and the rye in their place? each in their proper place, or in soil suitable for them; some land being more suitable for the one than for the other, which the husbandman understands: wheat is the choicest and most excellent grain, and therefore called principal; or else because it is first sown, or sown in the best and *principal* ground: *barley* is said to be *appointed*, or to be sowed in a place appointed for it; or marked ', referring either to places marked in the field, where it should be sown; which sense the Targum and the Jewish commentators favour; or to sacks of it marked, in which the best seed for sowing was put: and the rye in its border<sup>5</sup>; appointed for that. Jarchi thinks this refers to the different places of sowing; the wheat was sown in the middle of the field; barley round about the mark or sign for that purpose; and rye upon the borders. The Targum "is, " as wheat is sown in an uncultivated field, and " barlev by the signs. and rye by the borders;" but " barley by the signs, and rye by the borders;" but the whole is intended to express the wisdom of the husbandman, in sowing different seeds, not in the same field, which was forbidden by the law, Lev. xix. 19. but in ground suitable to each of them; and in the mystical sense designs the execution of divine judgments on men, in proportion to their sins, after they have been admonished of them, and reproved for them; and may be applied also to the sowing of the seed of the word in the hearts of men, and illustrated by the parable of the sower in Matt. xiii, 19-23.

Ver. 26. For his God doth instruct him to discretion, and doth teach him.] God gives the husbandman in-struction and discretion how to sow his seed, at what time, and in a proper place; for this refers to what goes before; though some think a new act is here intended, namely, threshing or beating out of corn, rendering the words, and he (the husbandman) beateth it out, according to the discretion, or judgment, his God teaches him<sup>h</sup>; which is expressed in general terms here, and is next particularly insisted on in the following verses.

Ver. 27. For the fitches are not threshed with a threshing-instrument, &c.] A wooden sledge, dray, or cart, drawn on wheels; the bottom of which was stuck with iron teeth, and the top filled with stones, to press it down with the weight thereof, and was drawn by horses, or oxen, to and fro, over the sheaves of corn, laid in proper order, whereby the grain was separated from the husk; see the note on 1 Cor. ix. 9. but fitches, the grain of them being more easily separated, such an instrument was not used in threshing them: neither is a cart-wheel turned about upon the cummin ; the cart-wheel of the above instrument was not turned upon the cummin, that being also more

easily threshed, or beaten out, and therefore another method was used with these, as follows : but the fitches are beaten out with a staff, and the cummin with a rod ; in like manner as corn is with us threshed out with a flail; so the Lord proportions the chastisements and corrections of his people to the grace and strength that he gives them; he afflicts them either more gently, or more severely, as they are able to bear it; with some he uses his staff and rod, and with others his threshing-instrument and cart-wheel; some being easier and others harder to be wrought upon by the afflictive dispensations of Providence; see 1 Cor. x. 13. or this may point out the difference between the punishment of wicked men and the chastisement of the saints.

Ver. 28. Bread-corn is bruised, &c.] The corn which bread is made of is bruised and ground in a mill: because, or therefore, he will not ever be threshing it; for there is another way of bringing it to flour, that so it may be made bread, namely, by grinding it in a mill; and therefore the husbandman uses his discretion in threshing it; he won't thresh it too much, nor too long, no more than what is necessary to get out the grain, but will take care that he does not bruise and break it; as follows: nor break it with the wheel of his cart, nor bruise it with his horsemen ; though he makes use of the above threshing-instrument, drawn upon wheels by horses, or oxen, for the threshing out of wheat, barley, or rye, corn of which bread is made; vet he takes care that it is not crushed and spoiled by the wheels of the cart, or the feet of the horses, or oxen, going too often over it; by all which may be signified the tender regard of God in afflicting his own people; he will not always be chiding, striving, and contending with them, or be always angry, and ever afflicting, and, when he does afflict, it is in a tender and careful manner, Psal. ciii. 9, 13. and cxxv. 3. Isa. xxvii. 8, 9. and lvii. 16. Ver. 29. This also cometh from the Lord of hosts,

&c.] All this wisdom the husbandman has, in manuring his ground, in sowing it with proper seed, and in threshing it out in a manner suitable to it. Agriculture or husbandry, even among the Heathens, is always ascribed to God, as an invention of his, and it was the first work which God put man to, and instructed him in, Gen. iii. 23. and iv. 2. and as this, so all other arts, and sciences, and manufactures, come from God, even all things in nature, providence, and grace, and the knowledge of them; wherefore he himself must be infinitely wise and knowing; see Psal. xciv. 9, 10. and be as he is next described : which is wonderful in counsel; in giving counsel to man, both with respect to things temporal and spiritual; and whose counsel is always wise and good, and for the best; and, when taken, infallibly succeeds. See an instance of his wonderful counsel, Rev. iii. 18. and also he is wonderful in forming wise plans and schemes of operation; the wise plan of his works of creation and providence was formed in his vast and infinite mind from eternity; the wise scheme of our redemp-

<sup>·</sup> So Vatablus and Castalio.

<sup>&</sup>lt;sup>c</sup> So Vatabus and Castano. <sup>f</sup> 1003 n Nyth bordenm signatum, Vatablus, Pagninus, Montanus; signato loco, Tigurine version.

speltam in termino ejus, vel suo, Pagninus, Mon-

<sup>\* 1721 1205</sup> spectal in termino ejus, versuo, rugunus, nou-tanas, Junius & Tremellius, Piscator. \* Excutit illud ad eam rationem, quam Dens ipsius docet eum, Pis-cator, Gataker; vel colligut, §c. Junius & Tremellius.

tion and salvation by Christ was concerted by him, wherein he has abounded towards us in all wisdom and prudence; and the manner, means, time, and place, of his gathering and effectual vocation of his people, are all wisely fixed by him; and he does all things after the counsel of his will, Ephes. i. 11. and therefore it follows: and excellent in working; both people.

destruction of the temple and city of Jerusalem by the Romans; the character and condition of the people of the Jews, previous to it; the calling of the Gentiles, by the preaching of the Gospel; the ruin of antichrist, and the conversion of the Jews, in the latter day. The siege and destruction of Jerusalem are described in ver. 1, 2, 3, 4, 5, 6. the disappointment of their enemies, notwithstanding their taking and destroying it, ver. 7, 8. the stupidity, judicial blindness, and hardness of the Jews, which brought on their ruin, are predicted, ver. 9, 10. the ignorance of their learned, as well as of their unlearned men, with respect to the Scripture, and the prophecies of it, ver. 11, 12. their hypocrisy and formality in worship, ver. 13. a blast upon all their wisdom and prudence, who thought to be wiser than the Lord, and too many for him, whose folly and atheism are exposed, ver. 14, 15, 16, and a great change both in Judea and the Gentile world, by the removal of the Gospel from the one to the other, ver. 17. the effects of which are, deaf sinners hear the word, dark minds are enlightened, and joy increased among the meek and poor, ver. 18, 19. the fall of the Jews, or else of antichrist, is foretold, ver. 20, 21. and the chapter is closed with a promise and prophecy of the conversion of the seed of Abraham and Jacob, ver. 22, 23, 24.

Ver. 1. Woe to Ariel, to Ariel, the city where David dwelt, &c.] Many Jewish writers by Ariel understand the altar of burnt-offerings; and so the Targum, " woe, altar, altar, which was built in the city where " David dwelt;" and so it is called in Ezek. xliii. 15, 16. it signifies the lion of God; and the reason why it is so called, the Jews say<sup>1</sup>, is, because the fire lay upon it in the form of a lion; but rather the reason is, because it devoured the sacrifices that were laid upon it, as a lion does its prey; though others of them interpret it of the temple, which they say was built like a lion, narrow behind and broad before"; but it seems better to understand it of the city of Jerusalem, in which David encamped, as the word' signifies; or encamped against, as some; which he besieged, and took from the Jebusites, and fortified, and dwelt in; and which may be so called from its strength and fortifications, natural and artificial, and from its being

as to the matter or things wrought by him, which are the most excellent things in nature, providence, and grace, wrought out either by the Father, or the Son, or the Holy Spirit; and as to manner of working, all being done well and wisely; and likewise with respect to the end, his own glory, and the good of his

# CHAP. XXIX.

THIS chapter contains a prophecy concerning the || the chief city of Judah, called a lion, Gen. xlix. 9. whose standard had a lion on it, and from whence came the Messiah, the Lion of the tribe of Judah; or rather from its cruelty in shedding the blood of the prophets, and was, as the Lord says, as a lion unto him that cried against him, Jer. xii. 8. and so the words may be considered as of one calling to Jerusa-lem, and lamenting over it, as Christ did, O Jerusalem, Jerusalem, thou that killest the prophets, &c. Matt. xxiii. 37. and the mention of David's name, and of his dwelling in it, is not only to point out what city is meant, and the greatness and glory of it; but to shew that this would not secure it from ruin and destruction<sup>m</sup>: add ye year to year; which some understand of two precise years, at the end of which Jeru-salem should be besieged by the army of Sennacherib; but that is not here meant. Cocceius thinks that a large measure of time is meant, that one year is the length of time from David's dwelling in Jerusalem to the Babylonish captivity; and the other year from the time of Zorobabel and Nehemiah to the destruction by the Romans, which is more likely; but rather the sense is, go on from year to year in your security and vain confidence; or keep your yearly feasts, and offer your yearly sacrifices; as follows: let them kill sacrifices; the daily and yearly sacrifices; let the people bring them, and the priests offer them, for the time is coming when an end will be put to them; the feasts shall be cut off: so the words may be rendered; the festivals shall cease, and be no more observed; and so the Targum, " the festivities shall cease ;" or, feasts being put for lambs, so in Psal. cxviii. 27. as Ben Melech observes, the sense is, their heads should be cut off".

Ver. 2. Yet I will distress Ariel, &c.] Or straiten it, by causing it to be besieged; and this he would do, notwithstanding their yearly sacrifices, and their observance of their solemn feasts, and other ceremonies of the law, in which they placed their confidence, and neglected weightier matters: and there shall be heaviness and sorrow; on account of the siege; by reason of the devastations of the enemy without, made on all the cities and towns in Judea round about; and because of the famine and bloodshed in the city: and it shall be unto me as Ariel; the whole city shall be as the altar;

<sup>&</sup>lt;sup>4</sup> Yoma apud Jarchi in loc.

T. Bab. Middot, fol. 37. 1.
 7. T. Bab. Middot, fol. s7. 1.
 7. Castrametatus est, Vatablus, Junius & Tremellius; castra habuit, Piscator.

The works are rendered by Noldius, we to Ariel, to Ariel: to the city is which David encomped; and he observes, that some supply the copulative and; we to Ariel, and to the city, &c.; so making them distinct, VOL. I.-PROPHETS.

which seems best to agree with the accents, and may respect the de-struction both of their ecclesiantic and civil state; the temple being designed by Ariel, and Jerusalem by the city. See Concord. Ehr. Part. p. 189. No. 843.

<sup>&</sup>quot; ) hpp) ' [2] agni excervicabuntur, Montanus; excidentur, Va-tablas; jugulentur, Munster.

as that was covered with the blood and carcasses of slain beasts, so this with the blood and carcasses of men; and so the Targum, " and I will distress the city " where the altar is, and it shall be desolate and " empty; and it shall be surrounded before me with " the blood of the slain, as the altar is surrounded with " the blood of the holy sacrifices on a solemn feast-day " all around;" so Jarchi and Kimchi.

Ver. 3. I will camp against thee round about, &c.] Or as a ball or globe'; a camp all around; the Lord is said to do that which the enemy should do, because it was by his will, and according to his order, and which he would succeed and prosper, and therefore the prophecy of it is the more terrible; and it might be concluded that it would certainly be fulfilled, as it was; see Luke xix. 43. and xxi. 20: and will lay siege against thee with a mount; raised up for soldiers to get up upon, and cast their arrows into the city from, and scale the walls; Kimchi and Ben Melech interpret it a wooden tower. This can't be understood of Sennacherib's siege, for he was not suffered to raise a bank against the city, nor shoot an arrow into it, Isa. xxxvii. 33. but well agrees with the siege of Jerusalem by the Romans, as related by Josephus<sup>p</sup>: and I will raise forts against thee; from whence to batter the city; the Romans had their battering-rams.

Ver. 4. And thou shalt be brought down, &c.] To the ground, and laid level with it, even the city of Jerusalem, as it was by the Romans; and as it was predicted by Christ it would, Luke xix. 44. though some understand this of the humbling of the inhabitants of it, by the appearance of Sennacherib's army before it, and of which they interpret the following clauses: and shalt speak out of the ground, and thy speech shall be low out of the dust; which some explain of the submissive language of Hezekiah to Sennacherib, and of his messengers to Rabshakeh, 2 Kings xviii. 14, 26. as Aben Ezra and Kimchi; but it is expressive of the great famine in Jerusalem, at the time of its siege by the Romans, when the inhabitants were so reduced by it, as that they were scarce able to speak as to be heard, and could and stand upon their legs, but fell to the ground, and lay in the dust, uttering from thence their speech, with a faint and feeble voice: and thy voice shall be as one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust; or peep and chirp, as little birds, as Jarchi and Kimchi, as those did that had familiar spirits; and as the Heathen oracles were delivered, as if they came out of the bellies of those that spoke, or out of caves and hollow places in the earth; and this was in just retaliation to these people, who imitated such practices, and made use of such spirits; see Isa. viii. 19.

Ver. 5. Moreover, the multitude of thy strangers shall be like small dust, &c.] Or of those that fan thee<sup>9</sup>, as the Vulgate Latin version; and so the Targum, " of " those that scatter thee;" or of thine enemies, as others; meaning the Romans, who were a strange people to them, who got the dominion over them, and scattered them abroad in the world: and the simile of small dust, to which they are compared, is not used to express the weakness of them, but the greatness of their number, which was not to be counted, any more than the dust of the earth; see Numb xxiii. 10: and the multitude of the terrible ones shall be as chaff that passeth away ; designing the same numerous army of the Romans as before, who were terrible to the Jews: nor does this metaphor signify any imbecility in them, and much less the ruin of them, but their swiftness in executing the judgments of God upon his people, who moved as quick as chaff, or any such light thing, before a mighty wind : yea, it shall be at an instant suddenly ; either the numerous army should be suddenly before Jerusalem, or the destruction of that city should be as it were in a moment; and though the siege of it lasted long, yet the last sack and ruin of it was suddenly, and in so short a time, that it might be said to be in an instant, in a moment, as it were. The Jewish writers interpret this of the sudden destruction of Sennacherib's army by the angel, 2 Kings xix. 35. but the next words shew that the destruction of Jerusalem is meant.

Ver. 6. Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, &c.] That is, not the multitude of strangers and terrible ones, unless they could be understood of the wicked among the Jews; but thou Ariel, or Jerusalem, shalt be punished by the Lord of hosts; for this visitation or punishment was from him, for their sins and iniquities; the Romans were only the instruments he made use of, and the executioners of his vengeance; which was attended with thunder in the heavens, a. shaking of the earth, and a great noise or voice heard in the temple, saying, let us depart hence; at which time comets were seen in the heavens, and chariots and armed men in the air, and one of the gates of the temple opened of itself : it is added, with storm and tempest, and the flame of devouring fire; with which the temple was burnt by the Roman army, when it came in like a storm and tempest, and carried all before it.

Ver. 7. And the multitude of all the nations that fight against Ariel, &c.] The Roman army, which consisted of men of all nations, that fought against Jerusalem; the city in which was the altar, as the Targum paraphrases it: even all that fight against her, and her munition, and that distress her; that besieged it, and endeavoured to demolish its walls, towns, and fortifications, as they did : shall be as a dream of a nightvision; meaning either that the Roman empire should quickly fall, and pass away, and come to nothing, like a dream in the night, as it soon began to decay after the destruction of Jerusalem, and also the Pagan religion in it; or that the Roman army would be disappointed at the taking of the city, expecting to find much riches, and a great spoil, and should not; and so be like a man that dreams, and fancies he is in the possession of what he craves, but, when he awakes, finds he has got nothing. This is more largely exemplified in the following verse.

י כרור quasi pilâ, Piscater ; instar globi, Gataker.

<sup>?</sup> Joseph. de Bello Jud. 1. 5. c. 7. sect. 1. & c. 19. sect. 1, 2.

י זריך ventilantium te, Vulg. Lat. dispergentium te, Vatablus, so Targum ; hostium tuorum, Pagninus, Cocceius. Joseph. de Bello Jud. 1. 6. e. 5. sect. 5.

Ver. 8. It shall be even as when a hungry mandream-eth, and, behold, he eateth, &c.] That is, he dreams of food, and imagines it before him, and that he is really eating it : but he awakes, and his soul is empty ; his stomach is empty when he awakes, and he finds he has not ate any thing at all: or as when a thirsty man dreameth, and, behold, he drinketh; who fancies that he has got a cup of liquor in his hand, and at his mouth, and is drinking it with a great deal of eagerness and pleasure: but he awaketh, and, behold, he is faint, and his soul hath appetite ; when he awakes, he is not at all refreshed with his imaginary drinking, but still desires liquor to revive his fainting spirits, and extinguish his thirst: so shall the multitude of all the nations be that fight against Mount Zion; either shall quickly perish; or, having raised their expectations, and pleased themselves with the booty they should obtain, of which they thought themselves sure, shall find themselves mistaken, and all like an illusive dream. Some interpret this of the disappointment of Sennacherib's army; and others of the insatiable cruelty of the Chaldeans; but rather, if the above sense pleases not, it would be better to understand it of the Jews, who, amidst their greatest danger, flattered themselves with the hope of deliverance, which was all a dream and an illusion; and to which sense the following words seem to incline.

Ver. 9. Stay yourselves, and wonder, &c.] Stop a while, pause a little, consider within yourselves the case and circumstances of these people, and wonder at their stupidity. Kimchi thinks these words were spoken in the times of Ahaz, with respect to the men of Judah; and so Aben Ezra says, they are directed to the men of Zion; and it is generally thought that they are spoken to the more religious and sober part of them; though, by the following verse, it appears that the case was general, and that the people to whom this address is made were as stupid as others: cry ye out, and cry; or, delight yourselves, as in the margin; take your pleasure, indulge yourselves in carnal mirth, gratify your sensual appetite in rioting and wantonness, and then cry and lament, as you will have reason to do. Kimchi says, his father rendered the words, awake yourselves, and awake others; that is, from that deep sleep they were fallen into, afterwards mentioned: they are drunken, but not with wine ; not with that only, for otherwise many of them were given to drunkenness in a literal sense, ch. xxviii. 7. but they were like drunken men, as stupid, senseless, and secure, though in the utmost danger: they stagger, but not with strong drink; unsteady in their counsels and resolutions, in their principles and practices, and stumble in their goings.

Ver. 10. For the Lord hath poured out upon you a spirit of deep sleep, &c.] Gave them up to a stupid frame of spirit; to a reprobate mind, a mind void of judgment and sense; to judicial blindness and hardness of heart: this was remarkably fulfilled in the Jews, in the times of Christ and his apostles, who choosing darkness rather than the light of the Gospel, which

shone around them, were righteously given up to such a temper of mind; and to nothing else can be imputed their obstinate rejection of the Messiah, against the most glaring light and evidence. The Apostle Paul produces this passage, in proof of that blinduess that had happened unto them in his time, Rom. xi. 7. 8: and hath closed your eyes; that is, the eyes of their understandings, so that they could not see the characters of the Messiah, and the fulfilment of prophecies in Jesus of Nazareth; nor the danger they were in, nor the ruin that was coming upon their nation, nor even when it was come, still flattering themselves with safety and deliverance: the prophets and your rulers, the seers hath he covered; the eyes of them, as before; not only the common people were blinded, but even the Scribes and Pharisees, the elders of the people, their ecclesiastical rulers, who pretended to be seers, and to know more than others; even for judgment, for the judicial blindness and hardness of these Christ came, that they which see might be made blind, John ix. 39. The words may be rendered, your heads, the scers, hath he covered'; and there may be an allusion to the covering of the head with a veil, an emblem of that veil of ignorance and infidelity which still remains upon the Jews. The Targum renders it, " the prophets, and the Scribes, and the " teachers that teach the law."

Ver. 11. And the vision of all is become unto you as the words of a book that is scaled, &c.] The prophecies of all the prophets contained in the Scriptures; or all the prophecies in the book of Isaiah, concerning the Messiah, were no more seen, known, and understood. both by the priests and the people, than if they had been in a book, written, rolled up, and sealed. And this was owing, not to the obscurity of these writings, or because they were really sealed up, but to the blindness and stupidity of the people, whose eyes were closed, and their heads covered; and the prophecies of the Scriptures were only so to them, unto you, not unto others; not to the apostles of Christ, whose understandings were opened by him, to understand the things written concerning him, in the law, in the prophets, and in the psalms; but the Jewish rulers, civil and ecclesiastical, as well as the common people, understood them not, though they were the means of fulfilling many of them; and they were as ignorant of the prophecies concerning their own ruin and destruction, for their rejection of Christ; see Luke xxiv. 27, 44, 45. Acts iii. 17, 18. and xiii. 27 : which men deliver to one that is learned; or, that knows the book"; or letters, as the Septuagint; see John vii. 15. such were the Scribes, called yeauparties, or letter-men, men that could read well, and understood language: saying, read this, I pray thee; or read this now, as the Targum, and interpret it, and tell the meaning of it: and he saith, I cannot, for it is sealed ; which Kimchi savs was an excuse invented, because he had no mind to read it, or otherwise he could have said, open, and I'll read it; or he might have broke off the seal; but knowing there were difficult things, and things

י קעמעני oblectate vos, Cocceius; delicias agunt, Junius & Tremellius; deliciantur, Piscator. עיקרום אין אל cospila vestra, videntes, operuit, Montanus. So

יכתם & capits vestra, videntes, operuit, Montanus. Cocceius.

יורע הסמר scienti librum, Montauus; האנקאאיש אפאנאנאיז, scienti literas, V. L. Junius & Tremellius, Piscutor, Cocceius.

hard to be understood, in it, did not care to look into

it, and read it, and attempt to explain it to others. Ver. 19. And the book is delivered to him that is not learned, &c.] Or that knows not a book or letters, as before, and so consequently can't read, having never been put to school, or learned to read: saying, read this, I pray thee; or now ", at once, immediately: and he saith, I am not learned; he does not excuse himself on account of its being sealed, but on acformer was but an excuse. In short, the sum of it is this, that neither the learned nor unlearned, among the Jews, cared to read their Bibles, or to search the Scriptures, and the prophecies in them, concerning the Messiah, and that neither of them understood them; these things were hid from the wise and prudent, as well as from the ignorant and unlearned of the people, in common, and were only made known to a few babes and sucklings. There was great ignorance of the Scriptures in the times of Christ, to which these passages truly belong, Matt. xi. 25, 26. and xxii. 29.

Ver. 13. Wherefore the Lord said, &c.] Concern-ing the hypocritical people of the Jews in Christ's time, as the words are applied by our Lord himself, Matt. xv. 7: forasmuch as this people draw near to me with their mouth, and with their lips do honour me; Kimchi observes, there is a double reading of the word ענש, rendered draw near: in one reading of it, it signifies to be afflicted; and then the sense is, when this people are afflicted, with their mouth, and with their lips, they honour me; that is, when they are in distress, they pray unto him, and profess a great regard for him, speak honourably of him, and reverently to him, hoping he will help and relieve them; see ch. xxvi. 16. but the other reading of the word, in which it has the signification of drawing near, is confirmed, not only by the Masora on the text, but by the citation of it in Matt. xv. 7. and designs the approach of these people to God, in acts of religion and devotion, in praying to him, and praising of him, and expressing great love and affection for him, and zeal for his cause and interest; but were all outwardly, with their lips and mouths only: but have removed their heart far from me; these were not employed in his service, which is the main thing he requires and regards, but were engaged elsewhere; whilst their bodies were presented before him, and their mouths and lips were moving to him, their affections were not set upon him, nor the desires of their souls unto him, nor had they any real hearty concern for his glory: and their fear towards me is taught by the precept of men; their worship of God was not according to the prescription of God, and his revealed will; but according to the traditions of the elders, which they preferred to the word of God, and, by observing them, transgressed it, and made it of no effect ; see Matt. xv. 3, 6, 9.

Ver. 14. Therefore, behold, I will proceed to do a marvellous work amongst this people, &c.] Because of their hypocrisy and formality, their regard to men,

their doctrines and commandments, and not to the will and word of God, therefore he determines to deal marvellously with this people : even a marvellous work, and a wonder; that is, something exceedingly marvellous, which would be matter of astonishment to every one that observed it; and is as follows: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid ; and be no more : this was eminently fulfilled in the wise men, the doctors and learned Rabbins of the Jews; and they themselves own \*, that, from the time the temple was destroyed, the wise men became like to Scribes, and the Scribes to those that looked after the synagogues, and these became like the common people, and they grew worse and worse: and Maimonides acknowledges , that this respects their present case; he says, when the Heathen princes destroyed their best things, took away their wisdom, and their books, and killed their wise men, they became ignorant and unlearned; which evil God threatened them for their iniquities, as is said in this passage: and also this had its accomplishment in the wise philosophers of the Gentiles; see 1 Cor. i. 18, 19, 20. Ver. 15. Woe unto them, &c.] Or, O ye, that seek

deep to hide their counsel from the Lord; which they consulted against Christ, to take away his life, to persecute his apostles, and hinder the spread of his Gospel; which though they consulted in private, and formed deep schemes, imagining they were not observed by the Lord, yet he that sits in the heaven saw them, and laughed at their vain imaginations, Psal. ii. 1, 2, 3, 4: and their works are in the dark; in the dark night, as if the darkness could conceal them from the all-seeing eye of God; such works are truly works of darkness, but can't be hid, though they flatter themselves they will : and they say, who seeth us? and who knoweth us? as no man, they imagined, did, so not God himself: into such atheism do wicked men sink, when desirous of bringing their schemes into execution, they have taken great pains to form; and which they please themselves are so deeply laid, as that they cannot fail of succeeding; but hear what follows

Ver. 16. Surely your turning of things upside down, &c.] Revolving things in their minds, throwing them into different shapes, forming various schemes, and inverting the order of things by their deep counsels, and seeking to hide things from the Lord: or. O the perverseness of you "; in imagining and saying that no eye saw, nor any one knew, what they did, not the Lord himself. So the Vulgate Latin version, this is your perverse thought; namely, what is before related. The Targum is, " do you seek to pervert your works?" Our version joins it with what follows; though a stop should be made here, because of the accent: shall be esteemed as the potter's clay; their perverse counsels and designs shall be made of no more account with God, and be as easily turned about and brought to nought, as the clay can be formed, and shaped, and marred by the potter, at his pleasure: if or surely as the potter's clay shall it be esteemed, as the words may

<sup>2</sup> So some in Gataker'; התככם subversio vestra, Pagninus, Montanus.

<sup>\*</sup> R1 nunc, Pagninus, Montanus.

<sup>\*</sup> Misna Sota, c. 9. sect. 15. 7 More Nevochim, par. 2. c. 11. p. 219.

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be rendered; or it may refer to their persons, as well || as their counsels. So the Septuagint version, shall ye not be reckoned as the potter's clay? ye shall. To which agrees the Targum, " behold, as the clay in the " hand of the potter, so are ye accounted before me;" who could do with them just as seemed good in his sight. De Dieu renders them, shall the potter be reckoned as the clay? Such was the stupidity and perverseness of the Jews, in endeavouring to hide their counsels from the Lord, and in fancying that he did not see and know them, that they thought God was like themselves; which is all one as if the potter was reckoned as the clay, for they were the clay, and God the potter. The Vulgate Latin version is, as if the clay could think against the potter; contrive schemes to counterwork him; which, to imagine, was, not more stupid, than to think they could do any thing against the Lord: for shall the work say of him that made it, he made me not? to say that God does not know what is done by his creatures, is in effect to say that he did not make them; for he that made them must needs know their actions, and even the very thoughts of their hearts; as he that makes a watch knows all that is in it, and the motions of it: or shall the thing framed say of him that framed it, he had no understanding? or judgment, did not know how to make it as it should be. So the Septuagint ver-sion, thou hast not made me wisely; or he did not understand the work itself, the make and fashion of it. So the Targum, " thou does not understand me." This might as well be said, as for a creature to pretend that God does not know what and where he is, or what he is doing.

Ver. 17. Is it not yet a very little while, &c.] In a short space of time, in a few years, what follows would come to pass; when there would be a strange change and alteration made in the world, and by which it would appear, that the Lord not only knows, but foreknows, all things : and Lebanon shall be turned into a fruitful field; the forest of Lebanon should be as Carmel. The meaning is, that the Gentile world, which was like a forest uncultivated, and full of unfruitful trees, to which wicked men may be compared, should through the preaching of the Gospel be ma-nured, become God's husbandry, and be like a fruitful field, abounding with people and churches, fruitful in grace and good works: and the fruitful field shall be esteemed as a forest? the people of the Jews, who once had the word and ordinances of God, and were a fru 'ul and flourishing people in religion; through their rejection of the Messiah, and contempt of his Gospel, should be deprived of all their privileges, and become like a forest or barren land : this was fulfilled, when the kingdom of God was taken from them, and given to a nation bringing forth the fruits of it, Matt. xxi. 43. See Isa. xxxii. 15. and xxxv. 1, 2.

Ver. 18. And in that day shall the deaf hear the words of the book, &c.] That is, in the Gospel day, or times of the Gospel dispensation, when that should be preached to the Gentiles; who before were deaf, but now should be made to hear, and be willing to

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hear, and hear so as to understand the doctrines contained in the Scriptures, the prophecies of them concerning the Messiah; even the words of that book that is sealed to the Jews, and could not be read, neither by the learned nor unlearned among them; but should be both read, heard, and understood, by the Gentiles, having ears given them to hear the Gospel, to receive its doctrines, and obey its ordinances : and the eyes of the blind shall see out of obscurity, and out of darkness; such, who before were blind and ignorant as to spiritual things, being called, through the ministry of the word, out of darkness into marvellous light, and their eyes being opened by it, should now see their sin and misery, their lost and dangerous estate, the way of life and salvation by Christ, the great and glorious truths of the Gospel, and what eye has not seen, nor ear heard.

Ver. 19. The meek also shall increase their joy in the Lord, &c.] The meek, lowly, and humble, are such who are made sensible of sin, and become humble under a sense of it; who see the insufficiency of their own righteousness, and submit to the righteousness of Christ; who attribute all they have, and are, to the free grace of God, and quietly submit to every dispensation of Providence; who are not easily provoked by men, but bear much and long without reviling; who envy not those that are above them in gifts and grace, nor despise those that are below them, and think the worst of themselves, and the best of others; now these have joy in the Lord, in the Word of the Lord, as the Targum, in the Lord Jesus Christ; in the greatness and glory of his person as Jehovah, and so able to save to the uttermost; in him as the Lord their righteousness; in his blood and sacrifice, for the pardon and expiation of their sins; in his fulness as theirs, to supply their wants; in his salvation, being so great, so full, so free, and suitable to them : and whereas their joy may be interrupted through the corruptions of their hearts, the temptations of Satan, and divine deser-tions, they shall add ' joy in the Lord, as in the ori-ginal; they shall repeat it, it shall come again, it shall be restored unto them, and they shall afresh exercise it, and increase in it, as we render it; for spiritual joy may be increased by the discoveries of the love of God; by fresh views of Christ, through an increase of knowledge of him, and faith in him; by means of meditation and prayer, and by reading and hearing the word: and the poor among men shall rejoice in the holy One of Israel; or, the poorest of men<sup>b</sup>, who were so in a literal sense; for such were the persons, both among Jews and Gentiles, who in the first times of the Gospel were brought to the knowledge of Christ, and faith in him, Matt. xi. 4. 1 Cor. i. 26, 27. or such who are poor in spirit; not only spiritually poor, but who are sensible of their spiritual poverty, and apply to Christ for the true riches of grace: the words may be rendered, Adam's poor; such who are impoverished by Adam's fall, and are sensible of it; these, perceiving durable riches and righteousness, even unsearchable riches, in Christ, rejoice in him, the holy One of Israel; who is holy in himself, the sanctifier of

אביווני ארם mendici hominum, Pagninus, Montanus, Vatablus ; egentissimi hominum, Junius & Tremellius.

<sup>&</sup>quot; 12D'l et addent, V. L. Pagninus, Montanus.

others, and is made satisfaction to all his people. The Targum is, "in the word of the holy One of Israel." This joy is not carnal, but spiritual; it is the fruit of the spirit of God, and is called joy in the Holy Ghost; as it also is the joy of faith, which goes along with it, is through it, and increases as that does; it is peculiar to believers, unknown to the world, and is unspeakable, and full of glory: and such kind of rejocing, and an increase of it, are what belong to Gospel times.

Ver. 20. For the terrible one is brought to nought, &c.] Who before was so to the people of God; meaning not Sennacherib king of Assyria, but some formidable enemy or enemies under the Gospel dispensation; as the Scribes and Pharisees, and the Jewish sanhedrim; who were *violent*<sup>c</sup>, as it may be rendered, violent persecutors of the followers of Christ, the meek and poor before described; who were brought to nought, and their power ceased at the destruction of Jerusalem; and the Roman emperor, with all subordinate rulers and governors in the empire, who harassed the Christians in a terrible manner, but were at last brought to nought by Constantine, and their persecution ceased; and the Romish antichrist, who has been so terrible, that none could or durst oppose him; he in a little time will be brought to nought, and cease to be. The Septuagint version renders it, the wicked one faileth; and uses the same word <sup>4</sup>, by which anti-christ is described, 2 Thess. ii. 8. also Satan, that terrible enemy of the saints, shall be brought to nought; first bound for a thousand years; and afterwards, being loosed, shall be taken again, and cast into the lake of fire; all which will be matter of joy to the meek and lowly: and the scorner is consumed; the same as before, only represented under a diffe-rent character; the Jew, that mocked at Christ, because of his meanness, and that of his followers, that scoffed at his doctrines and miracles; and the Gentile, that derided his cross, and the preaching of it; and antichrist, whose mouth is full of blas-phemies against God, and his tabernacle, and them that dwell in it: and all that watch for iniquity are cut off; that can't sleep unless they commit it, and seek for and take all opportunities of doing it; or watch for iniquity in others, in Christ, and the professors of his religion; or for any thing they could call so, that they might have something to accuse them of, and charge them with, and a pretence to proceed against them in colour of law and justice ; which has been the practice of Jews, Pagans, and Papists.

Ver. 21. That make a man an offender for a word, &c.] Inadvertently spoken, unwarily dropped, without any bad design or ill meaning; or for a word misplaced or misconstrued; or for preaching and professing the word of God, the Gospel of salvation, and adhering to it; which is the true character of the persecutors of good men in all ages: some render the words, who make a man sin by a word<sup>\*</sup>; by their words and doctrines; and so apply it to the false prophets, as Jarchi does; and very well agrees with the Pharisees in Christ's time, who made men to sin, to

Targum is, " who condemn the sons of men by their " words;" or for them; particularly for their words of reproof, for which they make them offenders, or prenounce them guilty, as follows: and lay a snare for him that reproveth in the gate ; either for just judges, who sat in the gate of the city, and faithfully reproved and punished men for their sins ; or for such that had boldness and courage enough to reprove wicked men openly, and before all, for their wickedness, the gate being a public place, where people pass and repass; and such that sin openly should be reproved openly; and particularly the true prophets of the Lord may be referred to, who sometimes were sent to publish their messages, which were frequently reproofs of the people. in the gates of the city; but, above all, Christ seems to be respected, who in the most public manner inveighed against the Scribes and Pharisees for their wickedness, on account of which they sought to entangle him in his talk, and to lay snares for his life; see Matt. xxii. 15. and 23d chapter : and turn aside the just for a thing of nought; the Targum is, " that falsely " pervert the judgment of the innocent;" that turn

transgress the word of God, by their traditions.

"pervert the judgment of the innocent;" that turn away their judgment, decline doing them justice, but condemn them on frivolous pretences, for just nothing at all, what is mere emptiness and vanity: Christ is eminently the *just* One, righteous in himself, and the author of righteousness to others; yet, on account of things for which there were no foundation, and contrary to all justice, he was proceeded against as a criminal.

Ver. 22. Therefore thus saith the Lord, who redeemed Abraham, &c.] That brought him from Ur of the Chaldees; that freed him from idolatry, and from a vain conversation before conversion, and delivered him from many evils and dangers afterwards; and saved him with an everlasting salvation, through the Messiah, the great Redeemer, that sprung from him, and took on him the nature of the seed of Abraham : concerning the house of Jacob; his family and posterity, the whole body of the Jewish people; or rather the church of God in Gospel times, consisting of the posterity of Jacob; that trod in his steps, plain-hearted Christians, Israelites indeed, praying souls, wrestling Jacobs, and prevailing Israels; of whom the Lord speaks the following things: Jacob shall not now be ashamed, nor his face now wax pale; as formerly, when those that descended from Jacob rejected the Messiah, traduced his character, as if he was the worst of men; blasphemed his person, doctrines, and miracles; spit upon him, buffeted, scourged, and crucified him; which filled those of the same descent and nation. that believed in him, with shame and confusion, so that their faces blushed, or turned pale or white; but now this should be no longer their case, because of the conversion and salvation of that people in the latter day. which is predicted in the next verse, with which this is connected.

Ver. 23. But when he seeth his children, the work of my hands, in the midst of him, &c.] That is, it will be

Castalio 1 peccare facientes hominem in verbo, Pagninus, Montanus. And to the same sense the Septuagint, Vulgate Lat. Syr. and Arab.

The

very violentus, Junius & Tremellius, Piscator, Cocceius,

<sup>·</sup> Area .....

a pleasure to the church of God, signified by Jacob, when they shall observe a great number of Jacob's posterity, or of the Jews, born again, become the children of the church, born in her, and nursed up at her side, dandled on her knees, and sucking at the breasts of her consolation; and so in the midst of her, members of her, and in communion with her, having been begotten again, by means of her ministers, through the Gospel, by the spirit and grace of God; and so the work of his hands, his new creatures, formed for and by himself; his workmanship, created in Jesus Christ, curiously wrought by his hands, as well as engraven on them: they shall sanctify my name; meaning either the spi-ritual seed of Jacob, those regenerated ones, the nation that shall be born at once; these shall sanctify the name of the Lord, not by making, but by declaring him to be holy; by believing in his name; by seeking to him for righteousness and holiness; by embracing his doctrines, and submitting to his ordinances; which will add to the pleasure of the church of Christ. So the Vulgate Latin version renders it, but when he seeth his children-sanctifying my name; or else Jacob, that is, the church of Christ, is here meant, who, upon seeing such a large number of Jewish converts, shall sanctify the name of the Lord, or give him praise and glory on account of it; which is repeated with some addition, and sanctify the holy One of Jacob, and shall fear the God of Israel; reverence his name and his sanctuary, his word and his ordinances, worship him inwardly and outwardly, fear the Lord and his goodness, both the church and these new converts, Hos. jii. 5.

Ver. 24. They also that erred in spirit, &c.] In judgment, and in spiritual things; as the Jews have done, ever since the Messiah's coming, being given up to a spirit of error, as the Targum, on ver. 10, calls it; they have erred concerning the Scriptures, and the prophecies of them; concerning the Messiah, his work and office; concerning his truths and his ordinances. and by preferring their traditions to the word of God: but these shall come to understanding ; to a spiritual understanding of Christ, and salvation by him; of his Gospel, and the doctrines of it; as well as of themselves, their state and condition : and they that murmured ; at Christ, and what was delivered by him ; at the reception of sinners by him; at the calling of the Gentiles; and at the providences of God that have attended them, ever since their rejection of the true Messiah : shall learn doctrine; the doctrine of the Messiah; not the law, as Kimchi and Ben Melech; but the Gospel, which Christ received from his Father, as the word used signifies, and his disciples received from him, and the church has received from them, and has been transmitted to us Gentiles, and will be to the Jews in the latter day, who will learn the true knowledge of it.

## CHAP. XXX.

THIS chapter contains a complaint of the Jews for their sins and transgressions; a prophecy of their de-struction for them; a promise of grace and mercy, and of happy times, to the saints; and a threatening of utter and dreadful ruin to the wicked. The Jews are complained of for their rebellion against God, their slighting his counsel and protection, their trust in Egypt, and application there for help; whither they went with their riches for safety, but in vain, it being contrary to the will and counsel of God, ver. 1, 2, 3, 4, 5, 6, 7. next follows a denunciation of ruin and destruction for these things, rebellion, and lying, and vain confidence, as well as for contempt of the word of God, which, that it might appear sure and certain, is ordered to be written in a book, ver. 8, 9, 10, 11, 12. and this ruin is signified by the sudden falling of a wall, and by the breaking of a potter's vessel into pieces, which can never be used more, ver. 13, 14. and seeing they rejected the way of salvation proposed by the Lord, and took their own way, first destruction is threatened them, which should be very easily brought about, and become so general, that few should escape it, ver. 15, 16, 17. and then promises of grace and mercy are made to them that wait for the Lord, ver. 18. such as a dwelling-place in Zion, hearing their prayers, granting them teachers to instruct them, and the riddance of idolatry from them, ver. 19, 20, 21, 22. and also many outward blessings, as seasonable rain, good bread-corn, fat pastures, good food for cattle, and fruit-

fulness of mountains and hills, ver. 23, 24, 25. likewise an amazing degree of spiritual light and glory, and healing of the Lord's people, ver. 26. and the chapter is concluded with a threatening of God's wrath upon the Assyrian, expressed by various similes, as of an angry man, an overflowing torrent, a tempest of thunder, lightning, and hail, and the fire of Tophet, ver. 27-33.

Ver. 1. Woe to the rebellious children, saith the Lord, &c.] The Jews, who were, by national adoption, and by outward profession of religion, the children of God, but were apostates from him, had turned their backs upon him, deviated from his law, and departed from his worship and ordinances; and therefore a woe is pronounced against them, or they are called upon to consider of their evil ways, and return, that iniquity might not be their ruin: that take counsel, but not of me; they met and consulted together about their safety, when in danger, but did not ask counsel of the Lord; they did not consult his word, nor his prophets, nor by Urim and Thummim, as in case of war they should more especially: and that cover with a covering, but not of my spirit; they sought for a cover, a shelter, a protection from the enemy, but not from the spirit of the Lord, in his word and prophets, who would have directed them to a more suitable and sufficient one. Kimchi understands this of their covert and secret counsels, which they laid deep, as they fancied, and sought to hide. The Targum of the former clause

f a capere, accipere, est id quod aliquis sibi sumit dicendum, Gusset. Ebr. Comment. p. 443.

and this is, " that take counsel, but not of my word; " that consult a consultation, but do not ask of my " prophets:" that they may add sin to sin; the sins of consulting others, and of putting confidence in a creature, to their other sins of rebellion and apostacy: so wicked men, who are engmies in their minds, by wicked works, to God, and commit acts of hostility against him, and are in danger thereby of eternal ruin, do not consult the word and ministers of the Gospel, but flesh and blood, carnal sense and reason, and seek to cover themselves with the rags of their own righteousness, and not with the robe of Christ's righteousness, and garments of salvation, which the spirit of God reveals and brings near; and so to their other sins they add that of trusting to their own righteousness, and not submitting to (hrist's.

that of trusting to their own rightcousness, and not submitting to (Lrist's. Ver. 2. That walk to go down into Egypt, &c.] That walk out of their own land to go thither; who sent messengers thither to form an alliance, and get help and assistance, or went in person, to secure themselves from present danger. Jarchi refers this to the times of Hoshea, the son of Elah, king of Israel, who sent messengers to So, king of Egypt, 2 Kings-xvii. 4. Jerom to the times of Jeremiah, to the history in his prophecy, in ch. xli. 42, 43. and others to Zedekiah. Kimchi thinks it respects the time of Ahaz, though there is no account, either in the books of Kings or Chronicles, of sending then to Egypt for help; or else to the times of Hezekiah himself; which latter is right, as appears from the insults of Rabshakeh, when Sennacherib's army was before Jerusalem, in ch. xxxvi. 6: (and have not asked at my mouth : ) or as the Targum, " the words " of my prophets they have not asked;" they did not inquire of the prophets of the Lord, whether they should go down or no: to strengthen themselves in the strength of Pharaoh; by making an alliance with him, and receiving men and horses from him, to assist them against the Assyrians; this Pharaoh was he whom the Scriptures call So, 2 Kings xvii. 4. and by other writers, Sevechus and Sethon: and to trust in the shadow of Egypt; the protection that would afford them, in which they placed their confidence, and thought themselves safe from their other enemy, by having so powerful an ally; but this was but a shadow, as are whatsoever men trust in short of the Lord himself, be they riches or righteousness, or any creature or creatureenjoyment.

Ver. 3. Therefore shall the strength of Pharaoh be your shame, &c.] They should be disappointed of the help and assistance they expected from him, and so be ashamed of their ally, and of confidence in him: and the trust in the shadow of Egypt your confusion: they should be confounded, when they should find themselves unsupported by the Egyptians, in whom they put their confidence; so all such that trust in the creature, or in an arm of flesh, sooner or later are ashamed and confounded; but those that trust in the Lord never are, neither in this world, nor in that to come.

Ver. 4. For his princes were at Zoan, &c.] That is, the princes of the king of Judah, or of the people of Judah; though it can hardly be thought that princes should be sent ambassadors into Egypt, to enter into

an alliance, or request help, without the knowledge, leave, and consent, and indeed order, of the king, under which character they went, as appears from the following clause: and his ambassadors came to Hanes; these are the same with the princes, for such were sent on this embassy, both for the honour of the kingdom, and for the more easy obtaining of their end; the two places mentioned, to which they went, were two principal cities in Fgypt, where probably the king of Egypt was, and his court kept, sometimes at one place, and sometimes at another. Zoan is the same with Tanis, the metropolis of one of the nomes or provinces of Egypt, called from it the Tanitic nome; and so the Targum here renders it, Tanis; see the note on ch. xix. 11. The Jews' say there is not a more excellent place in all Egypt than Zoan, because kings were brought up in it, as it is here said, his princes were at Zoan: the other, here called Hanes, is the same with Tahapanes in Jer. ii. 16. and Tahpanhes, ch. xiii. 7, 8, 9. and so the Targum here calls it; it is thought to be the same with Daphnæ Pelusiæ; here Pharaoh had a house or palace; see Jer. xliii. 9. and this is the reason of the ambassadors going thither.

bassadors going thither. Ver. 5. They were all ashamed of a people that could not profit them, &c.] The princes, the ambassadors that were sent unto them, and the king or people, or both, that sent them, who hoped for and expected great things from them, but, being disappointed, were filled with shame ; because either the Egyptians, who are the people here meant, either could not help them, or would not, not daring to engage with so powerful an enemy as the Assyrian monarch, which is illustrated and confirmed by repeating the same, and using other words: nor be an help, nor profit, but a shame, and also a reproach : so far from being of any advantage to them, by helping and assisting them against their enemy, wanting either inclination or capacity, or both, that it not only turned to their shame, but even was matter of reproach to them, or placed any confidence in them for help.

Ver. 6. The burden of the beasts of the south, &c.] Some think this begins a new prophecy, and this the name and inscription of it. The Septuagint version is, " the vision of the four-footed beasts in the wilder-"ness;" and Kimchi's note is, " this prophecy, " which he prophesied, that the beasts of the south " should go out, meaning the beasts of the wilderness, " and devour those that went to seek help from " Egypt;" but it respects the same thing as before, as appears by what follows; namely, the messengers going down to Egypt, which lay south of Judea, as Jarchi and Kimchi, Ben Melech and Abarbinel, observe, with beasts carrying riches thither, either for safety, or to obtain help from them: into a land of trouble and anguish ; as it had been to their fathers formerly, and would be no otherwise to them now, notwithstanding their high-raised expectations of assistance from them; there may be an allusion to its name Mizraim: from whence come the young and old

\* T. Bab. Cetubot, fol. 112. 1. & Sota, fol. 34. 9.

lion; the viper, and fiery flying serpent; creatures with which Egypt abounded, as historians relate, and where some of them, at least, were worshipped, and where also men dwelt comparable to these creatures, as for craft and cruelty; though some understand this not of the country of Egypt, into which they went, but of the desert of Arabia, which lay between Judea and Egypt, through which they went; which was a land of trouble and anguish, for want of water, and because of these noxious creatures, of which it was full; see Deut. viii. 15: they will carry their riches upon the shoulders of young asses; which were much used in Judea to carry burdens on, and which were laid chiefly on their shoulders; and this denotes the great quantity of riches that would be, and were carried into Egypt, either by the ambassadors, as presents to the Egyptians, to gain their friendship and assistance; or else by some of the principal inhabitants of Jerusalem and Judea, who, upon hearing of the invasion by Sennacherib, gathered up their riches, and fled to Egypt with them for safety, making use of young asses and camels, as follow: and their treasures upon the bunches of camels; much used in travelling through the deserts of Arabia, and which have some one, some two bunches on their backs, whereby they are better fitted to carry burdens. The word is of the singular number, and only used in this place; and has the signification of honey, as the camel's bunch is so called, as Jarchi from the Talmud<sup>h</sup> says, because, when hurt, it is healed by anointing it with honey; and upon these they carried their money and jewels they had treasured up: to a people that shall not profit them ; the Egyptians, who were of no service to the Jews, to free them from the invasion of the Assyrians.

Ver. 7. For the Egyptians shall help in vain, and to no purpose, &c.] Not sending succours in time, or such as did no service; though they made a shew of help, and attempted to help them, or seemed to do so, yet failed to do it: therefore have I cried; proclaimed or published, either the Lord by the prophet, or the prophet in the name of the Lord, which is much the same : concerning this, their strength is to sit still; either concerning this embassy, that it would have been better for the ambassadors to have spared all their toil, and labour, and strength, in going down to Egypt, and have remained quiet and easy in their own country: or, I cried, or called, to this', this city of Jerusalem, and the inhabitants of it, and declared to them, that it was best for them quietly to trust in the Lord, and depend upon his protection, and sit still in Jerusalem, and not attempt to flee from thence to Egypt for safety, and they should see the salvation of God, as in Exod. xiv. 13. to which some think there is an allusion; not but that they might be busy, and employ themselves in preparing for their defence, by providing themselves with arms, and repairing their fortification; but it was not right to go out of the city. and seek a foreign aid or safety. The word for strength is Rahab, one of the names of Egypt, Psal.

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lxxxvii. 3. Isa. li. 9. and so the sense may be, their Rahab, their Egypt, or what they expect from thence, namely, protection and safety, is to sit still, and abide quietly at Jerusalem. Jarchi refers this to Egypt, I have called to this, to Egypt, they are of a proud spirit, the people cease, and are proud without cause; or according to another exposition he gives, their pride ceaseth, or it is fit it should. De Dieu interprets it also of Egypt; and so does Gussetius<sup>k</sup>, but in a different manner, thus, the Egyptians are strength as to rest, they will strongly rest, while Israel strongly

hopes they will help them. Ver. 8. Now go, write it before them in a table, and note it in a book, &c.] Meaning their sins, their rebellion against God, their trust in an arm of flesh, and contempt of the divine word; or the prophecy of their destruction, for these things; and both may be meant; which the Lord orders to be written before their eyes, in some public place, as in the temple, upon a table, a table of wood covered with wax, on which they formerly wrote, and then hung it up against a wall, that it might be read by every one; and he would have him also engross it in a book, that it might be kept for time to come: now what God would have thus written and engrossed, must be something considerable, and of consequence; and, as it may refer to the sins of this people, may denote the blackness and detestableness of them, as being what they had reason to be ashamed of, when thus set before them; and, as it may refer to their punishment, it may signify the certainty of it: that it may be for the time to come, for ever and ever; and so continue to their eternal infamy, and for the justification of God in his proceedings against them, and be cautious unto others. The Vulgate Latin version renders it, for a testimony for ever, a witness for God, and against the Jews; and so the Targum, " and it shall be in the day of judgment for " a witness before me for ever."

Ver. 9. That this is a rebellious people, &c.] This. with what follows, is what the Lord would have written and engrossed, and remain for ever; or this is a reason why he would have it, for so the words may be rendered, for, or because, this is a rebellious people1; rebellious against God and his commands; they are called rebellious children before, ver. 1. and, as it follows, lying children; false spurious ones, only called, not truly, the children of God, and lied when they called themselves so, and were guilty of lying also, not only to God, but to one another: children that will not hear the law of the Lord; either read, or explained, at least, not so as to be obedient to it; and such must be rebellious ones, and deserve not to be called the children of God. The Targum is, " children that like not to receive the doctrine of " the law of the Lord."

Ver. 10. Which say to the scers, see not, &c.] The same with the prophets in the next clause, which explains this: and to the prophets, prophesy not unto us right things ; things agreeable to the mind and will of God, and which ought to be done; not that they,

\* Comment. Ebr. p. 829. ' علم populus, Forerius, Janius & Tremellius, Piscator, Cocceius; quia, Paguinus, Montauus.

<sup>\*</sup> Bava Metzia, fol. 38. 1. Sabbat, fol. 154. 2.

י עראתי לואוז vocavi ad hanc, Montanus; ad istam clamo, Castalio.

in so many words, said this, but this was the language || of their hearts and actions. The Targum is, "who " say to the prophets, prophesy not, and to the " teachers, teach us not the doctrine of the law:" speak unto us smooth things ; that peace and prosperity should attend them, though they went on in their sinful courses: prophesy deceits; for to prophesy peace to them, when destruction was at hand, was to deceive them; and yet they chose rather to be told the one than the other.

Ver. 11. Get ye out of the way: turn aside out of the path, &c.] These two expressions mean one and the same thing; either that the prophets would go out of their usual way of threatening ruin and destruction; or that they would go out of the way of the people, and not stand in it to hinder them pursuing their own lusts and pleasures; or that they would go out of the right way, as the Targum, which is God's way, and join with them; or, at least, connive at, and indulge them, in their ways: cause the holy One of Israel to cease from before us; don't so often make mention of his name, or come to us with a thus saith the Lord; let us hear no more of him, or messages from him; and especially under this character of the holy One of Israel, who is by nature holy, loves holi-ness, and requires it, and hates sin. The Targum is, " remove far from us the word of the holy One of " Israel:" let us hear no more of that.

Ver. 12. Wherefore thus saith the holy One of Israel, &c.] The prophet introduces his message with the phrase they objected to: ministers of the word must not seek to please men, nor should they be deterred from the use of phrases, because disliked by natural men: as, in our days, men don't love to hear the name of Christ so often mentioned, or his Gospel, or the glorious truths of it; but the use of them should not be left off on that account, but rather they should be the more inculcated, as we find this phrase was; see ver. 15: because ye despise this word; either this name of the Lord, the holy One of Israel; or this prophecy that was delivered unto them, which reproved them for their confidence in Egypt, and exhorted them to sit still at home, and trust in the Lord; but instead of that they trusted in what was very bad, as follows: but trust in oppression and perverseness, and stay thereon ; either in oppressors, and perverse persons, as the Egyptians were; or in their wealth, got by oppression, rapine, and fraud, which they carried to Egypt, and on which they depended for succour and relief; and in that perverse disposition of mind, contradicting the Lord speaking by his prophets, resolving to take their own way, not doubt-

ing but that they should have success. Ver. 13. Therefore this iniquity shall be to you as a breach ready to fall, &c.] Or, as a falling breach<sup>m</sup>; contempt of the word of God, and trusting in wickedness, rejecting the counsel of God, and placing confidence in the creature, these would be the cause of ruin; which ruin is signified by the breach of a falling wall, or by a breach in a wall, by reason of which it

is in danger of falling, and is just ready to fall : swelling out in a high wall; like a wall that bellies out and bulges, and which, when it once begins to do, suddenly falls; and the higher it is, it comes with more force, and the greater is the fall : whose breaking cometh suddenly, and at an instant; and so it is suggested should be the ruin of this people; the high towering confidence they had in Egypt would fall with its own weight, and they with it, and be broken to pieces in a moment; and which is further illustrated by another simile.

Ver. 14. And he shall break it as the breaking of the potter's vessel, &c.] That is, their confidence in an arm of flesh, and they that place it there; and this either God shall do, or the enemy, and God by him; or rather it may be rendered impersonally, it shall be broken; and may refer to the wall to which the ruin of this people is compared, that that when it falls shall be broke to pieces, as a potter's vessel is when it falls upon a pavement, or is dashed against any thing, or struck with a rod of iron : that is broken in pieces ; he shall not spare ; or that is broken in pieces without mercy, as the Targum; no pity shall be shewn by the enemy, nor mercy from the Lord: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit; as poor people are wont to do, to take fire from the hearth, and water out of a well, in a piece of a broken pitcher"; but this vessel should be broke into so many shivers, that there should not be such a piece left of it as could be made use of for such purposes. This denotes the utter and irreparable ruin and destruction of these people, which, though it was not at this time, yet afterwards by the Babylonians, and especially by the Romans.

Ver. 15. For thus saith the Lord God, the holy One of Israel, &c.] This is still repeated, though displeasing to the carnal Jews, who, notwithstanding their ill behaviour to the Lord, condescends to give them the best advice, as follows: in returning and rest shall ye be saved; or may be saved °; this is the right and the only way, namely, by returning from their evil ways, particularly their purpose of going to Egypt for help, and by returning to God by repentance and reforma-tion, and to his worship and ordinances; and so the Targum, "if ye return to my law;" and by resting quietly at home, and reposing their trust in the Lord: in quietness and confidence shall be your strength; in a quiet submission to the will of God, and in quietly waiting upon him for the issue and event of things. abiding in their own houses, and not in a hurrying tumultuous manner, running here and there for help; and in a holy and humble confidence in the Lord, and in the power of his might, where they should find such strength and security, as Pharaoh king of Egypt could not give them: and ye would not; would not be persuaded to keep at home, and from going down to Egypt; would not take the advice given, but pursue their own measures and methods of salvation. This is the literal sense of the words; and if they can be accommodated to spiritual and eternal salvation, it may

שלים cert נופל בפרץ נופל be. Ben Melech observes, that a breach is after the building is fallen; for the breach does not fall, but it is said on account of the end of it, or what it is at last, as in Isa. xlvii. 2. grind meal or flour.

Vid. Misn. Sabbat, cap. 8. sect. 7.
 וושעון servaremini, Piscator, Gataker.

be done in this way: repentance may be meant by returning, and faith by rest; or by returning and rest may be designed returning to rest, that is, to Christ, who is the only rest to weary souls : quietness may intend peace of conscience, arising from the blood and righteousness of Christ; and confidence faith, and an assurance of it, which make men strong Christians; though their strength does not barely lie in these graces, but in the object of them: now faith and repentance are blessings of the covenant of grace, gifts of God, and graces of the spirit, which go together in the doctrine of salvation, and have a concern in it; though they are not meritorious procuring causes, nor conditions of it; yet in this way God brings his people to salvation, and they enter into, and are descriptive of, the character of such that are saved; there is so close a connexion between these and salvation, that none are saved without them; and it may be observed, that this way of saving men through faith and repentance, and by going to Christ alone for rest, and by placing confidence in, and deriving all peace and comfort from him, is disagreeable to unregenerate men; which is a proof of the wretched depravity, and corruption, and perverseness of the will of man.

Ver. 16. But ye said, no, but we will flee upon horses, &c.] Hither and thither to get help and assistance; go down to Egypt for it on them, or thither for them, as some render it; and then face the enemy, and, if we can't conquer him, will flee from him, and so provide for our safety; this is man's way of salvation, as opposed to God's way; see Hos. i. 7. and xiv. 3. or this may design their fleeing on horses and camels with their riches into Egypt, both for the security of them and their persons, ver. 6: therefore shall ye flee; on horses from the enemy, and be pursued and taken by him; this was fulfilled long after, when the city was taken by the Chaldeans; see 2 Kings xxv. 4: and we will ride upon the swift; horses or camels, to the swiftness of which they trusted, and doubted not to get off safe, but would find themselves mistaken: therefore shall they that pursue you be swift ; yea, swifter than the horses and camels they rode on, and overtake them, and either put them to death, or carry them captive. The Chaldeans are represented as very swift, Jer. iv. 13. Hab. i. 8.

Ver. 17. One thousand shall flee at the rebuke of one, A troop of horse, consisting of a thousand men, &c.] shall flee upon the attack and onset of a single person, so dispirited should they be, and so possessed of the fear of the enemy; what was promised to them with respect to their enemies is here turned against them, Lev. xxvi. 7, 8. Deut. xxxii. 30: at the rebuke of five shall ye flec; being attacked by a very small number, the whole army should run away: this denotes with what ease they should be routed, and put to flight; and is to be understood, not of what would be at the present time, but of what should come to pass hereafter, when the Chaldean army should come against them; till ye be left as a beacon upon the top of a mountain; or, as the mast of a ship, so the Septuagint and

other versions. Jarchi says it signifies a high tree, or tall piece of wood fixed in the earth, like a ship's mast <sup>9</sup>, set up to give warning of an enemy's approach, and when, and where, sometimes fires used to be kindled; hence the Targum is, " till ye are left as a " burning torch on the top of a mountain." The Syriac version renders it, as a wild ass, solitary and alone: and as an ensign on a hill; erected as a trophy of victory. The design of the metaphors is to shew that there should be few that should escape falling into the enemy's hand, here and there one, that should be scattered about, and be very thin, as beacons and ensigns are, and should be warnings to others of pursuing the same foolish and sinful methods and practices.

Ver. 18. And therefore will the Lord wait, that he may be gracious unto you, &c.] Or yet 9, cr nevertheless: though such an utter destruction shall be made, there are a few that the Lord has a good will unto, and therefore waits till the set time comes to arise and have mercy on them; he has taken up thoughts and resolutions of grace and favour concerning them, and has fixed the time when he will shew it; and he is, as it were, panting and longing after it, as the word' used signifies, as some have observed, until it is up; he waits for the fittest and most proper time to shew mercy; when things are brought to the worst, to the greatest extremity, and when his people are brought to a sense of their danger, and of their sins, and to repentance for them, and to see their need of his help and salvation, and to implore it, and to depend upon him for it; then, in the mount of difficulty, and in the most seasonable time, does the Lord appear; and hereby the mercy is the sweeter to them, and his grace is the more magnified towards them : so he waits to be gracious to his people in conversion; he is gracious before; he is of a gracious disposition; he is inclined. nay, resolved, to shew favour to them ; yea, he has done various acts of grace before, such as their election in Christ, the provision of a Saviour for them in the covenant, putting all grace into his hands for them, the redemption of them by him, and the adoption of them into his family; but in conversion there is an open exhibition and display of the grace of God; much grace is then shewn in applying pardoning grace, a justify-ing righteousness, and salvation by Christ unto them ; by many love-visits, and by opening the treasures of his grace unto them, as well as by implanting much grace in them, as faith, hope, love, and every other: now there is a fixed time for all this; and, until that time comes, the Lord waits to be gracious; this is his long-suffering towards his elect, which issues in their salvation; he don't cut them off in their sins; he bears much and long with them, and, as it were, longs till the time comes to unbosom himself to them, and bestow his favours on them; and so, after conversion, he waits and observes the fittest time to deliver them out of afflictions, temptations, &c. and therefore will he be exalted, that he may have mercy on you: or, will exalt himself ;; raise up himself, who seemed to be asleep, and careless of his people, and rise up against

<sup>&</sup>lt;sup>9</sup> So Ben Melech says, it is a high piece of wood in a ship, on which they hang an easign or flag; and so he interprets the easigu in the next clause of a well, so called, because they lift it up upon the mast. <sup>9</sup> (1) withiluminus, tamen, so Noldius, Ebr. Concord. Part. p. 507.

in the same way Gataker.

י הוכה significat anhelat, vel inhiat, Forerius. גרכן ירים ' & propterea exaltabit se, Pagniuus, Montauus, Va-tablus; elaturus est se, Junius & Tremellius.

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their enemies, and in defence of them, which is shewing mercy to them; or be exalted on his throne of grace, that he may give, and they may find, grace and mercy to help them in time of need : or, he will exalt, or lift up ; that is, his son ; so he was lifted up on the cross, that his people might be drawn after him, and saved by him; and he has also exalted him at his right hand to be a Prince and a Saviour, to give repentance unto Israel and forgiveness of sins; and he is now lifted up as the serpent on the pole in the ministry of the word, that whosoever believes in him should have everlasting life; so that these exaltations, or liftings up, are in order to have mercy; and his waiting to be gracious is by the Jews ' interpreted of his desire after the Messiah's coming, and his waiting for that: or, he will be exalted, in, or by, having mercy on you "; the glory of God is displayed in shewing mercy to his people; they are engaged and influenced hereby to glorify God for his mercy, both in things temporal and

spiritual. The word vin the Arabic language, as Schultens observes ", signifies to desire x; and this will make the words run smoothly in agreement with the former; and therefore, or nevertheless, will he desire to have mercy on you; which denotes the Lord's good will to his people, and how much his heart, and the desires of it, are towards them : for the Lord is a God of judgment; or, though he is a God of judgment<sup>y</sup>, of strict justice, judges in the earth, and will judge the world in righteousness; see Mal. ii. 17. his grace, mercy, and justice, agree together, in redemption, justification, pardon of sin, and salvation: or of moderation, clemency, and grace to correct his people; he corrects them not in wrath and hot displeasure, but in judgment, in a tender and fatherly way and manner, Jer. x. 24. and he is a God of *discretion*, Psal. cxii. 5. of wisdom and knowledge, and does all things after the counsel of his will; he has fixed upon the proper time, and he knows which is the best time, and he waits that time to shew grace and mercy to his people: blessed are all they that wait for him; that don't run here and there for help, and are tumultuous, restless, and impatient, but wait God's own time to do them good ; that wait for his gracious presence, and the discoveries of his love, for the performance of his promises, for answers of prayer, for all blessings temporal and spiritual, and for eternal glory and happiness; these are happy persons, all and every one of them; they enjoy much now, and it can't be said, nor conceived, what God has prepared for them hereafter; see ch. xlix. 23. and lxiv. 4.

Ver. 19. For the people shall dwell in Zion at Jerusalem, &c.] Or, for the people of Zion <sup>2</sup> shall dwell in Jerusalem; those that belonged to the fort of Zion should dwell in Jerusalem, or abide there, both they and the inhabitants of it, at least many of them should quietly continue there, waiting the Lord's time

- Glose. in T. Bab. Sanhedrin, fol. 97. 2.
   לרחמכם dum miserabitur vestri ; so some in Vatablus.
   ▼ Animadv. Philolog. in Job. p. 56

to appear for them, and not run here and there, and particularly to Egypt for help or shelter. Seeing there are many things in the following verses which have respect to Gospel times, and best suit with them, this may be understood of the safe and comfortable dwelling of the children of Zion, or regenerate persons, in a Gospel church-state, which is often called Jerusalem, both in the Old and New Testament : thou shalt weep no more; or, in weeping thou shalt not weep \*; though they had been weeping because of the enemy's invasion of their land, and besieging their city, yet now all tears should be wiped away from their eyes, being delivered from him; this may very well be accommodated to Gospel times: he will be very gracious unto thee, at the voice of thy cry; these are the words of the prophet, declaring that the Lord would be gracious to his people at the voice of their prayer and supplication to him in their distress, as he was to the voice of Hezekiah's cry and supplication to him : when he shall hear it, he will answer thee ; he always hears the prayers of his people, and he always answers them, sooner or later, in his own time, and in his own way; see ch. lxv. 24.

Ver. 20. And though the Lord give you the bread of adversity, and water of affliction, &c.] Either at this present time, when the city was besieged by Sennacherib; or when it should be besieged by the Chaldeans. when adversity was their bread, and affliction their water; or when they had only bread and water in their adversity and affliction; or a famine of bread and water, as is common in times of a siege. It may refer to the poor, and mean, and afflicted state of the people of God. in the first times of the Gospel especially: yet shall not thy teachers be removed into a corner any more; or, thy rain<sup>b</sup>, as some interpret it; one and the same word signifies both rain and a teacher, because doctrine from the mouth of a teacher drops like rain upon the tender herb, and as showers on the grass; and is to be understood, not merely in a literal sense, of rain, and fruitfulness by it, in opposition to penury and famine for want of it; but of rain of spiritual doctrine; and so the sense is much the same as if it was rendered teachers, that though the people of God should be attended with afflictions, yet they should have spiritual consolation; and though they might have a famine of bread and water, yet not of hearing the word of the Lord; their teachers should not be removed from them, as they had formerly been, perhaps in the time of Ahaz: or take wing ', and fly away from them, as the word signifies, being scared by persecutors; so the prophets in the time of Ahab were forced to fly, and were hid by fifty in a cave. The word here used has in the Arabic language the signification of hiding, as Maimonides d from Aben Ganach has observed ; and so may be read, thy teachers shall not be hidden any more; things being hidden under wings; see Psal. xvii. 8: but thine eyes shall see thy teachers; in their proper

<sup>\* ,</sup> amavit rem, Golius, col. 929. quæsivit, expetivit, voluit, Castel. col. 3551.

שובני נטו מסון. יס quamvis, so this particle is often used ; see Noldius, p. 399. שם געון 3 populus Sion, V. L. Gataker.

בכו לא תבכה \* plorando non plorabis, Pageinus, Montanus. Pluvia tha, some in Muuster, Calvin; so Ben Melech interprets it; and the same in the next clause. ' לא יכוף non avolabit, Piscator; ad verb. alabitur, Forerius.

More Nevochim, par. 1. cap. 43. p. 61. So کنف operuit, sub alis tutatus est, Castel. col. 1760.

place, doing the work of their office: it denotes not a bare seeing them with their bodily eyes, but a seeing them with pleasure and delight, a wistly looking at them, and a diligent and attentive observance of what they said. Some understand these teachers of Hezekiah and his princes, as Aben Ezra, Kimchi, and Abendana; others of the priests and prophets in his time, the principal of which was Isaiah; others of the prophets a little before, in, and after the Babylonish captivity; it may be applied to John the Baptist, Christ, and his apostles, and other Gospel ministers. Jarchi interprets it of God himself, who teaches to profit, and who would not hide his face from his people; the Targum, of the Shechinah not removing from the sanctuary, but being seen there; and being in the plural number, may denote all the three Persons.

Ver. 21. And thine ears shall hear a voice behind thee, &c.] Which may be said in reference to the backsliding and declining state of the people, ver. 11. and is thought by some to be an allusion to schoolmasters, who stand behind their scholars, or at their backs, to guide, teach, and instruct them; and by others to shepherds following their flocks, who, when they observe any of the sheep going out of the way, call them back; or to travellers, who, coming to a place where are several ways, and being at a loss which way to take, and inclining to turn to the right or left, are called to by persons behind them, and directed in the right way. This voice behind is by the Jews interpreted of Bath Kol; and by others of the voice of conscience; but it rather intends the Spirit of God, and his grace; though it seems best to understand it of the Scriptures of truth, the word of God, the only rule of faith and practice; the language of which is, saying, this is the way, walk ye in it; it directs to Christ the way, and who is the only way of life and salvation to be walked in by faith, and to all the lesser paths of duty and doctrine, which to walk in is both pleasant and profitable, and which is the right way; so the Targum paraphrases it, " this is the right way;" to which agree the comments of Aben Ezra, Jarchi, and Kimchi; though the Arabic and Syriac versions, following the Septuagint, represent them as the words of seducers, directing to a wrong way: but the words are a promise of being led right, and not a threatening of being led wrong : when ye turn to the right hand, and when ye turn to the left; through ignorance or inadvertency, through the prevalence of corruption, or force of temptation; and as it is promised there should be such a voice, so they should have ears to hear, their ears erect to attend to what is said, to observe it, and act according to it.

Ver. 22. Ye shall defile also the covering of thy graven images of silver, &c.] Images made of solid silver, covered with rich and costly garments; or images covered and decorated with plates of silver; see Jer. x. 4, 8. these they not only pulled down and defaced, but defiled, to shew their contempt and abhorrence of them: and the ornament of thy molten images of gold; images made of massy gold, covered with an ephod, as the word here used signifies; such an one as the high-priest wore, and Micah made for his house of idolatry, Exod. xxviii. 6. Judg. xvii. 5: thou shalt cast them away as a menstruous cloth; which is not only filthy and loathsome, but defiling; whoever touched it were unclean by the law for a while; or as a woman in her monthly courses, who, during that time, was to be separate from her husband, Lev. xv. 19, &c.; this is used to express the pollution and nauseousness of idols, and of the utter rejection of them : thou shalt say unto it, get thee hence ; Kimchi observes that some say the word signifies dung ; thou shalt say to it, thou art dung, and only fit for the dunghil, and to it thou shalt go; at the same time cast it out, declaring abhorrence of idols, repentance for worshipping them, and signifying that they would have nothing more to do with them. This shews the efficacy of the word of God when it comes not in word only, but with the power and spirit of God; it was fulfilled in some measure in Hezekiah's time; see 2 Kings xviii. 4. 2 Chron. xxix. 16. and xxxi. 1. and after the Babylonish captivity, when the Jews left off idolatry, and never more returned to it; and when the Gospel prevailed in the Roman Pagan empire, and at the time of the Reformation, and will be more largely accomplished when Popery shall be utterly destroyed through the powerful ministration of the Gospel.

Ver. 23. Then shall he give thee rain of thy seed, that thou shalt sow the ground withal, &c.] Or, rain to thy seed '; that is, when the seed is sown in the earth, the Lord will give the former rain, and cause it to take root, and spring up: and bread of the increase of the earth; the earth, being watered with rain, should give its increase of corn, of which bread should be made; so that there would be seed to the sower, and bread to the eater, as in ch. lv. 10: and it shall be fat and plenteous; or fat and fat; very fat and rich, ex-ceeding good bread, and plenty of it; and after the siege of the city by Sennacherib's army was broke up, and that was destroyed, for years following there was great fruitfulness in the land, as was foretold, Isa. xxxvii. 30. and this may denote the great fruitfulness of the Gospel, and the excellency of the spiritual food of it, and of the blessings of grace that come by it: in that day shall thy cattle feed in large pastures; signifying that there should be pastures for cattle in the several parts of the country, and these large ones, where cattle should feed, and enjoy great plenty. This clause belongs to the next verse, and should of right begin it. The Targum interprets it thus, "and the righteous " shall be nourished with their cattle at that time. " with the fat of tender and fat things;" as the earth would be fruitful, the cattle would be well fed; and so there would be plenty of provision for man and beast.

Ver. 24. The oxen likewise and the young asses that ear the land, &c.] Or till it; for though these might not be joined together in a yoke, yet they were made use of separately in ploughing land, Deut. xxii. 10: shall eat clean provender; the word for provender signifies a mixture, such as cattle eat, especially horses, as beans, oats, barley, and fitches, and of which there

<sup>&#</sup>x27; T. Bab. Megilla, fol. 32. 1.

למר ורעך sementi tuæ, Piscator ; semini tuo, Vulg. Lat. Tigurine version.

should be such plenty, that the cattle should eat of | it; not of the chaff and husks of these, nor these in their husk and straw, but as cleansed from them, as follows: which hath been winnowed with the shovel and with the fan; with the former of which the corn was raised up and shook, and with the latter fanned. Now this is expressive of great plenty, that cattle should feed on winnowed corn. The Septuagint indeed render it, "they shall eat chaff mixed with winnowed " barley ;" but if they were to eat chaff with it, there would be no need to winnow it. This may be mys-tically understood of apostles, and of apostolical men, as Jerom; and of all Gospel preachers, especially in the latter day, who labour in the word and doctrine. and feed upon the pure food of the Gospel themselves, and bring it to others; see 1 Cor. ix. 9, 10. 1 Tim. v.

17, 18. Ver. 25. And there shall be upon every high mountain. and upon every high hill, &c.] Which were round about Jerusalem, and in other parts of Judea: rivers and streams of water ; such abundance of rain, that it should flow in streams like rivers, from the higher to the lower lands, and water them. This may in a spi-ritual sense be understood of the great plenty of the ministry of the Gospel, in all the kingdoms of the world, great and small, signified by mountains and hills; and which may also intimate the open and public ministrations of it in them, Zech. xiv. 8. Joel iii. 18. or of the blessings of grace, and the graces of the spirit, communicated everywhere; see Isa. xli. 18. and xliv. 3. John vii. 38, 39. This is applied to the times of the Messiah by the Jews<sup>2</sup> themselves, and respects the latter part of those times: in the day of the great slaughter ; not of Sennacherib's army by the angel, as many Jewish and Christian interpreters understand it; nor of the Babylonians, at the taking of Babylon by Cyrus; but of the antichristian kings, and their armies, Rev. xix. 17-21. So the Targum paraphrases it, "for the ruin of kings and their armies, in the day of "the great slaughter;" and a great slaughter it will be indeed : when the towers fall; not the batteries and fortifications raised in the Assyrian camp, at the siege of Jerusalem, which fell when they were destroyed by the angel; or the great men and princes in that army, which then fell; though towers sometimes signify great persons, such as princes; see ch. ii. 15. and so the Targum interprets it here; and may be true of the antichris-tian princes; for of the fall of the great city of Rome, and of other cities of the nations, with the towers thereof, is this to be understood, even of mystical, and not of literal Babylon; see Rev. xi. 13.

Ver. 26. Moreover the light of the moon shall be as the light of the sun, &c.] An hyperbolical expression, used to set forth the exceeding great light of the Gospel under the dispensation of it, which would as far exceed the light of the former dispensation, comparable to the moon, as the light of the sun exceeds the light of the moon; as also that great degree of spiritual joy and comfort that should be in those times, especially in the latter day; and the Jews themselves apply this to the times of the Messiah, and to the times after the CH. XXX. V. 25-27.

war of Gog and Magog, after which they say there will be no more sorrow and distress; so Kimchi; and to these times it is applied in the Talmud<sup>h</sup>; and Aben Ezra says, that all interpreters understand it of the time to come : and the light of the sun shall be sevenfold, as the light of seven days; as if the light of seven days was collected together; or as if there were seven suns shining together. The Targum and Jarchi not only make it to be seven times seven, that is, fortynine; but multiply forty-nine by seven, and make it three hundred and forty-three, or as the light of so many days. Maimonides <sup>i</sup> thinks it has respect to the seven days of the dedication of the temple in Solomon's time, when the people never had such glory, felicity, and joy, as at that time: with this compare the light of the New-Jerusalem state, Rev. xxi. 23, 24: in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound; not only peace being made, by the blood of Christ, between God and his people, and they healed by his stripes, and Jew and Gentile reconciled in one body on his cross. and through the preaching of the Gospel; but as will be in the latter day, the fulness of the Gentiles will be brought in, and all Israel shall be saved; and all the Lord's people will be one in his hands, and be entirely freed from all grievances and afflictions by the man of sin, who will now be destroyed, and also will be in a sound and healthful state and condition. This will be at the time of the rising and ascending of the wit-

nesses, Rev. xi. 11, 12. Ver. 27. Behold, the name of the Lord cometh from far, &c.] From hence to the end of the chapter is a very full account, by way of prophecy, of the destruction of the Assyrian army by the Lord; and which is to be considered as a type of the destruction of antichrist, by and at the coming of the Lord Jesus. It is introduced with a behold, as declaring something of moment and importance worthy of attention, and even wonderful. The name of the Lord is the Lord himself: unless it is to be understood of the angel that came in the name of the Lord, and destroyed Sennacherib's army; who may be said to come from far, because he came from heaven; and from whence Christ the increated Angel, in whom the name of the Lord is, will come to judge the world, and to take vengeance on all his and his people's enemies, antichrist and all his followers: burning with his anger; against the Assyrian monarch and his army. So our Lord, when he shall come forth to make war with the antichristian kings of the earth, his eyes shall be as a flame of fire; and when he comes to judge the world, he'll descend in flaming fire, Rev. xix. 12. 2 Thess. i. 7. the day of the Lord will burn as an oven, Mal. iv. 1: and the burden thereof is heavy ; the punishment inflicted, in his burning anger and hot displeasure, will be heavy, even intolerable, hea-vier than it can be borne, as the Targum paraphases it ; see Gen. iv. 13: his lips are full of indignation, and his tongue as a devouring fire; the words he will utter, the sentence he will pronounce, will be dreadful, executed by the angel; so the sharp sword that goes out of the mouth of Christ, with which he will smite the nations:

5 Bemidbar Rabba, fol. 212. 3. T. Bab. Pesach. fol. 69. 1. & Gloss, in ib. & Sanhedrin, fol. 91. 2.

<sup>1</sup> More Nevochim, par. 2. c. 29. p. 267.

and such the awful sentence pronounced by him on the wicked, go, ye cursed, into everlasting fire, &c. see Rev. xix. 15. Matt. xxv. 41. So the Targum, "from "before him goes out the curse upon the ungodly, " and his word as a consuming fire."

Ver. 28. And his breath as an overflowing stream, &c.] Which comes with great swiftness and force, bearing all before it, breathing out nothing but the fire of divine wrath, before which there is no standing; nor could the Assyrian army stand before it, but suddenly, in a moment, was carried away with the force of it: thus our Lord will consume the man of sin with the spirit or breath of his mouth, and destroy him with the brightness of his coming, 2 Thess. ii. S: and this stream shall reach to the midst of the neck; which shews the extreme danger the army would be in, as a man that is up to the neck in water, and can find no way of escaping; and very aptly represents their state and condition, the whole body of the army being encompassed and destroyed by this overflowing stream of divine wrath, only their head, their king Senna-cherib was saved; and he in a little time was cut off, when he had got into his country; as the Assyrian army served the Jews, they are served themselves; see ch. viii. 7, 8: to sift the nations with the sieve of vanity; that is, the breath, wind, or spirit of the Lord, compared to an overflowing stream, should be of this use, and have this effect, to sift the people of several nations, of which the Assyrian army consisted, so as to dash them one against another, and utterly destroy them; for they were to be sifted, not with a good and profitable sieve, which retains the corn, and shakes out the chaff, or so as to have some taken out and spared; but with a sieve that lets all through, and so be brought to nothing, as the Vulgate Latin version; and thus will all the antichristian nations be agitated, and shaken, and destroyed, ere long: and there shall be a bridle in the jaws of the people, causing them to err; from the way they intended to go, namely, up to Jerusalem, and take and sack it, and obliging them to betake themselves another way for their retreat and safety; see ch. xxxvii. 29.

Ver. 29. Ye shall have a song, &c.] That is, the Jews should have a song, and sing it upon the ruin of the Assyrian army; as the Israelites had, when Pharaoh and his host were drowned in the Red sea; and so will the Christian church have one, at the fall of Babylon, Rev. xv. 1, 2, 3. and xix. 1, 2: as in the night, when a holy solemnity is kept the Jewish feasts always began the even preceding, and were ushered in with singing songs and psalms; especially the feast of the passover, which it is thought is alluded to here. It is a common notion of the Jews<sup>k</sup>, that the slaughter of the Assyrian army was on the night of the passover; that it was in the night is certain, 1 Kings xix. 35. but that it was on the night of the passover is not certain; however, the songs sung on that night were not on this occasion, nor could this be sung so soon ; and it will be at evening-time that the latter-day glory shall break out, and songs of joy be heard from the uttermost

parts of the earth, Zech. xiv. 7 : as when one goeth with a pipe to come into the mountain of the Lord; the temple; it being usual for persons, that came from distant parts of the land to the temple to worship, to bring pipes along with them in their hands, and play upon them as they were travelling, to divert them, and the company that were with them; see Psal. xlii. 4. Jarchi thinks the allusion is to the bringing up of the firstfruits to the temple at Jerusalem, which was preceded with a pipe, as appears from the Misnah<sup>1</sup>: to the mighty One of Israel; or, Rock of Israel<sup>m</sup>; one of the names of the Messiah, 2 Sam. xxiii. 3. to whom the song of praise and triumph shall be sung, in the latter day, by those that stand upon Mount Zion with harps in their hands, having gotten the victory over the beast and his image, Rev. xiv. 1, 2, 3, 4. and xv. 1, 2, 3, 4.

Ver. 30. And the Lord shall cause his glorious voice to be heard, &c.] Or, the glory of his voice "; his majestic voice, the voice of his word, as the Targum, giving orders for the destruction of the Assyrian army; this was heard by the angel who obeyed it : and such a voice will be heard, ordering the destruction of antichrist, and the antichristian powers, in the pouring out of the vials by the angels, fitly signified by the following emblems; see Rev. xvi. 1. and xviii. 4-7. This voice is commonly interpreted of thunder, which is the voice of the Lord, and a very majestic one, Psal. xxix. 3, 4. Job xxxvii. 4. and xl. 9. and the destruction of the Assyrian army might be by thunder and lightning, and hailstones, and attended with such a tempest as here described, though not mentioned in the history : and shall shew the lighting down of his arm; or the strength of the arm of his power, as the Targum; his mighty arm, and the descent of it; meaning what should descend from heaven at the time of this tempest, as thunderbolts, balls of fire, hailstones, &c.; and by all which may be meant the heavy judgments of God, which fell upon his enemies, and were intolerable unto them: the metaphor is taken from the motion of a man in smiting another, who lifts up his hand, when it falls with the greater might, and rests upon him: with the indignation of his anger ; as when a man strikes in great wrath and fury: the heaping up of words here, and as follows, shews the vehemence and excess of anger: with the flame of a devouring fire; or, of a fire devouring ; the Assyrian army ; which, the Jews say, burnt their souls, destroyed their lives, but not their bodies. The Targum is, "with the flame of "fire, which consumes the graven images." The de-" fire, which consumes the graven images." struction of mystical Babylon will be by fire, Rev. xviii. 8, 9. and xix. 3: with scattering, and tempest, and hailstones; with lightning, which rends things in pieces, and scatters them here and there, and with a violent storm of rain and hail; see Rev. xvi. 18,

19, 20, 21. Ver. 31. For through the voice of the Lord shall the Assyrian be beaten down, &c.] As any thing is by a storm of thunder, lightning, hail, and rain: or fear, or be affrighted, as the Vulgate Latin and Arabic ver-

י קולו gloriam vocis suæ, Vulg. Lat. Vatablus; magaificam vocem suam, Piscator.

<sup>\*</sup> Vid. Aben Ezra, Ben Melech, & Abendana.

יום, הערו אבון, אבו, אבון, שוראל שיוראל אין דעוראל אין דעראל אין דישראל אין אראל אין ceius ; petram Israel, Moutanus.

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sions render it; Sennacherib, the Assyrian monarch, and that part of his army which escaped, though not destroyed by it, were put into the utmost consternation: this shews that the prophecy in the context refers to the overthrow of the Assyrian army by the angel, when besieging Jerusalem in Hezekiah's time; though the Assyrian is sometimes used for any enemy of God's people at other times, particularly antichrist, and especially the eastern antichrist, the Turk: which smote with a rod; other nations, particularly the Jews, whom the Assyrian is expressly said to smite with a rod; and because he was an instrument in God's hand for the chastising of that people, he is called the rod of his anger, ch. x. 5, 24. but now he that smote shall be smitten himself; him whom God used as a rod to correct others, he'll smite with his rod, for his own correction: for this may be understood of God, and be rendered thus, with a rod, he, that is, God, shall smite the Assyrian, as before ; so Aben Ezra and Kimchi. The Targum interprets the rod of dominion.

Ver. 32. And in every place where the grounded staff shall pass, &c.] The storm before mentioned, the wrath and righteous judgment of God, founded upon his unalterable purposes and decrees; and, wherever it came, would fall with great weight, sink deep, stick fast, and remain fixed and sure, like a rod or staff fastened in the earth: which the Lord shall lay upon him; or, cause to rest upon him°; the Lord would lay his rod upon him, the Assyrian, and let it remain there, so that it should be a founded rod or staff, as before; it should continue until it had done full execution, and utterly destroyed him. The Targum is, " and there shall be every passage of their princes, and " of their mighty ones, on whom the Lord shall cause " to rest the vengeance of his power;" and so the grounded staff may be understood of the Assyrian himself, that wherever he should be, this storm of vengeance should follow him, and rest upon him : it shall be with tabrets and harps; the allusion is to the use of these in war; but, instead of these, no other music would be used at this time than what thunder, and rain, and hailstones made; unless this refers to the joy of God's people, upon the destruction of their enemies; so the Targum, "with tabrets and harps shall the "house of Israel praise, because of the mighty war " which shall be made for them among the people :" see Rev. xv. 2: and in battles of shaking will he fight with it ; the Assyrian camp ; or as the Keri, or marginal reading, with them ; with the Assyrians, with the men of the camp; the soldiers, as Kimchi explains it; that is, the Lord will fight with them in battles, by shaking his hand over them in a way of judgment, and thereby shaking them to pieces, and utterly destroying them; see Rev. xix. 11.

Ver. 33. For Tophet is ordained of old, &c.] The place long ago appointed for the ruin of the Assyrian army, which pitched here: this was a valley near Jerusalem, the valley of the son of Hinnom; so called, from the drums and tabrets beat upon here, to prevent parents hearing the cries of their infants offered to Molech: into it was brought the filth and dung of the

• F1)' requiescere faciet, Pagninus, Montanus; quiescere faciet, Cocceius.

<sup>P</sup> T. Bab. Pesachim, fol. 54. 1. Nedarim, fol. 39. 2. & Erubim, fol. 19. 1.

CH. XXX. V. 32, 53.

city; here malefactors were buried, it is said; and such as were condemned to burning were burned here; and such as had no burial were cast here; so that it was an image and picture of hell itself: and the word Gehenna, used for hell, comes from Gehinnom. or the valley of Hinnom, the name of this place; and some think that is here meant, which from all eternity was appointed as the place of torment for wicked men. So the Targum, " for hell is ordained from the worlds " (or before the worlds), because of their sins." It is in the orignal, *from yesterday*; hence Jarchi interprets it of the second day of the creation, which had a yesterday; on which day the Jews suppose hell was made: and so'it is interpreted in the Talmud<sup>P</sup>, where it is said to be one of the seven things created before the world was, and is proved from this text; and said to be called Tophet, because whoever המתפתה is deceived by his imagination (or evil concupiscence) falls into it; see the note on Matt. xxv. 41. with this compare Jude, ver. 4: for the king it is prepared ; for Sen-nacherib king of Assyria; that is, for his army, which perished here, though he did not; or for kings, the singular for the plural; for his princes, which, as he boastingly said, were altogether kings, ch. x. 8. and particularly for Rabshakeh, the general of his army, who might be so called, and was eminently one of these kings. Understood of hell, it may not only be interpreted of Satan, the king and prince of devils, for whom and his angels the everlasting fire of hell is prepared, Matt. xxv. 41. but also of antichrist, the king of the bottomless pit, and of all antichristian kings: see Rev. xi. 9. and xix. 20. Some render it, by the king it is prepared ; so the Vulgate Latin version; by whom may be meant either Hezekiah, who cleared it from idols and idolatrous worship, and so eventually prepared it to make room for the Assyrian army; or else the King of kings. So the Targum, "the King of "worlds (of all worlds) prepared it;" and he seems manifestly designed in the next clause: he hath made it deep and large; to hold the whole army alive, and to bury them when dead; and so hell is large and deep enough to hold Satan and all his angels, antichrist and all his followers; yea, all the wicked that have been from the beginning of the world, and will be to the end of it: the pile thereof is fire and much wood; al-luding to the burning of bodies in this place, and particularly of infants sacrificed to Molech; and refers to the burning of the Assyrian army, either by lightning from heaven, or by the Jews when they found them dead the next morning. In hell, the fire is the wrath of God; the wood or fuel ungodly men: the breath of the Lord, like a stream of brimstone, doth kindle it; the pile of fire and wood. The Targum is, "the word of " the Lord, like an overflowing torrent of brimstone, " shall kindle it;" it shall be done by his order, at his word of command. In hell, the wrath of God will be like a continual stream of brimstone, keeping up the fire of it, so that it shall ever burn, and never be quenched; hence it is called a lake burning with fire and brimstone; into which Satan, the beast, and false prophet, and the worshippers of antichrist, will be

cast, Rev. xiv. 10. and xix. 20. and xx. 10. and xxi. || Jehovah, from Jehovah, upon Sodom and Gomorrah, 8. The allusion is to the fire and brimstone rained by || Gen. xix. 24.

### CHAP. XXXI.

THIS chapter denounces woe to those that trusted in the Egyptians; assures the Jews of God's care and protection of them ; calls them to repentance, and fore-The sin tels the destruction of the Assyrian army. of those that trusted in Egypt, with the reasons of their trust, and not looking to the Lord, and seeking him, is declared in ver. 1. and their folly exposed in so doing ; since the Lord is wise, powerful, and unchangeable, and the Egyptians frail and weak; so that the helper and the helped must fall before him, ver. 2, 3. whereas protection might be expected from the Lord, as is promised, whose power is like that of the lion, and whose tender care is like that of birds to defend their young, ver. 4, 5. wherefore the Jews are called upon to return to the Lord by repentance, from whom they had revolted; which would be shewn by their detestation of idolatry, the sin they had been guilty of, ver. 6, 7. and the chapter is closed with a prophecy of the ruin of the Assyrian army, and the flight of their king, ver. 8, 9.

Ver. 1. Woe to them that go down to Egypt for help, &c.] Or, O ye that go down, &c.; what poor foolish creatures are you! and in the end what miserable and wretched ones will ye be! Such were the Jewish rulers and people, who either went themselves, or sent ambassadors to the king of Egypt, to supply them with men and horses against the king of Assyria, contrary to the express command of God, which forbid them returning to Egypt; and which shewed their unmindfulness of deliverance from thence, and their not having a due sense of that mercy upon them; as well as their so doing exposed them to the danger of being drawn into the superstitions and idolatries of that people: and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; having their dependence upon, and placing their confidence in, the strength and numbers of the cavalry of the Egyptians : but they look not unto the holy One of Israel, neither seek the Lord ; they did not look unto the Lord with an eye of faith, nor seek him by prayer and supplication; or ask any counsel or in-struction of him, as the Targum paraphrases the last clause; so that their sin lay not only in their confidence in the creature, but in their neglect of the Lord himself; and so all such persons are foolish and miserable, that trust in an arm of flesh, that place their confidence in creature-acts, in their own righteousness, duties, and services, and have no regard to the holy One of Israel, to the holiness and righteousness of Christ, neglect that, and do not submit to it; thus the Targum interprets the former clause of the Word of the holy One of Israel, the essential Word Christ.

Ver. 2. Yet he also is wise, &c.] That is, God, the holy One of Israel, is, whom they disregarded; and wiser too than the Egyptians, to whom they sought for help, and who were thought to be a wise and political people; and wiser than themselves, who imagined

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they acted a prudent part, in applying to them ; so wise as to know all their schemes, and able to confound them, as well as most certainly and fully to complete his own; and it would have been therefore the highest wisdom to have sought to him, and not to men: and will bring evil. the evil of punishment or affliction on wicked men, which he has threatened, and which they could in no wise escape, by taking the methods they did: and will not call back his words; his threatenings delivered by the prophets : these, as he does not repent of, he will not revoke or make void, but fulfil and accomplish; what he has said he'll do, and what he has purposed he'll bring to pass; and therefore it was a weak and an unwise part they acted, by applying to others, and slighting him : but will arise against the house of evil-doers; not the ten tribes of Israel, as Jarchi and Kimchi interpret it; but rather the people of the Jews, or some particular family among them; it may be the royal family, chiefly concerned in sending the embassy to Egypt, or in advising to it; though it may be the singular is put for the plural, as the Septuagint and Arabic versions render it the houses; and so may design all those great families which joined in this affair, and are therefore called evildoers; as all such are that put their confidence in the creature, and not in the Lord; and against such he will arise, in a hostile manner, sooner or later, against whom there is no standing; see Job ix. 4: and against the help of them that work iniquity ; that is, against the Egyptians, the helpers of the Jews, who were workers of iniquity, and therefore their help and hope in it would be in vain; or else the latter part is descriptive of the Egyptians their helpers, who were a wicked and idolatrous nation, and so not to be sought unto for help, or trusted in, since, God being against them, it would be to no purpose, as he is against all workers of iniquity.

Ver. 3. Now the Egyptians are men, and not God. &c.] Be it that they are mighty, they are not al-mighty, as God is; and indeed they are but frail, feeble, mortal, and mutable men, and therefore not to be trusted in, and depended on; or to be put upon an equality with God, and even to be preferred to him, as they were by the Jews; and of what use and service could they be unto them, seeing God was against them? and their horses flesh, and not spirit; only flesh, without an immortal soul or spirit, which man has; and therefore a foolish thing in man to trust in them, who must be entirely guided and directed by them; and much less angelic spirits, or like them, which are incorporeal, invisible, and exceedingly mighty and powerful, which excel all creatures in strength, and are called the mighty angels; these are God's cavalry, his horses and chariots; see Psal. lxviii, 17. Heb. iii. 8, 15. and what mighty things have been done by them, even by a single one? witness the destruction of the Assyrian army, in one night, by one of them; where-Aa

fore the Egyptian cavalry was not to be named with them<sup>4</sup>: when the Lord shall stretch out his hand; as soon as he does it, before he strikes, and when he does this in order to it : both he that helpeth shall fall ; or stumble, take a false step; meaning the Egyptians, sent for and come forth to help the Jews; but, stumbling and falling themselves, would be but poor assistants to them. Aben Ezra interprets this of the king of Assyria destroying the Egyptians, when he came to Jerusalem : and he that is holpen shall fall down; the Jews, helped by the Egyptians, who should fall, and be destroyed, though not now; yet hereafter by the Chaldeans, as they were: and they all shall fall together; both the Egyptians and the Jews. Ver. 4. For thus hath the Lord spoken unto me, &c.]

The prophet Isaiah, who had heard and received what follows from the Lord, and therefore it might be depended upon; and they are words of grace and mercy, promising preservation and deliverance; and therefore it was a foolish thing to send to Egypt for help: like as the lion, and the young lion roaring on his prey; or muttering, or growling over his prey; for the lion roars when he is hungry, and wants a prey, and not when he has got one; but when he has one, and is tearing it in pieces, and feeding upon it, he makes a lower noise, a growling one, especially when he apprehends any one near to disturb him: when a multitude of shepherds is called forth against him; or, a fulness of shepherds; the whole posse of them, all that are in the towns and villages, or fields adjacent: who, when a lion has got a lamb or sheep out of the flock, are alarmed and called together, to deliver it, if possible, out of his hands; one not daring to venture, or being not sufficient to disturb him, or drive him away : or, when a multitude of shepherds meet him'; with the prey in his jaws; or rather call to him, make a noise, in hopes to affright him, and cause him to drop his prey, that being all they can do, not daring to go near him; which sense is confirmed by what follows: he will not be afraid of their voice, nor abase himself for the noise of them; he will not leave and lose his prey, or flee from it or them, for the yell and confused noise they make; nor move at all the faster for them, not being in the least intimidated by them : so shall the Lord of hosts come down to fight for Mount Zion, and for the hill thereof ; that is, he shall come down from heaven by his angel, or in the display of his mighty power, and fight against the Assyrian army, in favour of his people, the inhabitants of Zion or Jerusalem, and deliver them; and there will be no more withstanding him, or putting him off from his purpose, or preventing his good designs and resolutions, than the shepherds are able to divert a lion from his prey. The simile is expressive of the power of God, and of his certain accomplishment of his purposes and promises.

Ver. 5. As birds flying, so will the Lord of hosts defend Jerusalem, &c.] As the preceding metaphor expresses the mighty power of God, this his tenderness and affection, as well as his speed and swiftness in the deli-

9 So Ben Melech interprets spirit of an angel, as he does the word

לא מוש האופרנית הוריקרונה איז או או אופריק שוו היו של שלים איז איז או אופריקר שווים איז איז או אופריקר שווים איז לא רוקרק על מרפו איז און און איז או אופריקרם איז איז או אופריקרם איז איז און אופריקרם איז איז איז און אופריקרם א ג collection of them, as Ben Melech.

verance of his people. As birds in the air, at a distance. especially the eagle, have their eye upon their nests. and their young ones in them, and when in danger fly to their assistance, and hover over them, and about them, to keep off those that would hurt them, or carry them away; so the Lord, on high, sees his people when in distress, and hastens to help them, and does surround, protect, and defend them: thus the Lord did, when Sennacherib with his army besieged Jerusalem; who boasted, with respect to other nations, that he had found as a nest the riches of the people, and that there was none that moved the wing against him, Isa. x. 14. to which 'tis thought the allusion is here : defending also he will deliver it; from present distress, the siege of the Assyrian army: and passing over he will preserve it; passing over the city of Jerusalem to the army of the king of Assyria, that lay encamped against it; and smiting that by an angel with a sudden destruction. preserved the city from the ruin it was threatened with. The allusion is rightly thought to be to the Lord's passing over the houses of the Israelites, when he destroyed the first-born in Egypt, Exod. xii. 23. where the same word is used as here, and nowhere else.

CH. XXXI. V. 4-7.

Ver. 6. Turn ye unto him, &c.] From the Egyptians, to whom they sought for help, unto the Lord, they had neglected; from evil ways and practices, idolatry and impiety, by repentance and reformation; to the true worship of God, to his word and ordinances, statutes and commands. The Targum is, " turn to the law;" which they had rejected and broken. These are the words of the prophet, a call of his to the people to repentance, to which they might be induced by the gracious declaration of the Lord unto them, in the preceding verses, promising them preservation and safety : from whom the children of Israel have deeply revolted; or, made deep a revolt"; had gone very far back from God, and deep into sin and ruin, that their recovery was difficult; and yet their return was absolutely necessary, which ought to be done both speedily and heartily. Some think reference is had to the deep schemes they had laid, those political ones, at least, which they thought were such, in applying to Egypt for help, when they, as it is said, ch. xxix. 15. sought deep to hide their counsel from the Lord; in doing which they deeply departed from him, and are here called to return to him. This is said not of the ten tribes, that were gone into captivity, but of the Jews, who were the posterity of Israel also; which is mentioned, to put them in mind of their descent, as an aggravation of their sin, and as an argument for their return.

Ver. 7. For in that day, &c.] When deliverance shall be wrought; when men shall be convinced of the vanity and insufficiency of their idols to help them, and of their sin in worshipping them; when they shall be brought to repentance for it, and turn to the Lord as an evidence of it: every man shall cast away his idols of silver, and his idols of gold; with contempt and ab-horrence of them, as the word \* signifies; every man

יקרא עליו יקרא עליו עוםטאט אשר יקרא עליו אדעמיקו סרה "Heb. profundam fecerunt recessionem, Fiscator; profundaverant defectionem, Montanus. ש spersere, reprobare. " a DAD spersere, reprobare.

his own idol, and even those that were of the greatest value, which were made of gold and silver: which your own hunds have made unto you for a sin; their idols were the work of their own hands, and were made by them in order to commit sin with, the sin of idolatry; or sin may be put for the punishment of sin, which is the issue and consequence of such practices : or it may be rendered, which your hands of sin, or sinful hands, have made \*; it was a sin to make such idols, especially with a view to worship them; it was a sin to worship them; and the fruit of it was deserved punishment.

Ver. 8. Then shall the Assyrian fall with the sword, not of a mighty man, &c.] That is, the Assyrian army under Sennacherib their king, which besieged Jerusalem in Hezekiah's time; which, as soon as the people were brought to a sense of their sin, and repentance for it, and cast away their idols as a proof of it, were utterly destroyed; but not in battle, not by the sword of Hezekiah, or any of his valiant generals: and the sword not of a mean man, shall devour him; neither the sword of a general, nor of a private soldier, nor indeed of any man, but of an angel; see 2 Kings xix. 35: but he shall flee from the sword; from the drawn sword of the angel, who very probably appeared in such a form as in 1 Chron. xxi. 16. which Sennacherib king of Assyria seeing, as well as the slaughter made in his army by him, fled from it; in the Hebrew text it is added, for himself'; he fled for his life, for his own personal security ; see 2 Kings xix. 36: and his young men shall be discomfited ; his choice ones, the flower of his army : or melt away 2, through fear; or die by the stroke of the angel upon them : the sense of becoming tributary seems to have no foundation.

Ver. 9. And he shall pass over to his strong hold for

THIS chapter contains a prophecy of the Messiah;  $_{\parallel}$ for, however applicable it may be to Hezekiah, as a type of Christ, it only has its full accomplishment in him, and in his times; who is described as a righteous King. and as having just princes ruling under him, ver. 1. and as a very great blessing, protection, and comfort to his subjects, ver. 2. when follows a prediction of great light and knowledge that should be in his days, ver. 5, 4. and of the vileness, hypocrisy, and covetousness of the Jews in his times, ver. 5, 6, 7, 8. and of the destruction of their country, because of their sins, of which they seemed greatly insensible, and were unconcerned about it, and are therefore called upon to lament it, ver. 9, 10, 11, 12, 13, 14. which should continue until there would be a very great effusion of the spirit, as should make the world, comparable to a wilderness, fruitful in grace and good works; the consequence of which is great prosperity, peace, and safety, to the saints, ver. 15, 16, 17, 18. and destruction to their enemies, particularly the city of Rome, ver. 19.

[fear, &c.] This is said of the king of Assyria, departing in haste from the siege of Jerusalem, to some strong hold in his own country, particularly his strong city Nineveh, for fear of the angel, and destruction following him; nor could he think himself safe, until he had got there. Some render it (and the original will bear it), and his rock shall pass over for fear \*; his mighty men, his men of valour, in whom he trusted, and put his confidence, who were his strength, on which he depended; these, as many as were left of them, fled away. So the Targum, "his princes shall "flee for fear," though these are expressed in the next clause: and his princes shall be afraid of the ensign; any ensign or standard they saw, supposing it to be a detachment of the Jews in pursuit of them; or not daring afterwards to face any enemy with their banners displayed: or rather were terrified at the sight of the standard erected by the angel in the air, and at the slaughter of their companies under them in the camp: saith the Lord, whose fire is in Zion, and his furnace in Jerusalem; who keeps house there, and therefore will defend it. Some, as Aben Ezra and others, think reference is had to the altar of the Lord, where the fire was kept continually burning, and sacrifices were offered up to him, and therefore being the place of his worship, he would take care of it; but rather it seems to denote the fire of God's wrath, to defend his people, and destroy his enemies, Zech. ii. 5. The Targum is, "whose lustre is in Zion to them that do the "law, and a burning furnace of fire to them that " transgress his word." The Jews, in their Talmud', interpret the fire of hell, and the furnace of the gate of hell.

#### СНАР. XXXII.

and the chapter is concluded with the happiness of the Gospel ministration, and the success of it, ver. 20.

Ver. 1. Behold, a King shall reign in righteousness, &c.] Not Hezekiah, as the Jewish writers; at least only as a type, as some writers interpret it; rather Christ him-self, who is *King* not only of the whole world, and of the kings of it in general, but in particular is King of saints; and who reigns now in and over his church and people, being set as King by his Father over his holy bill of Zion, and, being exalted at his right hand, is made and declared Lord and Christ; and where he does and will reign until all enemies are put under his feet, and ere long will reign gloriously before his ancients in Jerusalem, ch. xxiv. 23. and his reign is in righteousness ; in a righteous manner, according to the rules of justice and equity : all his laws are just; his ways and methods of administration are right; his sceptre is a sceptre of righteousness : righteousness is the girdle of his loins, and faithfulness the girdle of his reins: and princes shall reign in judgment : the ministers

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<sup>\*</sup> אטא ידיכם manus vestræ flagitiosæ, Bootius Animady. Sacr. 1. 4. c. 2. sert. 12. \* 17 fugiet sibi, Pagninus, Montauus, Cocceius; fuga consulet sibi,

Janius & Tremellius. י איז למס יותי in liquefactionem erunt, Vatablus; colliquescent, Pis

cator.

et rupes ejus præ pavoro transibit, Forerius. so Cocceius and Ben Melech; with which the version of Junius and Tremellius agrees. • T. Bab. Erubim, fol. 10. 1.

of the Gospel, pastors of churches, who are set over them in the Lord, and have the rule over them; and who rule well, and in judgment, when they rule according to the word of God; when they preach the Gospel, and administer ordinances, and do all the business of Christ's house, according to the instructions, laws, and rules he has given.

Ver. 2. And a man shall be as a hiding-place from the wind, and a covert from the tempest, &c.] Or, that man; the King Messiah before mentioned; who had agreed to become man, was promised and prophesied of as such, had often appeared in a human form, was to be incarnate, aad now is; though he is not a mere man; were he, he could not be what is here said of him, as a hiding-place, and covert from the wind and tempest, of his Father's wrath, raised by sin; and which all men are deserving of, and on whom it must fall, unless secured from it by Christ; who has bore it in the room and stead of his people, has turned it away, and delivered them from it, and all the effects of it, so that nothing of it comes upon them; he has endured the whole force of the storm himself; and his righteousness, blood, sacrifice, and intercession, screen his people from it : he also hides and covers them from Satan's temptations, the blast of the terrible ones. which is as a storm against the wall, so as they sha'nt be destroyed by them; by praying for them, succouring of them, supplying them with his grace, and delivering from them in his own time: likewise he protects them from the rage and fury of their persecuting enemies, when they come like a whirlwind to scatter them; they have rest in him, when troubled by men; and security by him, when these winds and waves beat upon them; and when they are tossed with the tempests of afflictions of various kinds, he bears them up under them, and carries them through them, and delivers out of them, and brings them at last safe to glory : as rivers of water in a dry place; which are very delightful, refreshing, and fructifying. This denotes the abundance of grace in Christ, and the freeness of it, which flows from the boundless ocean of divine love, and which greatly comforts and refreshes the souls of the Lord's people in this dry and barren land, and makes them cheerful and fruitful, revives their spirits, makes glad their hearts, and causes them to go on their way rejoicing : as the shadow of a great rock in a weary land; to travellers in it, who passing through a desert in hot countries and sultry climates, are glad when they find a rock which casts a shade, under which they can sit a while, sheltered from the scorching sun. Such a weary land is this world to the saints, who are wearied with sins, their own and others, with Satan's temptations, with afflictions and troubles of various sorts; Christ is the Rock that is higher than they, to whom they are directed and led when their hearts are overwhelmed within them; on whom not only their souls are built, and their feet are set, and he is a shelter to them; but he casts a shadow, which is very reviving and refreshing, and that is the shadow of his word and ordinances, under which they sit with delight and pleasure, and

למחרים) inconsideratorum, Junius & Tremelkius, Piscator; præeipitatorum, Montanus. which makes their travelling through this wilderness comfortable.

Ver. 3. And the eyes of them that see shall not be dim, &c.] Not of the seers and prophets, or ministers of the word only, but of the righteous in general, as the Targum; even all such as are illuminated by the spirit of God, who shall have a clear discerning of Gospel truths, behold with open face, with eyes unveiled, the glory of them, and of Christ in them, and not have their eyes covered, or such a dim obscure knowledge of them as under the law; and not only the watchmen shall see, eye to eye, all truths clearly and distinctly, but even all, from the least to the greatest, shall know the Lord, and the earth shall be filled with the knowledge of him, as the waters cover the sea. It is a prophecy of the great increase of spiritual light in the times of the Messiah : and the ears of them that hear shall hearken; very diligently and attentively to the word preached, and receive and embrace the doctrines of the Gospel, and submit to, and obey, the ordinances of it.

Ver. 4. The heart also of the rash shall understand knowledge, &c.] Such who have been hasty and precipitant, as the word ' signifies; who have not given themselves time to consider what they have read or heard, or has been proposed unto them, and have hastily received every thing that has been suggested to them, especially by carnal sense and reason, shall now sit down, and coolly consider things, and so gain an understanding of divine and spiritual knowledge, of the knowledge of Christ, of his person, offices, grace, righteousness, and salvation; an experimental knowledge and understanding of these things, heart and not head knowledge: and the tongue of the stammerer shall be ready to speak plainly; or, shall make haste to speak neatly<sup>d</sup>; elegantly and politely; such who hesitated in their speech, and spoke in a blundering manner, and scarcely intelligibly, especially when they spoke of divine and spiritual things, yet now, without the least hesitation, in the freest and most ready manner, with all plainness and propriety shall talk of these things, to the great delight, satisfaction, and use of those that hear them: this was true of the apostles of Christ, those babes and sucklings, out of whose mouth God ordained praise, and who were most of them Galileans, very illiterate and unpolished, and yet these, especially when they had the gift of tongues, spake the great things of God very readily, and in good language; and also is true of other ministers of the word, raised up among the barbarous nations of the world.

Ver. 5. The vile person shall be no more called liberal, &c.] Or Nabal (a fool) shall no more be called Nadib<sup>•</sup> (a prince); or have this name put upon him, or be advanced to honour and dignity, or be flattered with such a title, so unbecoming him. The sense seems to be, that, in Gospel times, such who are fools as to the knowledge of spiritual things, that have no spiritual and experimental knowledge of the truths of the Gospel, but are quite ignorant of them, shall not be made princes, or spiritual rulers, and governors in the

י ממהר לרבר צורות festinabit loqui nítida, Pagninus; polite, Munster; diserte, Calvin; loqui venusta. Cocceius. Nabal non vocabitur Nadib, Gataker.

house of God: nor the churl said to be bountiful; or called a lord, as Jarchi interprets the word; which, he says, is used of such an one, because all men look to him, and respect him<sup>f</sup>; but now a covetous and tenacious man, that withholds more than is meet, that keeps all he has to himself, without communicating to others, and scarcely allows himself the necessaries of life, being so sordidly avaricious, such an one shall not be a pastor, or ruler, in the church of God; such were the Scribes and Pharisees among the Jews in Christ's time, and therefore rejected, Matt. xxiii. 14. Luke xvi. 14, 15. folly and covetousness are both bad things in a minister of the word, and greatly disqualify a man for that work and office: or else the sense of the whole is, that there should be such a discerning of men in Gospel times, and such faithfulness used towards them, that a wicked man should not be taken for a good man, nor in a flattering way be called one; but the precious and the vile should be distinguished, and called by their right names. The Targum is, "the wicked man shall be no more called just, and they that transgress his " word shall not be called mighty."

Ver. 6. For the vile person will speak villany, &c. Or, a fool will utter folly  $\varepsilon$ ; a man that has no understanding of Gospel truths himself can't deliver them to others; he will only speak foolish things, concerning the purity of human nature, the power of man's free will, the sufficiency of his own righteousness to justify him, and the merits of good works, and the like; and therefore such a man is a very improper one to be a guide and governor in the church of God: and his heart will work iniquity; forge and devise it within himself; will form schemes of false doctrine, discipline, and worship, disagreeable to the word of God: to practise hypocrisy; to make men believe he is a very devout and religious man, when he has no good thing in him, and to put others upon a profession of religion that have none; which things are commonly done by foolish and ignorant preachers: and to utter error against the Lord; such doctrines as are contrary to the free, rich, sovereign grace of God; to the deity, personality, sonship, offices, blood, sacrifice, and righteousness of Christ, and so to the person and operations of the blessed Spirit: to make empty the soul of the hungry ; and he will cause the drink of the thirsty to fail; the hungry and thirsty are such as hunger and thirst after, and earnestly desire, the sincere milk of the word for their spiritual nourishment and growth; whose souls become empty, and their drink fails, when the doctrines of grace are not dispensed unto them, but false and unedifying doctrines are de-livered, so that their souls sink and faint, and are ready to die away, for want of the bread of the Gos-pel; agreeably to this sense, the Targum paraphrases the words thus, " to make the soul of the righteous " weary, who desire doctrine, as a hungry man bread; " and the words of the law, which are as water to " him that is thirsty, they think to cause to cease."

Ver. 7. The instruments also of the churl are evil, &c.] Not his vessels or measures he sells by, which are small and deficient, as Kimchi and Ben Melech interpret it; nor his servants, his tools in doing his wickedness, which are fit for his purpose, wicked men; but rather these are much the same with the instruments of the foolish shepherd, Zech. xi. 15. and may signify the evil ways and methods which covetous pastors or shepherds take to fleece the flock, and to increase their own gain: he deviseth wicked devices to destroy the poor with lying words, even when the needy speaketh right; he consults, contrives, and forms

schemes with all craft and cunning, on purpose, to corrupt, as the word h signifies, the poor and meek, humble and afflicted souls, with false doctrines; even when these poor and needy ones, who want to have sound and comfortable doctrine delivered to them, speak and ask for that which is right and just, agreeably to the oracles of God, and the analogy of faith, out can't have it; wherefore such a man is unfit to be a ruler in the house of God.

Ver. 8. But the liberal man deviseth liberal things. &c.] The man of a princely spirit consults and contrives, and delivers out things worthy of a prince and governor in the church of God; he that is one of a free spirit, that is made free by the spirit of God, and is led into the doctrines of free grace, will study to deliver out the same to others, and, as he has freely re-ceived, he'll freely give, and without any sinister, selfish, and mercenary ends and views : and by liberal things shall he stand ; or, be established 1; both by the doctrines of free grace he dispenses to others, to be established by and with which is a good thing; and by the free communications of the gifts and grace of the spirit to him, to supply and furnish him yet more and more for his work; by the discoveries of the free favour of God unto him ; by the enjoyment of his gracious presence in private and in public; by the blessings of a free and well-ordered covenant; and, at last, by being brought to eternal glory and happiness, in which he will be settled to all eternity; or, on liberal things shall he stand ; grace here, and glory here-after. The Targum is, " the righteous consult truth, and they upon truth shall stand.'

Ver. 9. Rise up, ye women that are at ease, &c.] On beds of down, unconcerned about the present or future state of the nation; who had their share of guilt in the nation's sins, particularly pride, luxury, superstition, rejection of the Messiah, and contempt of his Gospel, and so should have their part in its punishment. Some think that the men of the nation are so called, because of their effeminacy. The Jews interpret them of the other cities of Judea, besides Jerusalem; the Targum explains it by provinces: hear my voice, ye careless daughters ; give ear to my speech ; the words of the prophet concerning the future deso-lation of their country; here 'tis thought the lesser towns and villages are intended by *daughters*, who

<sup>&</sup>lt;sup>f</sup> Kimchi makes it to be the same with {'II', a prodigal person; and so Ben Melech; but Elins, in his Tisbbi, p. 03, 05. says there is a dif-ference between them; {'II', he says, is one that scatters his money in enting and drinking, and the like, which is a bad custom; but yiby is an honourable person, who gives his money to good purposes, and more than is meet, which is a good custom; and he is more praise-worthy than the liberal mas.

ה ידבר ז nam stultus stultitiam loquetur, Pagninus,

Montanus. h לחבל ענוים באמרי שקר ad corrumpendum afflictos in eloquiis-falsitaits, Moncanus.

Dip' stabilietur, Gataker.

dwelt in confidence and security, having no thought and notion of destruction coming upon them; so Ben Melech interprets the *women* of cities, and the *daughters* of villages.

Ver. 10. Many days and years shall ye be troubled, &c.] Or, days above a year '; a year, and somewhat more, yet not two years; which some understand of the time from this prophecy, until their troubles began, by the invasion of Sennacherib; and others of the continuance of it, it lasting more than a year; or, days with a year; so Kimchi, days upon a year, year upon year, one year after another; and so denotes a long duration of their troubles; and so the troubles of the Jews, before their utter destruction by the Romans, lasted a great while, and since to this day; for the prophecy respects those times. Kimchi says it may be interpreted of the destruction of the whole land of Israel, and of the destruction of the temple in the days of Zedekiah; or of the destruction of the second temple, that is, by the Romans: for the vintage shall fail; being spoiled by the enemy, or taken for their own use; and so there would be no wine to cheer their hearts, and make them merry: the gathering shall not come; of the other fruits of the earth; when the time of ingathering should come, at which there was a feast that bore that name, there should be none to be gathered in; the consequence of which must be a famine, and such there was before and at the destruction of Jerusalem by the Romans.

Ver. 11. Tremble, ye women that are at ease, &c.] Which may be considered either as an exhortation to repentance for their sins, of which, if a due sense was impressed on their hearts, would cause a trembling of body and mind, under a fearful expectation of divine wrath; or as a prediction, that though they were now quite tranquil and easy, and nothing disturbed them, yet such calamities would come upon them as would make them tremble: be troubled, ye careless ones; or, confident ones 1; that live securely, trusting in their present wealth and riches, and confident that things will always continue as they are; be it known to you that trouble will come, and better it would be for you if you were now troubled for your sins, and truly re-pented of them, that the judgments threatened, and coming, might be prevented: strip ye, and make ye bare; of your fine clothes, and beautiful ornaments, in which they prided themselves, which used to be done in time of mourning, Ezek. xxxiii. 4, 5, 6. or it signifies that this should be their case, they would be stripped not only of their richest clothes and decorating jewels, but of their ordinary apparel, and left bare and naked by the enemy: and gird sackcloth upon your loins ; as a token of mourning ; see Gen. xxxvii. 34. the word sackcloth is supplied, as it is by Kimchi, and in the Syriac and Arabic versions; though some understand it as a direction to gird their loins for servile work, signifying what would be their condition and circumstances when taken and carried captive by the enemy; they would no longer live at ease, and in pleasure, as mistresses, but would serve as handmaids.

CH. XXXII. V. 10-15.

Ver. 12. They shall lament for the teats, &c.] Either of the beasts of the field, that should be dried up, and give no milk, through the great drought that should be upon the land; or through the waste of the herbage by the enemy; or else of the women, their breasts and paps, which should afford no milk for their infants, through the famine that should press them sore, which would occasion great lamentation, both in mothers and children; though some think they are to be understood of the fields, and are explained by them in the next clause; the fruitful earth being compared to a woman, its fields are like breasts or paps, which yield food and nourishment, but now should not afford any, and therefore there would be cause of lamentation. Jarchi interprets it, they shall beat upon their breasts m; a gesture used in lamentation to express exceeding great grief and sorrow, Luke xviii. 13. and xxiii. 48. some, because the word rendered *lament* is of the masculine gender, and so not applicable to women, render the words in con-nexion with the preceding verse, thus, "gird sack-" cloth on your loins, and on your mourning breasts ";" though they may be interpreted indefinitely, there shall be lumentation for the teats, among all sorts of people, men, women, and children : for the pleasant fields, for the fruitful vine; as the fields are when covered with corn and grass, and the vines with clusters of grapes, but now should not be, either through drought, or by being foraged and trampled on by the enemy.

Ver. 13. Upon the land of my people shall come up thorns and briers, &c.] The curse of the earth, the spontaneous productions of it, being uncultivated, and this through want of men, they being destroyed or carried captive by the enemy; this is to be understood of the land of Judea, and not Samaria, as Aben Ezra; where the professing and covenant people of God dwelt; which is mentioned to shew the apostacy of this people, for which ruin came upon their land, and the aggravation of it, as well as the goodness of God to them, which continued to the last, still considering them as his people. This respects not the desolation of the country by the Assyrian army, nor by the Chaldeans, but rather by the Romans, even their last destruction : yea, upon all the houses of joy in the joyous city; not Samaria, the head of the ten tribes, as some; but Jerusalem, the joy of the whole earth, as Jarchi; and the *houses of joy* in it mean not public houses, as taverns, and the like, where persons meet to revel and carouse, but the houses of nobles, princes, and rich men, who lived voluptuously, in great sensuality and carnal mirth, drinking wine in bowls, and chanting to the sound of the viol, and using all instruments of music; but now their houses, in which they enjoyed so much pleasure, should be demolished, and briers and thorns should grow upon the spot where they stood. Some render the word  $\mathcal{D}$ , burning, as in cn. 11. 24. burning shall be on all the houses, &c.; and think it refers to the burning of the city of Jerusalem, and the palaces or houses of nobles and rich

<sup>\*</sup> מים על שנה; dies super annum, Vatablus; dies ultra annum, Cocceius. בוקוח ו confidentes, Paguinus, Montanus, Junius & Tremellius,

<sup>&#</sup>x27; חוחחן confidentes, Pagninus, Montanus, Junius & Tremellius, Piscator.

<sup>&</sup>lt;sup>m</sup> So it is explained in T. Bab. Moed Katen, fol. 27. 9.

So Castalio.
 Junius & Tremellius, Cocceius.

men in it, which was done both by the Chaldeans and ||

by the Romans. Ver. 14. Because the palaces shall be forsaken, &c.] The palaces of the princes and nobles shall be forsaken by them, they being obliged to flee from the enemy, or being taken, and either slain, or carried captive. The word in the Hebrew is in the singular number, the palace, meaning the royal palace; and so Aben Ezra and Jarchi interpret it of the king's palace; though the Targum paraphrases it the house of the sanctuary, or the temple, so Kimchi; which was left desolate, as Christ foretold it should be, Matt. xxiii. 38: the multitude of the city shall be left; to take care of themselves, and to the fury of their enemies, their princes and nobles being killed or fled; or, the city shall be left of the multitude P; the multitude of inhabitants that were in it shall forsake it, and flee, or be destroyed in it, so that few or none shall remain : the forts and towers shall be for dens for ever; Ophel and Bachan, which some take to be the names of two towers of Jerusalem; of Ophel we read in 2 Chron. xxvii. 3. Neh. iii. 26, 27. but rather these intend in general the high towers and strong fortifications of Jerusalem, which being cut out of rocks, when demolished served for dens for thieves and robbers, and wild creatures; and this being for ever, that is, for a very long time, shews that it cannot be applied to the destruction of Jerusalem by the Chaldeans, and the se-venty-years' captivity; but it is to be understood of the last destruction, which continues unto this day: a joy of wild asses; which delight in wild and desert places; see Job xxxix. 5, 6. a pasture of flocks ; where flocks of sheep feed, instead of being inhabited by men. Jarchi's note is pretty remarkable, " for the de-" sire, or at the will, of the Ishmaelites, and for the " feeding of the Grecians, and their army ;" and certain it is that Jerusalem now is in the hands of the Ishmaelites, or Turks. The Targum is, " the place which was a house of joy and gladness for kings " is now become a spoil for armies."

Ver. 15. Until the spirit be poured upon us from on high, &c.] That is, Jerusalem shall lie in ruins until this time comes; which therefore can't be understood of the effusion of the spirit on the day of Pentecost, which, as it was before the destruction of the city by the Romans, so the desolation it was brought to by the Chaldeans did not last so long; but must be interpreted of a pouring forth of the spirit in his gifts and graces yet to come, which will bring on the fulness of the Gentiles, and the conversion of the Jews. and till that time comes Jerusalem will continue in a ruinous condition; the sense is the same with that of Luke xxi. 24. Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles are fulfilled. The Targum of the place is, " until refreshing comes to us " from the face of him, whose Shechinah, or Majesty, " is in the highest heavens;" with which may be compared Acts iii, 19: and the wilderness be a fruitful field, and the fruitful field be counted for a forest; this will be the consequence, fruit, and effect of the effusion of the spirit in the latter day; that such parts

So Gataker.

of the world as were like a wilderness, barren and unfruitful, producing nothing but the briers and thorns of impiety, infidelity, superstition, and idolatry, should now become like a fruitful field; the Gos-pel being now preached everywhere, multitudes of souls converted, churches raised and formed, and these filled with such as were laden with the fruits of righteousness; and such places where the Gospel had been preached and professed, and where churches had been planted, and there were some good degree of fruitfulness in word and works, now should

for number of trees, than a field. Kimchi says this whole paragraph shall be accomplished in the days of the Messiah. Ver. 16. Then judgment shall dwell in the wilderness, &c.] In the desert part of the world, inhabited by Pagans, Papists, and Mahometans; where the Scrip-tures, the rule of judgment, and where the Gospel, sometimes called the judgment of the Lord, Isa. li. 4. had no place, now they shall have one, and an abiding one; and men of judgment in spiritual and evangelical things, and such as do justice and judgment, shall dwell there: and righteousness remain in the fruitful field: both the doctrine and practice of rightéousness shall continue in the church of God, which will be the glory of it; the righteous men will be the settled constant inhabitants of it; these will be all righteous at this time, Isa. lx. 21. not only by profession, but in truth and reality; at least the far greater part; so the Targum interprets it of those that do judgment and do righteousness.

be abundantly more fruitful, and the professors of re-ligion more numerous, and look more like a forest,

Ver. 17. And the work of righteousness shall be peace. &c.] Not works of righteousness done by men, no, not by the best of men; for though peace may be had and enjoyed in doing them, yet it does not arise and flow from thence, because there is no justification by them, and salvation through them, without which there can be no true solid peace; nor the work of righteousness in men, which is their sanctification, and is indeed the work of God, and follows upon the pouring forth of his spirit, and therefore bids fairer to be the sense than the former; yet peace is one part and branch of the work itself; see Rom. xiv. 17, but the work of righteousness wrought out for man is rather meant, even the righteousness of Christ, a work proposed unto him, which he undertook, and has wrought out, and which was a work, and lay in working, and was a very toilsome and laborious one; the consequence of which is peace, inward peace of soul now. and eternal peace hereafter; the righteousness of Christ applied removes the guilt of sin from the conscience, it being perfect justifies from all things, and yields a tranquillity and serenity of mind, which is had in a way of believing in this righteousness now, and it will issue in everlasting peace and rest in the world to come; the end of the perfect and upright man, who is perfectly justified by Christ's righteousness, is peace, Psal. xxxvii. 37: and the effect of righteousness, quietness and assurance for ever; or, 9 the service of righteous-

י געברת הצרקה % cultus justitice, V. L. Montanus; labor, sea: operatio, Piscator, Cocceius.

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ness; the same as before, with the work of righteousness : a service which Christ performed, as a servant, in obedience to the law, in the room and stead of his people; a service perfectly and completely done, and what is well-pleasing unto God; and which, when a sensible sinner sees its interest in, produces quietness of soul, under the mighty hand of God, amidst all the calamities in the world, and judgments upon men, under the load of calumny and reproach cast upon him, and notwithstanding all the charges and accusations of Satan : moreover, this also gives assurance for ever, of interest in divine things, in the love of God, and relation to him as a Father, in Christ as a Saviour and Redeemer, and in the glorious inheritance which this gives a title to; or a holy confidence and boldness at the throne of grace now, having this righteous-ness to make mention of as a justifying one, and also hereafter, before the throne of judgment, this being what will answer for him in a time to come.

Ver. 18. And my people shall dwell in a peaceable habitation, &c.] Jews and Gentiles, and all the saints, shall dwell in peace and love one with another, and shall be free from all the outrages and persecutions of the enemy; which, when these happy times of the pouring forth of the Spirit and of the spiritual reign of Christ come, will be no more: in sure dwelling-places; where they may dwell safely and confidently, secure from all enemies, in no fear of them, and free from all hurt and danger by them : and in quiet restingplaces; where they may sleep and rest quietly, and none to disturb them, and make them afraid: and though all this may be understood of their private houses and habitations, yet may well enough be applied to the several Christian communities and churches to which they belong; where they shall enjoy much spiritual prosperity and safety, great peace and quietness, comfort and rest, under the ministry of the word, and administration of ordinances.

Ver. 19. When it shall hail, coming down on the forest, &c.] The people of God will be peaceable and quiet, safe and secure, when the judgments of God, signified by a hail-storm, shall come upon antichrist, and the antichristian states, intended by the forest, both for their numbers, and for their barrenness and unfruitfulness; see Rev. xvi. 21. and as so it sometimes is, by the disposition of divine Providence, that a storm of hail falls not upon fields and gardens, and the fruits of the earth, but upon forests and desert

lands; and as the plague of hail fell upon the Egyptians, and not upon the Israelites in Goshen, to which some think the allusion is here; so will it be when God comes to take vengeance on the enemies of his people: and the city shall be low in a low place; meaning not the city of Jerusalem, surrounded with mountains, built under hills, and so under the wind, and not exposed to the fury of a storm; but rather Babylon, built in a plain, in a low plain, and yet should be brought lower still; mystical Babylon is here meant, the city of Rome, that should in humiliation be humbled, as the words may be rendered, that is, brought very low, exceeding low; see ch. xxvi. 5. and which, at the time of the great hail, will be divided into three parts, and the cities of the nations shall fall, and Babylon be had in remembrance by the Lord to destroy it, Rev. xvi. 19, 21.

Ver. 20. Blessed are ye that sow beside all waters. &c.] In places well watered and moistened, and so fit to receive the seed sown, which grows up, and brings forth much fruit, and amply rewards the pains of the sower, who on that account is happy. These words are directed to the ministers of the Gospel in the latter day; the word is compared to seed, and the preachers of it to sowers of seed, who have a commission to preach the Gospel to every creature; and in the latter day, in the spiritual reign of Christ, to which the whole paragraph refers, they will sow the seed of the word by many waters ; or among great multitudes of people, signified hereby, and with great success. great numbers both of Jews and Gentiles will be converted : that send forth thither the feet of the ox and the ass; which were used in ploughing and tilling the earth, and in making it fit to sow the seed in it, and to eat off the top of the corn when it is grown thick and rank, which some think is here meant; and the one might also be used to gather it in when ripe, and the other to tread and thresh it, as the Targum and Jarchi interpret it; there being a law given the Jews, that these two should not work together, Deut. xxii. 10. and from hence it may be concluded, that these words refer to a time when this law should be abolished; and the Jews themselves apply it to the times of the Messiah'; and it undoubtedly points to Gospel times, and even to those times when the Jews shall be converted, and great numbers among the Gentiles also. who shall join together in spreading the Gospel, and

### CHAP. XXXIII.

THIS chapter contains an account of God's judgments upon the enemies of his people, and of the peaceable, comfortable, and happy state of the church in the latter day. The judgment denounced, ver. 1. a prayer of the church for safety and protection, which it promises itself from what God had heretofore done, ver. 2, 3. an answer to it, declaring the spoil of the enemy, and the happy times the people of God should enjoy through his appearance for them, ver. 4, 5, 6. though previous thereunto there would be very dis-

tressing ones, ver. 7, 8, 9. when the Lord resolves to arise and exert his power in the destruction of the people, who should be burnt up like stubble, thorns, and lime, ver. 10, 11, 12, persons far and near are called upon to take notice of this, ver. 13. which would issue in a different manner, in the surprise and terror of hypocrites, and in the safety and plenty o provisions for good men, who are described, ver. 14, 15, 16, and then follow promises to them, of seeing the King in his beauty, and beholding a distant country of re-

<sup>&</sup>quot; Debarim Rabba, sect. 6. fol. 241. 4.

CH. XXXIII. V. 1-5.

flecting on past terror with pleasure, being freed from it, and in no danger of a foreign enemy, ver. 17, 18, 19, and the chapter is concluded with a famous pro-phecy of the peace, prosperity, and safety of the church, and of the healthfulness of its inhabitants, under the protection of Christ, its King and Lawgiver, its enemies being also an easy prey to it, ver. 20, 21, 22, 23, 24. Ver. 1. Woe to thee that spoilest, and thou wast not

spoiled, &c.] Which some understand of Nebuchadnezzar; others of Sennacherib, which is more proba-ble; it seems best to interpret it of the Romish antichrist. Kimchi thinks that, if it respects the times of Hezekiah, Sennacherib is meant; but if the times of the Messiah, then the king of nations that shall be in those days; and he adds, this is the kingdom of Persia, in the vision of Daniel. Vitringa applies this to Antiochus Epiphanes, and the whole prophecy to the times of the Maccabees; but it best agrees with the beast of Rome, to whom power has been given over all kindreds, and tongues, and nations, the Apollyon, the spoiler and destroyer of the earth, especially of the saints, whom he has made war with and overcome; see Rev. ix. 11. and xi. 7, 18. and xiii. 7. now this spoiler of men, of their substance by confiscation, of their bodies by imprisonment and death, and of their societies and families by his violent persecutions, and of the souls of others by his false doctrine; though he may continue long in prosperity and glory, and not be spoiled, or destroyed, yet not always. The Vulgate Latin version renders the last clause interrogatively, and perhaps not amiss, shalt thou not be spoiled? verily thou shalt; the same measure he has meted to others shall be measured to him again; the spoiler of others shall be stripped of all himself; he that destroyed the earth shall be destroyed from off the earth; he that leads into captivity shall go into it; and he that kills with the sword shall be slain by it, Rev. xi. 18. and xiii. 10: and dealest treacherously, and they dealt not treacherously with thee: or, shall they not deal treacherously with thee? so the above version renders it with an interrogation; and both this and the preceding clause are thus paraphrased by the Targum, " woe to thee that ", comest to spoil, and shall they not spoil thee? and " who comest to oppress, and shall they not oppress " thee?" truly they shall; the kings of the earth that were in confederacy with the beast, and gave their kingdoms to him, shall hate the whore, eat her flesh, and burn her with fire, Rev. xvii. 16: when thou shalt cease to spoil, thou shalt be spoiled ; when the time is come that antichrist shall be suffered no longer to ravage in the earth, and spoil the bodies, souls, and substance of men, then shall he himself be spoiled of his power and authority, riches and grandeur; his plagues shall come upon him at once, fire, famine, and death; for his cessation from spoiling will not be his own option, nor the fruit and effect of repentance and reformation, but will be owing to the sovereign power of God in restraining him : and when thou shalt

make an end to deal treacherously, they shall deal treacherously with thee; for the coming of antichrist was with lying wonders, and with all deceivableness of unrighteousness; he has the appearance of a lamb, but speaks like a dragon; has used many wiles, arts, and stratagems, and treacherous methods to deceive and impose on men, and to insnare and entrap them; and when the time is come that he will not be permitted to proceed any further and longer in his deceitful practices, the kings of the earth, who have been deceived by him, and brought in subjection to him, will pay him in his own coin; see 1 Thess. ii. 9, 10. Rev. xiii. 11. and xvii. 12, 13, 16.

Ver. 2. O Lord, be gracious unto us, &c.] This is a prayer of the church under the persecutions of antichrist, imploring the grace and favour of God in their miserable and distressed circumstances; desiring his gracious help, assistance, and deliverance; pleading not any merits of their own, but casting themselves upon the mercy and kindness of God: we have waited for thee; time after time, year after year, in the use of means; hoping for the manifestations of thyself, and kind appearance for us; expecting succour and salvation, and still continue to wait, believing the time will come when favour will be shewn: be thou their arm every morning; when they pray unto thee, the morning being the time of prayer; and also be their arm all the day long, to lean and depend upon, to support, protect, and defend them; there is a change of person from the first to the third, usual in prophetic and poetic writings: some take them to be the words of the Old-Testament church, praying for the New-Tes-tament church; and others a prayer of the church for her childreu and members. The Vulgate Latin version renders it, our arm; and the Syriac version, our helper; and the Targum, " our strength;" some read the words in connexion with the following clause, thus, be thou, who wast their arm every morning, referring to their forefathers, whose strength and support the Lord was, our salvation also in the time of trouble'; the deliverer of us from the antichristian yoke of bondage, from all his persecutions and oppressions, from the last struggle of the beast, from that hour of trouble and temptation that shall come upon all the earth.

Ver. 3. At the noise of the tumult the people fled, &c. ] The Vulgate Latin version renders it, at the voice of the angel; and Jerom reports it as the opinion of the Jews, that it was Gabriel; and many interpret the words either of the noise the angel made in the air, or was made in the Assyrian camp, when the angel descended, and smote such a vast number of them, at which the remnant, being affrighted, fled, 2 Kings xix. 35, 36. but either this is to be understood as expressing what had been done in time past, and therefore the church took encouragement that it might and would be so again; or as a continuance of her prayer, thus, at the noise of the tumult, or multitude', let the people flee "; or as a prediction, they shall flee "; that is, at the noise of the multitude of saints, the faithful, called, and chosen armies of heaven, that follow Christ on

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<sup>•</sup> So some in De Dieu. • [107] Бурр в чосе multitudinis, Pagninus; a voce turbæ, Mon-tanus, Coccius. VOL. I.— PROPHETS.

Fugiant, so some in Gataker.

<sup>&</sup>quot; Profugient, Piscator.

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white horses, and clothed in white; when he shall go forth to battle with the kings of the earth, beast, and false prophet, let the people under them flee, or they shall flee, and not be able to stand before so puissant a General, and so powerful an army; see Rev. xvii. 14. and xix. 14: at the lifting up of thyself, the nations were scattered; so it has been in times past, when the Lord has lifted up himself, and appeared on behalf of his people, and has exerted himself, and displayed his power; and so it will be again; or so let it be: let the nations be scattered; the antichristian nations, as they will be, when the Lord shall lift up his hand, and pour out the vials of his wrath upon them.

Ver. 4. And your spoil shall be gathered like the gathering of the caterpillar, &c.] This is the answer of the Lord to the prayer of his church, signifying that their enemies should flee, be scattered, and perish, and that they should be victorious, and enjoy the spoils of them; which they should gather as easily as the caterpillar or locust, as some render it, gathers and consumes herbs, and every green thing; or as easily as they are gathered, and laid on heaps, being weak and unable to defend themselves: most understand it of the Jews going into the camp of the Assyrians, after the destruction of them by the angel, and gathering their spoil. The Targum is, " and the house of Israel " shall gather the substance of the people, their " enemies, as they gather a locust:" the antichristian locusts or caterpillars are here meant, whose substance shall fall into the hands of the followers of Christ, when they shall have got the victory of them; this is the flesh of the whore, her worldly substance, which the kings of the earth, the Christian kings, shall eat or enjoy, Rev. xvii. 16: as the running to and fro of locusts shall he run upon them : or upon it; the spoil; as these locusts, of which see Rev. ix. 3, 4. run to and fro, and pillaged them in times past, as the creatures, to whom they are compared, run to and fro and destroy the fruits of the earth, so now every one of the followers of Christ shall run and seize upon the spoil of the antichristian states.

Ver. 5. The Lord is exalted, &c.] These are the words of the church, or of true believers, setting forth the praise and glory of God, on account of the above victory and spoil of their enemies; by which the Lord is exalted, magnified, and honoured, as he will be in the hearts and mouths of his people when these times shall come; see Rev. xi. 15. and xv. 1, 2. and xix. 1, 2. this will be true of Christ, and indeed this will be the time when hc, and he alone, shall be exalted, Isa. ii. 17: for he dwelleth on high; in the highest heaven, and is above his greatest enemies, and can, and will, pour down his wrath and vengeance on them : he hath filled Zion with judgment and righteousness; the church of God, where Christ her King will reign in righteousness, and when all the administrations of his kingly power and government will appear to be just and true; where his word shall be faithfully preached, and his ordinances duly administered; and when all his subjects and people shall be righteous, and live soberly and righteously.

\* DYW' (Dr) fortitudo salutum, Pagninus, Montanus; rebur omnis, eel multiplicis salutis, Junius & Tremellius, Piscator.

The Targum is, "with those that do true judgment " and righteousness."

Ver. 6. And vision and knowledge shall be the stability of thy times, &c.] Some take these words to be directed to Hezekiah; but rather they are an apostrophe to the Messiah, and respect the later times of Christ, when many shall run to and fro, and the knowledge of him shall be increased, and the earth shall be covered with it, as the waters cover the sea; and which, as it will make these times comfortable and pleasant, so firm, durable, and lasting: or else they are the words of believers in those times, addressed to Zion the church, before spoken of, observing the great increase of spiritual wisdom and knowledge after the destruction of antichrist; by means of which there would be settled times of peace, joy, and comfort to the church: and strength of salvation; or salvations \*; or strong and lasting salvations; eternal salvation by Jesus Christ, and complete salvation from antichrist, and from every other enemy; which, together with spiritual wisdom, and experimental knowledge of Christ, and his Gospel, will be the stability of those happy times, which will make the spiritual reign of Christ. The whole may be rendered, according to the accents 7, and he (that is, the Lord, before spoken of) shall be the stability of thy times; the strength of salvations shall be wisdom and knowledge: the fear of the Lord is his treasure ; either Hezekiah's, as some, who esteemed the fear of the Lord above all his treasure; and was more zealous in settling and establishing the true worship of God than in amassing treasures to himself : or rather the Lord's treasure, from which he receives a tribute of honour, of more value than the greatest treasure : or, best of all, the church's treasure, and every true believer's; this being the beginning of wisdom, or true grace, the best of riches, and which secures the saints' final perseverance to glory, the better and more enduring substance.

Ver. 7. Behold, their valiant ones shall cry without, &c.] Or, in the street: this, and the two following verses, describe the sad and desolate condition of the people of God, before the above happy times take place; their valiant ones, such who have been valiant for the truth on earth; or their angels, as Aben Ezra, Kimchi, and Ben Melech interpret the word; these are the angels and pastors of the churches, the two witnesses that prophesy in sackcloth openly and publicly, and who will be slain, and their bodies lie unburied in the street of the great city, Rev. xi. 3, 8: the am-bassadors of peace shall weep bitterly; most interpreters understand this of the ambassadors which Hezekiah sent to the king of Assyria to obtain peace, but could not succeed, on account of which they are said to weep bitterly; but the character of ambassadors of peace well agrees with the ministers of the Gospel, who are ambassadors in Christ's stead, and whose work it is to exhort men to be reconciled to God, and to preach the Gospel of peace to sinful men; these now will weep bitterly, when they are removed into corners, and are silenced, and not suffered to deliver their messages of peace, to the comfort of the Lord's people, and the

Vid. Reinbeck de Accent. Heb. p. 405.

of the slaying of the witnesses. Ver. 8. The highways lie waste, &c.] No man walking in them, for fear of the enemy; the ways of Zion, which are said to mourn, because none come to the solemn feasts, Lam. i. 4. none daring to attend the ministry of the word and ordinances; see Isa. xxxv. 8: the wayfaring man ceaseth; or, the traveller rests 2; or stops; he does not proceed on his journey; a stop is put to a religious course and conversation; there is an entire cessation of religious worship; a sabbath is kept, but not a religious one; he that would walk in Zion's ways is forbid, and is obliged to sit still: he hath broken the covenant; some, as Kimchi's father, interpret this of the Jews' complaining that God had broken his covenant with them, as in Psal. lxxxix. 39. but most of Sennacherib's breaking his covenant with Hezekiah, 2 Kings xviii. 14-17. rather this is to be understood of antichrist, whose doctrine is, that faith is not to be kept with heretics, and which will abundantly appear at this distressing time : he hath despised the cities; as Sennacherib did the fenced cities of Judah; he despised their fortifications, and easily took them, and treated the inhabitants with disdain and contempt; and so will the reformed Protestant cities and countries be invaded, seized upon, and insulted, by the Romish antichrist: he regardeth no man; so as to keep covenant with them, have compassion on them, and spare them, he fearing neither God nor man.

Ver. 9. The earth mourneth and languisheth, &c.] All Christendom, being now under the power, do-minion, and tyranny of antichrist, and the church's faithful witnesses slain, and a stop put to all Gospel ministrations; and therefore the church must be in a very languishing condition, and great reason for mourning: Lebanon is ashamed, and hewn down; being stripped of its stately cedars; as now the church of Christ. comparable to that goodly mountain Lebanon, will be deprived of its able ministers, which were like tall and spreading cedars, for their gifts, grace, strength, and usefulness : Sharon is like a wilderness ; such parts, as Great Britain, which have been most fruitful (as Sharon was a very fruitful place) for the Gospel, and Gospel ordinances, in the purity of them, and for professors of religion, being fruitful in grace, and in good works, shall now be like a desert; there being no ministry, no ordinances, nor any that dare to make an open profession of the true religion : and Bashan and Carmel shake off their fruits; before they are ripe, or come to any thing; places noted for being fruitful, and pastures for flocks; and denote, as before, such spots in Christendom where the Gospel has most flourished, but now should be like barren heaths, and desert places.

Ver. 10. Now will I rise, saith the Lord, &c.] At the last extremity, when things are come to a crisis; his interest at the lowest, and the kingdom of antichrist at its highest pitch; the whore of Rome triumphing over the slain witnesses, and boasting she was a queen, and knew no sorrow : this will be God's fit time to exert himself, and get him honour and glory: he before was as one lain down and asleep, as

י עבר ארח cessaverat viator, Junius & Tremellius; desiit vintor, Cocceius.

glory of his name; which will be the case at the time || if quite negligent and careless about his honour and interest; but now he determines to arise, and shew himself strong on the behalf of it; see Psal. xii. 5: now will I be exalted : that is, in his power, by the destruction of the enemies of his church; and in the hearts and mouths of his people, on account of their deliverance and salvation : now will I lift up myself; shew himself above his enemies, higher and greater than they, and reduce them to a low estate and condition. The repetition of the word now has its emphasis; and is designed to observe the time of God's appearing in the cause of his people, and the fitness and propriety of it; and to quicken their attention to it, as well as to express the certainty of it, and the firmness of his resolution to do it without delay, and the vehemence and ardour

with which he would set about it. Ver. 11. Ye shall conceive chaff, ye shall bring forth stubble, &c.] Signifying that all the counsels, designs, and schemes, of the antichristian party, to continue themselves in their present state, and save themselves from ruin, as well as utterly to destroy the interest of Christ, would be weak, vain, and fruitless; their conceptions and actions, their purposes and attempts, would be alike; would be abortive, like chaff and stubble, and only serve as such for their own destruction: your breath as fire shall devour you; or, your spirit<sup>2</sup>; your pride and haughtiness, in self-praises, commendations, and glorying; your rage, wrath, and fury, against the saints; your blasphemy against God and Christ shall be the reason why the fire of God's wrath shall consume you. The Targum is, "you have thought for " yourselves, O ye people, thoughts of wickednes; ye " have done for yourselves evil works; because of your evil works, my Word shall destroy you, as " a whirlwind the stubble ;" Christ, the essential Word of God.

Ver. 12. And the people shall be as the burnings of lime, &c.] Like chalk-stones that are burnt to make lime of; which may denote not only their hardness and impenitency, which brought upon them and issued. in the wrath of God; but the miserable condition into which they are brought, and the torture they should be put to: perhaps this may refer to the casting of the beast and false prophet alive into the lake burning with fire and brimstone, Rev. xix. 20: as thorns cut up shall they be burnt in the fire; thorns are a fit simile to express the unfruitfulness, uselessness, and hurtfulness of wicked men, particularly the sons of Belial, the followers of antichrist; and these cut up, and so not green and moist, but dry, and fit fuel for the fire, which burn the more easily and quickly, makes the metaphor more agreeable. The burning of Rome seems here to be pointed at, Rev. xvii. 16. and xviii. 8.

Ver. 13. Hear, ye that are far off, what I have done, &c.] Not meaning the destruction of the Assyrian, as it is commonly interpreted; but the ruin of antichrist, the beast, and false prophet, and the burning of the city and whore of Rome; for, whoever will be the instruments, the work is the Lord's, and therefore it will be done: she shall be utterly burnt with fire, for strong is the Lord who judgeth her. Rev. xviii. 8. and

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<sup>\*</sup> rincon spiritus vester, V. L. Pagninus, Montanus, &c.

this shall be heard of far and near, who shall applaud the mighty work, and give God the glory of it, Rev. xix. 1, 2: and, ye that are near, acknowledge my might; even his omnipotence, which will be seen, observed, and owned by multitudes, who will suy, Allelajah, for the Lord God omnipotent reigneth, Rev. xix. 6. there will be some that will be nigh, that shall stand afar off, lamenting her case, and will not own the hand of God in it, Rev. xviii. 9, 10, 15. but others will. this shart, and righteousness, in which Christ leads his people, and lives soberly righteously, and godly: and speaketh uprightly; or uprightnesses <sup>b</sup>; upright things, what is unis heart, what is agreeable to the word of God, the standard of truth; who makes mention continually of the righteousness of Christ, and that only as his justifying one: and whose tongue talks of judgment, just fane, impure, and impious: he that despiseth the

Ver. 14. The sinners in Zion are afraid, and fearfulness hath surprised the hypocrites, &c.] Meaning not persons of such a character that dwelt in Jerusalem, who had the guise and form of religion, and not the power of it, and were for fleeing to Egypt, and trusting in Pharaoh, and not in the Lord; who were seized with dread and terror, when the Assyrian army besieged them, or when it was so awfully destroyed by the angel in the night; when, observing the visible and immediate hand of God in it, they might fear the like judgment would fall upon them for their irreligion and hypocrisy; but rather formal professors, and hypocritical persons, in the reformed churches, or Protestants having only a form of godliness, without the power of it, are meant; who, observing God's judgments upon antichrist, shall be seized with a panic, lest the like should come down upon them for their hypocrisy and deceit; unless it should be rather thought that antichrist, and his followers themselves, are designed, who himself is said to sit in the temple of God, and who claim to themselves the name of the church of God, and pretend to be Christians, though they are not; when they shall see the city of Rome in flames, and the vials of God's wrath poured on the antichristian states, shall dread the vengeance of eternal fire, which they express in the following words: who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? that is, the wrath of God in hell, which is the fire that feeds upon and devours Christless sinners; which shall never be quenched, and is called everlasting fire, in which the followers of antichrist will be tormented for ever; and the smoke of which will ascend for ever and ever, and will be intolerable; none will be able to abide and endure it; see Rev. xiv. 9, 10, 11. So the Targum interprets it of the place where the ungodly are to be judged and delivered into hell, an everlasting burning.

Ver. 15. He that walketh righteously, &c.] These are the words of the prophet, in answer to those of the hypocrites. So the Targum, "the prophet said, "the righteous shall dwell in it;" not in the devouring fire and everlasting burnings, but in Zion, in Jerusalem, on high, in the munition of rocks, safe from those burnings; for these words are to be connected not with the preceding, but with the following verse, thus, he that walketh righteously, &c. he shall dwell on high, &c.; and such an one is he that walks of faith on Christ as his righteousness; that walks after the spirit, and not after the flesh; that walks uprightly, according to the rule of the Gospel, and as becomes it; that walks in the ways of judgment CH. XXXIII. V. 14-16

and lives soberly righteously, and godly : and speaketh uprightly : or uprightnesses b; upright things, what is in his heart, what is agreeable to the word of God, the standard of truth; who makes mention continually of the righteousness of Christ, and that only as his justifying one: and whose tongue talks of judgment, just and righteous things, and not what is corrupt, profane, impure, and impious: he that despiseth the gain of oppressions; that which is got by oppression and rapine; the mammon of iniquity, as the Targum calls it; but reckons the gain of wisdom, and of godliness, exceeding preferable to it: that shaketh his hand from holding of bribes : that won't receive any, but when they are put into his hands shakes them out, and will not retain them; expressing his abhorrence of such practices, and declaring that he is not to be influenced by such methods from speaking truth, and doing justice : that stoppeth his ears from hearing of blood; or bloods ; from hearing those that shed innocent blood, as the Targum; who will not hearken to any solicitations to shed blood; will not converse with men about it, or enter into schemes in order to it, much less join them in shedding it : and shutteth his eyes from seeing evil; done by others; he abhors it in himself, and dislikes it in others; turns his eyes from beholding it, so far from taking pleasure in it, and in those that do it: all this is opposed to the hypocrisy, impiety, profaneness, rapine, bribery, murders, and wickedness of the church of Rome; see Rev. ix. 21. Ver. 16. He shall dwell on high, &c.] And so in

safety : this is opposed to the fears of hypocrites, the grovelling life of a worldling, and the low life of many professors, and is expressive of the security of good men. It may respect the state of the saints on earth, who dwell by faith on God, as their covenant-God, on his everlasting love and unchangeable grace; on Christ, as their Redeemer and Saviour; and in their thoughts and contemplations on heavenly things, where Christ is; and particularly in the spiritual reign of Christ, after the destruction of antichrist, when such shall dwell quietly and safely in God's holy hill, the church, which shall be established upon the top of the mountains: and it may also respect the state of the saints in heaven, which is a dwelling on high, and where they will be safe from everlasting burnings, and out of the reach of all enemies : his place of defence shall be the munitions of rocks ; Christ is the place of defence to his people, against avenging justice, the curse and condemnation of the law, the wrath of God, sin and all its dreadful consequences, Satan and all enemies : and he is the munitions of rocks; he is a Rock himself, for them to build upon, and shelter in; and like fortresses made out of rocks, which can never be undermined, blown up, or broke through : bread shall be given him; not only shall he be in safety, but shall enjoy the greatest plenty of blessings, particularly spiritual ones; above all, Christ, the bread of God from heaven, the true bread, the bread of life, which gives and supports life, and secures an eternal one; as also the word and ordinances, which are the provisions of

יבר מישרים qui loquitur rects, Piscator ; loquens recta, Cocceius ; loquens sequitates, Montanus. י שממע דמים ab audiendo sanguines, Montanus; ne audiat sanguines, Cocceius. CH. XXXIII. V. 17-20.

Zion, and which all its inhabitants are favoured with; for these are all the gifts of divine goodness. The Targum is, " in the house of the sanctuary his soul " shall be satisfied, his food shall be sufficient:" his waters shall be sure: Christ and his fulness, the Spirit and his grace, the Gospel doctrines, and ordinances of it; the believer may be assured of a supply from Christ's fulness; the grace of the Spirit is never failing, and is persevering; and Gospel doctrines and ordinances are not deceitful brooks, but yield comfort and refreshment: compare with this Rev. vii. 15, 16, 17.

Ver. 17. Thine eyes shall see the King in his beauty, &c.] Not merely Hezekiah in his royal robes, and with a cheerful countenance, having put off his sackcloth and his sadness, upon the breaking up of the siege; but a greater than he, even the King Messiah, in the glory of his person and office, especially as a King reigning gloriously before his ancients in Jerusalem : the apostles saw him in his glory, in the days of his flesh, corporeally and spiritually; believers now see him by faith, crowned with glory and honour, as well as see his beauty, fulness, and suitableness, as a Saviour; and, 'ere long, their eyes shall see him personally in his own and his Father's glory. This is to be understood of the eyes of good men, before described. The Targum is, " thine eyes shall see the " glory of the Majesty of the King of worlds in his " praise;" and Jarchi interprets it of the glory of the Majesty of God; so, according to both, a divine Person is meant, and indeed no other than Christ: they shall behold the land that is very far off; not the land of hell, as the Targum, which paraphrases it thus, " thou shalt behold and see those that go down into " the land of hell;" but rather the heavenly country, the better one, the land of uprightness, typified by the land of Canaan; and may be said to be a land afar off, with respect to the earth on which the saints now are, and with regard to the present sight of it, which is a distant one, and will be always afar off to wicked men; this now the saints have at times a view of by faith, which is very delightful, and greatly supports them under their present trials : though it may be that an enlargement of Christ's kingdom all over the world, to the distant parts of it, may be here meant; which may be called, as the words may be rendered, a land of dis-tances, or of far distances<sup>4</sup>; that reaches far and near, from sea to sea, and from the river to the ends of the earth ; which will be the case when the kingdoms of this world shall become Christ's, and the kingdom, and the greatness of it under the whole heaven, shall be given to the saints of the most High; a glorious sight this will be. And this sense agrees with the context, and declares what will be after the destruction of antichrist.

Ver. 18. Thine heart shall meditate terror, &c.] Shall recollect, and think of with pleasure and thankfulness, the terror they were formerly seized with, when surrounded and oppressed by their enemies, particularly at the time of the slaying of the witnesses, which will be a terrible time to the church and peo-

ל מרחקים ארץ מרחקים terram distantiarum, Vatablus, Montanus, Gataker.

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ple of God; but when that is over, they will call it to mind with gratitude, for deliverance from it \*. This is commonly understood of the terror and consternation the Jews were in when besieged by the Assyrian army: and so the following words, where is the scribe? where is the receiver? where is he that counted the towers? are taken to be either the words of the Jews in their distress, calling for such and such officers to repair to their repective posts, and do their duty; as the scribe, or muster-master, to see that he has his full quota of men; the receiver or treasurer, and paymaster of the soldiers, to give the men money and wages, that they may be encouraged to fight; and the counter of towers, or engineer, to take care of the fortifications, and give directions about them: or else, as now insulting the Assyrians after the defeat of them, inquiring where were now such and such officers in their army, whom before they dreaded, signifying they were all perished and gone. The apostle cites these words, or at least alludes to them, 1 Cor. i. 20. when he says, where is the wise? where is the scribe? where is the disputer of this world? triumphing over the wise doctors of the Jews, and the philosophers of the Gentiles, as not being able to face and withstand the power and wisdom of the Gospel; see the note there. So here, when the people of God will be recovered from their fright, and be brought out of their low estate, and will have ascended into heaven, or be come into a glorious church state, they will then triumph over their enemies, who will be no more, and say, where are the pope and his clergy? his cardinals, archbishops, bishops, priests. monks, friars, &c.; what are become of them? they are all gone, and will be no more. The Targum is, " thine heart shall think of great things; where are " the scribes? where are the princes? where are the " counters? let them come, if they can count the " numbers of the slain, the heads of mighty ar-" mies;" which may well enough be illustrated by Rev. xi. 13. and xix. 18, 19.

Ver. 19. Thou shalt not see a fierce people, &c.] people of a fierce countenance, as in Dan. viii. 23. fierce in their looks, furious in their temper, cruel and bloodthirsty in their practices, confirmed and hardened in their sins, whose consciences are seared as with a redhot iron; a character given of the Fapists, 1 Tim. iv. 2. these shall be no more seen nor feared : a people of a. deeper speech than thou canst perceive ; than the people in common could, having their worship and devotion not in their mother-tongue, but in the Latin tongue: of a stammering tongue, that thou canst not understand ; meaning the same as before, a barbarous language, as every one is to those who understand it not; so the Syriac and Assyrian languages were to the Jews, 2 Kings xviii. 26. and so the Roman language to other nations; but now no more to be used in religious worship; nor shall the church of God be any more visited

by Turks or Papists, and be in any dread of them more. Ver. 20. Look upon Zion, &c.] Instead of such terrible objects as before described, a very amiable and lovely one is presented to view; even Zion, the oburch of God, beloved by him, chosen for his habitation, a

<sup>\*</sup> So Ben Melech interprets it, " thine heart, which was meditating " terror before this."

strong city, a perfection of beauty, and the joy of the whole earth. The Targum is, "O Zion, thou shalt "see their fall;" the fall of her enemies before mentioned; as at this time the church will see the fall both of the eastern and western antichrist. But the wordsare an exhortation to the saints and people of God, to behold the safety, peace, and prosperity of the church, now freed from all its enemies : the city of our solemnitics ; a city, for its situation, foundation, walls, and building; for its number and sorts of inhabitants; for its wholesome laws and choice privileges : a city of solemnities, where the saints solemnly assemble together for religious worship; where the word of God is, so-lemnly preached, and where the ordinances are solemnly administered, and the sacrifices of prayer and praise are solemnly offered up: thine eyes shall see Jerusalem a quiet habitation; or the church of God in Gospel times, and particularly in the latter day : see Heb. xii. 22. Gal. iv. 26. and by which name the church is called in its more glorious state, Rev. xxi. 2, 10. which is the habitation of God, Father, Son, and Spirit; and of saints, where they dwell, or however will in the latter day, safely, quietly, pleasantly, and comfortably; for then will it be, and be seen and enjoyed, as a quiet one; for now will the saints live in peace one with another; there will be no more envy, vexations, animosities, and divisions; this will be the Philadelphian church-state, when brotherly love shall everywhere prevail, and when they shall also be entirely free from the persecutions of enemies; none shall hurt and destroy in all the holy mountain, Isa. xi. 9. Some render it a sheepfold f; Christ is the shepherd, the saints are his sheep, the church is the fold where they are gathered, fed, and preserved, and lie in safety and peace : and a tabernacle that shall not be taken down; as the tabernacle of Moses was; on the tents of shepherds, soldiers; and sojourners are, to which the allusion may be; and so is expressive of the continuance of the church, which shall not now be removed from place to place, as it has been, but shall be fixed and settled all over the world, and so remain to the end of time, an immovable tabernacle ; and especially so it will be when the tabernacle of God is with men, and he shall dwell with them. Rev. xxi. 3: not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken; alluding to tents and tabernacles made of curtains, fastened by cords to stakes, by which they are supported. Not only ministers of the Gospel, but every true believer, is as a stake or pillar in the church of God, which shall never be removed, Rev. iii. 12. never removed from the heart and love of God; nor out of the hands of Christ, and an interest in him; nor out of the family of God, or from the privileges of it; nor from Christ's body, the church, which is his fulness. The cords with which these are all held together, which shall never be broken, are the everlasting love of God, electing grace, the covenant and its promises, the word and ordinances, which always remain firm and sure, and secure the stability and continuance of the church of God.

CH. XXXIII. V. 21-25.

Ver. 21. But there the glorious Lord will be unto us a place of broad rivers and streams, &c.] Egypt had its Nile, and Babylon its Euphrates, but Jerusalem had no such river for its convenience, commerce, and defence; but God promises to be that to his Jerusalem, his church and people, as will answer to, and be instead 5 of, a river that has the broadest streams; which is expressive of the abundance of his grace, and the freeness of it, for the supply of his church, as well as of the pleasant situation and safety of it; see Psal. xlvi. 1, 2, 3, 4. Ezek. xlvii. 1, 2, 3, 4. where the Lord appears glorious; where he displays the glorious perfections of his nature, his power, faithfulness, truth, holiness, love, grace, and mercy; where his glorious Gospel is preached; where he grants his gracious and glorious presence; and where saints come to see his glory, do see it, and speak of it; see 2 Sam. vi. 20. Psal. lxiii. 1, 2. and xxix. 9: wherein shall go no galley with oars, neither shall gallant ships pass thereby : this advantage literal Jerusalem had, that, though it had no river for its pleasure, profit, and protection, yet no enemy could come up to it in that way; and the Lord, though he is indeed instead of a broad river to his people for their supply and safety, yet such an one as will not admit any enemy, great or small, signified by the galley with oars, and the gallant ship, to come near them; and in the New-Jerusalem church-state, when there will be new heavens and a new earth, there will be no sea, Rev. xxi. 1. and so no place for ships and galleys. The design of these metaphors is to shew that the church of Christ at this time will be safe from all enemies whatsoever, as they must needs be, when the Lord is not only a place of broad rivers, but a wall of fire round about them, and the glory in the midst of them, Zech. ii. 5.

Ver. 22. For the Lord is our Judge, &c. ] The Lord Christ, who has all judgment committed to him by the Father, who will judge his people, right their wrongs, and avenge their injuries: the Lord is our Lawgiver; who has enacted wholesome laws for his church, writes them on their hearts, and puts his spirit within them, to enable them to keep them: the Lord is our King : King of saints, King of Zion, made so by his Father, owned by his church, under whose government it is in safety: he will save us; from all sin, and from all enemies, with an everlasting salvation. The church here speaks with great pleasure of her interest in Christ under every character, and of her safety as de-pending upon him. The Targum is, "the Lord is our "Judge, who brought us by his power out of Egypt: " the Lord is our teacher, who gave us the doctrine of " the law from Sinai; the Lord is our King, he will re-" deem us, and take vengeance of judgment for us on "the army of Gog;" which shews that the ancient Jews understood this prophecy as referring to times yet to come.

Ver. 23. Thy tachlings are loosed, &c.] Or are left<sup>h</sup>; forsaken by the mariners, as being of no use and service: they could not well strengthen their mast; with ropes to make it stand upright: they could not spread

nnn non in talione, sed saltem ut significet loco ac vice, Deus eşclesize est pro fluminibus, Gusset: Ebr. Comment. p. 740. \* So the word is interpreted by Kimchi and Ben Molech.

f mij caulam, Junius & Tremellius, Piscator.

<sup>&</sup>quot; ming mpp loce fluxiorum, Junius & Tremellius; mpp pro

the sail; upon the mast, without which they could not proceed. This is spoken to and of the enemies of the church; most interpreters understand it of the Assyrians, who are compared to a ship in great distress at sea, when its tacklings are shattered, the mast is split, and the sails cannot be spread. The metaphor is taken and carried on from ver. 21, where mention is made of a galley with oars, and a gallant ship. Tyrannical governments are thought by some to be compared to ships; a king to the mast; princes to ropes, cords, and tackling; and their army in battle-array to sails spread; but here all is in confusion, distress, and unavoidable ruin: this may very well be applied to the antichristian states, when the vials of God's wrath shall be poured out upon them; especially when the second vial shall be poured out upon the sea, and all shipping will suffer, as under the second trumpet the third part of ships were destroyed, there being a correspondence between the trumpets and the seals, Rev. viii. 8, 9. and xvi. 3: then is the prey of a great spoil divided : as the spoil of the Assyrian camp was by the Israelites, so will the spoil of the Papists by the Protestants; particularly when the kings of the earth shall be filled with an aversion to the whore of Rome, and shall destroy her. and make her bare and desolate of all her riches, and shall eat her flesh, or seize upon her substance, which will become the prey of a great spoil unto them: and the lame take the prey; which denotes both how easily it shall be taken, and what a plenty there shall be, that even such, and who come late, shall have a share in it. The Targum of the whole is, " at that " time (when vengeance shall be taken on Gog) the " people shall be broken with their own strength, and " they shall be like to a ship whose ropes are broken; " and there is no strength in their mast, which is cut " down, that it is not possible to spread a sail on it; " then shall the house of Israel divide the substance || to the times of the Messiah.

" of the people, the multitude of a prey and spoil; and " although the blind and the lame are left among " them, they also shall divide the multitude of the prey and spoil."

Ver. 24. And the inhabitant shall not say, I am sick, &c.] That is, the inhabitant of Zion, or Jerusalem. the church of Christ, ver. 20. and such are they that are born again in Zion, and brought up there; who are made free thereof by Christ; are brought to dwell here by the Lord himself; and, under the influence of divine grace, ask their way hither, and come willingly and cheerfully, and settle here : these, at this time the prophecy refers to, even the latter day, shall not be heard to say, not one of them, I am sick; either with the sickness of sin, so as to say there is no cure for them, or that they shall die of it, or even to complain of it; for all their sicknesses and diseases of this kind will be healed by the rising of the sun of righteousness upon them, with healing in his wings; or with the sickness of affliction, especially outward affliction of persecuting enemies, which will be at an end ; and such joy will attend them, on account of their deliverance from them, that all their former sorrows and sufferings will be forgot; and in the New-Jerusalem church-state there will be neither one sickness nor another; no more sorrow, pain, or death; the leaves of the tree of life will be for the healing of the nations, Rev. xxi. 4. and xxii. 2: the people that dwell therein shall be forgiven their iniquity; this shews that sin is the sickness meant; the manner in which such a disease is cured, by forgiveness; and the perfect health and soundness, as well as joy, and peace, and comfort, which follows upon an application of pardoning grace and mercy. The Targum refers this to the time when the Israelites shall return to their own land; and Kimchi owns that some of their interpreters apply it

## CHAP. XXXIV.

THIS chapter is a prophecy of the destruction of all the antichristian nations of the world, and particularly of Rome, signified by Idumea; which is introduced with a call to a general attention to it, it being a very awful and solemn affair, ver. 1. utter and universal destruction is declared, as the effect of God's wrath, ver. 2. which is expressed by a dreadful scene of blood, to the melting of the mountains with it, and by the dissolution of the heavens, and the hosts of them, ver. 3, 4. particularly the destruction of Idumea is denounced by the sword of the Lord being on it, and bathed with the blood, both of the common people, and of their princes, signified by various sorts of crea-tures, ver. 5, 6, 7. the cause of which is the Lord's vengeance for the controversy of his church and people, injured by Edom or Rome, ver. 3. whose desolate and calamitous state is represented as being like that of Sodom, ver. 9, 10. and should be no more inhabited by men, nor governed by princes, but be the dwelling of

all which is confirmed by the word and spirit of God. ver. 16, 17.

Ver. 1. Come near, ye nations, to hear; and hearken, all ye people, &c.] Not the people of the Jews, as some, whose utter destruction, after their rejection of the Messiah, is here thought to be prophesied of; and much less are these people called upon to hear the Gospel preached to them, as Cocceius thinks; for not good, but bad news they are called to hearken to, even the account of their utter ruin: let the earth hear, and all that is therein; not the land of Judea, but all the earth, and the inhabitants of it: the world, and all things that come forth of it; which may either be understood of those that dwell in it, as the Targum interprets it; of the people that are in it, as the Septuagint and the Oriental versions; and so the phrase may denote the original of them, being of the earth, earthly, and to which they must return again; and may be designed to humble men, and hide pride from them; or else the wild beasts and unclean birds, ver. 11, 12, 13, 14, 15. || fruits of the earth, trees, and every thing that spring

out of it, which are called upon to hear the voice of the || as the leaf falleth off from the vine, and as a falling fig Lord, when men would not; and so is designed to rebuke the stupidity and sluggishness of men to hearken to what is said to them, even from the Lord, when upon the brink of destruction.

Ver. 2. For the indignation of the Lord is upon all nations, &c.] All the nations of the earth, which have committed fornication with the whore of Rome, or have given in to her false worship, superstition, and idolatry; which is the reason of God's wrath and indignation against them, and of such severe punishment being inflicted on them; see Rev. xviii. 3: and his fury upon all their armies; the armies of the kings of the earth, gathered together at Armageddon, to make war with Christ, and those that follow him; see Rev. xvi. 14, 16. and xix. 19: he hath utterly destroyed them ; not only devoted them to destruction, but actually destroyed them, with Cherem, an utter destruction; one of the words of which Armageddon is compounded, and so points at the place, as well as the mature and manner, of the destruction : he hath delivered them to slaughter; to be slain with the sword of him that sitteth on the white horse, which proceeds out of his mouth, Rev. xix. 21.

Ver. 3. Their slain also shall be cast out, &c.] Upon the open fields, and there lie unburied, and become meat for the fowls of heaven, who are invited to them as to a supper, even the supper of the great God, Rev. xix. 17, 18: and their stink shalf come up out of their earcasses; so that they shall become loathsome and abominable to the living, and none shall care to come near them to bury them; an emblem of their loathsome and abominable sins, the cause of this destruction: and the mountains shall be melted with their blood; an hyperbolical expression, denoting the great number of the slain upon the mountains, and the great quantity of blood shed there; which should run down in large streams, and carry part of them along with it, as large and hasty showers of rain wash away the earth, and carry it along with them; such an hyperbole see in Rev. xiv. 20.

Ver. 4. And all the hosts of heaven shall be dissolved, &c.] Pine away 1, as with sickness, grow languid, become obscure, lose their light, and be turned into blood and darkness; this figure is used to express the horror of this calamity, as if the very heavens themselves, and the sun, and moon, and stars, were affected with it; see Isa. xiii. 10. and the heavens shall be rolled together as a scroll; a book, or volume, which when rolled up, one letter of it could not be read; and it was the manner formerly of making and writing books in the form of a roll; hence the word volume; and here it signifies that there should be such a change in the heavens, as that not a star should be seen, much less the sun or moon ; and may signify the utter removal and abolition of all dignities and offices, supreme and subordinate, civil and ecclesiastical, in the whole Roman jurisdiction; thus the destruction of Rome Pagan is described in Rev. vi. 14. as the destruction of Rome Papal is here; from whence the language seems to be borrowed : and all their host shall fall down.

from the fig-tree; that is, the stars should fall down; by whom may be meant persons in office, that made a considerable figure; who shall fall from their stations, in which they shone with much splendour and grandeur, as leaves fall from trees in autumn, particularly the vine; or as unripe and rotten figs fall from the figtree when shaken by a violent wind; the same metaphor is used in Rev. vi. 13.

Ver. 5. For my sword shall be bathed in heaven, &c.] That is, the sword of the Lord, as it is called in the next verse, and it is he that is speaking; it designs the vengeance of the Lord, the punishment he will inflict on the wicked, said to be bathed in heaven, because determined and prepared there; the allusion may be to the bathing of swords in some sort of liquor, to harden or brighten them, and so fit them for use. Kimchi renders it, my sword which is in heaven shall be bathed, that is, in the blood of the slain; heaven may denote the whole Roman Papal jurisdiction, as it does the whole Roman Pagan empire in Rev. xii. 7. and may design the principal men in it, those that are in the highest places and offices, in whom the sword of the Lord shall be first drenched, and be as it were satiated and inebriated with the blood of them : behold, it shall come down upon Idumea; with great weight, force, and vengeance, having a commission from heaven to execute. Idumea is here particularly mentioned, be-cause the Edomites were implacable enemies to the Jews, and so are here put for all the enemies of God's church and people, all the antichristian states, particularly Rome, which the Jews, as Jerom observes, understand by Edom or Idumea here: upon the people of my curse to judgment; a very descriptive character of the Papists, the people of God's curse, and righteously so; those who have anathematized his people. and cursed them with bell, book, and candle, are anathematized by him, devoted to destruction, and doomed to be accursed, sentenced to ruin, and on whom judgment shall pass, and shall be executed; they shall hear, go, ye cursed, both here and here-after, at the fall of Babylon, and at the general judgment. The Targum is, "because my sword " is revealed in heaven ; behold, upon Edom it is re-" vealed, and upon the people whom I have condemned " to judgment.

Ver. 6. The sword of the Lord is filled with blood. &c.] Multitudes being slain by it; the Lord here is that divine Person that is described as a warrior, as a General of an army, with a sharp sword, by whom many are slain, such a number as that it is filled with the blood of them, Rev. xix. 11-16, 21 : it is made fat with fatness: not only filled with the blood, but fattened by it; the allusion is to ravenous creatures gorged and sated with the blood of others, and thereby made fat; perhaps this may refer to Christian princes, the sword in the hand of the Lord, who shall be enriched with the plunder and spoil of the antichristian states : and with the blood of lambs and goats, with the fat of the kidneys of rams. The Targum is, "with the blood of " kings and governors, with the fat of the kidneys of

1 1003 tabescet, Vatablus; contabescet, Junius & Tremellius, Piscator; contabescent, Cocceius, Gataker.

CH. XXXIV. V. 7-11.

" princes;" and Jarchi interprets them of princes and rulers; but rather the common people are designed, or the common soldiers in the army, or however the inferior officers of it; kings, princes, and generals, being intended in the following verse. It denotes the great carnage of all sorts and ranks of men made at this time, and which is described in Rev. xix. 18: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea: there seems to be two Bozrahs the Scripture speaks of, the one in Moab, Jer. xlviii. 24. and another in Edom, Isa. lxiii. 1. which is here meant, and was a chief city of the Edomites, and sig-nifics a fortress, being no doubt a place well fortified ; this is the Bostra of Ptolemy<sup>k</sup>, and which he places in Arabia Petræa. Aben Ezra says that some interpret it of Constantinople, the metropolis of the Ottoman empire; but it is best to understand it of Rome, as Menasseh ben Israel' does, and Idumea of the whole Roman jurisdiction; Rome being the chief city of the antichristian states, that great city, which John in his Revelation describes as reigning over the kings of the earth; here and in all the antichristian kingdoms will be a great slaughter of men, called a sacrifice of the Lord, because by his order and direction, and for the honour of his justice, and being acceptable to him; and perhaps there may be an allusion to the blood and sacrifices being the Lord's; this slaughter and sacrifice is called the supper of the great God, Rev. xix. 17.

Ver. 7. And the unicorn shall come down with them. &c.] With the lambs, goats, and rams; that is, either the rhinocerotes, as some, there being no such creature as the unicorn; or the buffaloes, as "others; these shall fall, as the Septuagint, Syriac, and Arabic versions render it, they shall be slain, as well as the rest; meaning, that along with the common soldiers. and inferior officers, the general officers should fall; and so the Targum, "and the mighty shall be slain "with them." R. Abraham Seba says "he read in a certain book, that the word here should not be read , the Romans shall come רומיים, the Romans shall come down, &c. : and the bullocks with the bulls : or, as the Tar-gum, " and the rulers with the princes;" the same with the kings, captains, and mighty men in Rev. xix. 18: and their land shall be soaked with blood, and their dust made fat with fatness; or, their land shall be inebriated<sup>\*</sup>, or made drunk, with blood; and the dust thereof thickened by it, and made clods of with it, as the parched earth is watered with a plentiful shower, and the dust laid with it: this is a just retaliation to the whore of Rome, who has been made drunk with the blood of the saints, and now blood shall be given her to drink, even her own, with which she shall be filled, and welter and wallow in the clodders of it, Rev. xvii. 6. and xvi. 6.

Ver. 8. For it is the day of the Lord's vengeance, &c.] The time which he has appointed to take vengeance on antichrist, his one thousand two hundred and sixty days, or years, being up, in which he is to reign; these being expired, the time is come for the Lord to avenge the blood of his saints; see Rev. xviii.

20. and xix. 2: and the year of recompenses for the controversy of Zion; the church of God, which has been for many ages abused and injured by the antichristian powers, for which the Lord will have a controversy with them ; he will appear in favour of his people, and plead the cause of Zion, and recompence their enemies for all the injuries they have done them; then they that have led into captivity shall go into captivity, and they that have killed with the sword shall be killed with it, Rev. xiii. 10. this will be a time of double recompense; and therefore perhaps the word is used in the plural number; it will be the time of rewarding antichrist as he has rewarded others; and it will be the time of the dead, that they shall be judged, and rewards given to God's servants the prophets, Rev. xviii. 6. and xi. 18. The Targum is, " the year of rerecompense, to take vengeance of judgment for the " injury of Zion."

Ver. 9. And the streams thereof shall be turned into pitch, &c.] The Septuagint render it, the valleys; the word signifying both rivers and valleys, most render it rivers or streams. The Targum is express, " the rivers of Rome shall be turned into pitch ;" by which may be meant the maritime places belonging to the Romish jurisdiction, the same on which the third vial will be poured, by which the rivers and fountains of waters will become blood; and which refers to this very time, when blood shall be given to the whore of Rome to drink, Rev. xvi. 4, 5, 6. The allusion, in this and some following clauses, is to the destruction of Sodom and Gomorrah; see Jer. xlix. 17, 18: and the dust thereof into brimstone; and so easily take fire: and the land thereof shall become burning pitch : plainly pointing to the destruction of Rome by fire, Rev. xvii. 16. and xviii. 8.

Ver. 10. It shall not be quenched night nor day, &c.] It will be long burning, and shall not be extinguished until it is utterly consumed. The burning of Rome will continue long, especially the smoke of it; the kings of the earth, and others, are represented as standing and looking at it, and lamenting for it, Rev. xviii. 9, 18: the smoke thereof shall go up for ever; this very phrase is what will be used by the saints in their allelujahs, at the burning of Rome, Rev. xix. 3. with which compare Rev. xiv. 11: from generation to generation it shall lie waste ; the land shall be no more manured and cultivated, nor the city rebuilt; when Babylon is once fallen, it shall never be raised up again. but always remain desolate, Rev. xviii. 2, 21: none shall pass through it for ever and ever; no inhabitant in it, nor traveller through it; it will be so horrible and terrible, as none will care to dwell there, yea, not so much as to travel through it; see Jer. xlix. 18.

Ver. 11. But the cormorant and the bittern shall possess it, &c.] The word for cormorant is rendered a pelican in Psal. cii. 6. they were both unclean fowls according to the law, of which see Lev. xi. 17, 18. and the note on ch. xiv. 23: the owl also and the raven shall dwell in it; which were likewise unclean creatures; and these, with the former, and other creatures after

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<sup>\*</sup> Geograph. 1. 5. cap. 17.

<sup>&</sup>lt;sup>1</sup> Spes Iaraelis, sect. 30. p. 91. <sup>m</sup> So Gussetius understands it of a larger sort of oxen, Comment. Ebr. p. 783. Vol. I.—PROPHETS.

Tzeror Hammor, fol. 47. 3.
 inebriabitur, Paguinus, Montanus, Piscator.

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places; and so Babylon or Rome being destroyed, will become a cage of every unclean and hateful bird, Rev. xviii. 2: and he shall stretch out upon it the line of confusion and the stones of emptiness; he, that is, God, as Kimchi interprets it; the allusion is to builders, that make use of the line and plummet, as to build, so to pull down, that they may know what is to be pulled down, and how far they are to go; see 2 Kings xxi. 13. and hereby it is signified, that as the destruction should be entire, nothing should be left but confusion and emptiness; and all should become tohu and bohu, which are the words used here; and are the same that are used to express the confused chaos, the unformed and empty earth, Gen. i. 2. so likewise that it should be by line and level, by rule and

measure; or according to the rules of justice and equity. Ver. 12. They shall call the nobles thereof to the kingdom, but none shall be there, &c.] They shall call them to take upon them the kingdom and government, and there shall be none to do it, or that will care to do it; or rather there will be no kingdom to take unto them. The words may be rendered either, as for the nobles thereof, not there a kingdom shall they be called "; or, the nobles shall call; or, they shall call the nobles, and there shall be no kingdom "; the kingdom of the beast, as it is called, Rev. xvi. 10. shall be no more; and though the cardinals, who are like to nobles, may call for it, and expect it, or be called to it, yet to no purpose; this kingdom will not only be full of darkness, but utterly destroyed: and all her princes shall be nothing ; shall come to nothing ; the above-mentioned cardinals, who are clothed and live like princes, these shall be no more; the same with the merchants of the earth, which like the merchants of Tyre are princes, Rev. xviii. 3, 11. Isa. xxiii. 8.

Ver. 13. And thorns shall come up in her palaces, &c.] Where their kings and princes dwelt, and kept their courts, popes and cardinals; here will be the tokens of God's curse, as thorns are, these being the people of his curse, as in ver. 5: nettles and brambles in the fortresses thereof ; alluding to Bozrah which signifies a fortress; referring to the towers and fortifications of the city of Rome, and all other fortified cities within its jurisdiction : and it shall be a habitation of dragons; literally, as it figuratively had been the seat of the old dragon, the devil, and of the beast to whom the dragon gave his power, seat, and authority; and who, though he looked like a lamb, spoke like a dragon, Rev. xii. 3. and xiii. 2, 11: and a court for owls; or, daughters of the owl; or ostriches, as some render it.

Ver. 14. The wild beasts of the desert shall also meet with the wild beasts of the islands, &c.] In Rome, and take up their abode there; of these creatures, the first of which the Targum renders monstrous ones, and the latter wild cats, see the note on ch. xiii. 22: and the satyr shall cry to his fellow; or the hairy one'; from which word the goat has its name; and these creatures are described by the ancients as half goats and half CH. XXXIV. V. 12-16.

mentioned, delight to dwell in desolate and ruinous || men; of which see the note on ch. xiii. 21. The Targum renders it demons; and with this well agrees the account of Babylon or Rome as fallen, that it shall be the habitation of devils, and the hold of every foul spirit, Rev. xviii. 2 : the screech-owl also shall rest there, and find for herself a place of rest; there being no in-habitants to disturb her. By the name *Lilith*, it ap-pears to be a night-bird, which flies and is heard in the night. The Jews call a shé-demon by this name, which, they say', has a human face, and has wings, and destroys children as soon as born; and therefore the Jews, especially in Germany, write upon the four corners of the bed of a lying-in woman, Adam, Eve, out Lilith<sup>t</sup>; the same with the Lamia of the Romans; and so the Vulgate Latin here renders it.

Ver. 15. There shall the great owl make her nest, &c.] Jarchi, Kimchi, and Ben Melech, say that kippoz here is the same with kippod, rendered bittern in ver. 11. but Aben Ezra takes them to be two different birds; it is hard to say what is designed by it. Bochart thinks that one kind of serpent is here meant. so called from its leaping up, and which may be said to make nests, lay eggs and hatch them, as follows: and lay, and hatch, and gather under her shadow; lay its eggs, sit upon them, and hatch them; or break them ", that is, the eggs, by sitting on them, when the young ones spring out of them ; and then being hatched, and running about, gather them under their wing, especially when in any danger: there shall the vultures also be gathered, every one with her mate ; which creatures usually gather together where dead carcasses lie.

Ver. 16. Seek ye out of the book of the Lord, and read, &c.] Joseph Kimchi interprets this of the book of the law of Moses; which being consulted, it will appear that punishment was threatened to be inflicted on the enemies of God's people, particularly the Edomites. Jarchi thinks the book of Genesis is intended; in which we may read how every creature, with its mate, at the time of the flood, was gathered to Noah in the ark. Aben Ezra supposes the book of God's decrees is meant; in which, could it be seen, might be read all the particulars of this prophecy. But it seems best to understand it of this book of the prophecy of Isaiah; which being sought to, and read at the time when these predictions will be fulfilled, it will be easily seen, by comparing events with prophecies, how every thing will be exactly accom-plished; from whence may be concluded, this book being called the book of the Lord, that it was written by divine inspiration, as all other parts of the Bible are; which is a recommendation of them, and is a reason why they should be constantly applied unto, and diligently read. It may deserve some consideration, whether the book of the Revelation may not be designed; which, at the destruction of Babylon or Rome, will be proper to be looked into afresh, to see the agreement between the prophecies in it, and the then state of things respecting it, when it will be an habitation of devils and unclean birds: not one of these shall fail: not one of these beasts or birds before men-

י אוני אוני און אוני איז און אוני און אוני און אוני און אוני י צרקעה י scindet, Pagninas, Montanus; rumpet, Vatablus; quumque eruperit, Junius & Tremellius, i. e. pullitics, so Ben Melech.

י uobiles ejus, & non ibi regnum vocabuntur, Forerius

Ingenuos ejus vocabunt, & non erit ibi regnum, Tigurine version.
 ' lyg piloaus, a 'yg capillus.

T. Bab. Nidda, fol. 24. 2.

tioned shall be wanting here, or be deprived of its || The Targum adds, " by his word :" and his hand hath prey: none shall want her mate; the satyr, or vulture, or any other, which will engage their continuance, and by which means there will be a fresh brood of them in succession for after-ages: for my mouth, it hath commanded them; these beasts and birds, to assemble in the above-mentioned place : and his spirit, it hath ga-thered them ; the spirit of the mouth of the Lord, his power, and his providence; as he gathered all creatures to Adam, to give them names; and to Noah, to be preserved with him in the ark; so, by a secret instinct, will he gather together these creatures, to inha-bit the desolate places of Edom or Rome. The Targum is, " for by his word they shall be gathered, and ' by his will they shall draw near." So Ben Melech interprets it of his will and pleasure.

Ver. 17. And he hath cast the lot for them, &c.]

divided it unto them by line; the same adds, " by his " will." The allusion is to the dividing of the land of Canaan by lot and line, to the children of Israel, for their inheritance and possession; and in like manner, it is suggested, shall Rome and its territories be distributed to those wild beasts and birds of prey, and every one shall know and take its proper place and portion: they shall possess it for ever, as their inherit-ance, allotted and appointed to them: from genera-tion to generation shall they dwell therein; see the note on ver. 10. where Jarchi, out of the Derash, has this note, "this is the curse of Moses; the war of the Lord " against Amalek, from generation to generation ; from " the generation of Moses to the generation of Saul; " from thence to the generation of Mordecai; and " from thence to the generation of the King Messiah.

#### СНАР. XXXV.

THIS chapter is a prediction of the glory and flourishing estate of the Gospel church, and of the blessings received by it from Christ. Its flourishing state is expressed by the fruitfulness of the desert, being made like to Lebanon, Carmel, and Sharon; and by the inhabitants of it seeing the glory and excellency of Christ, ver. 1, 2. the ministers of the word are directed and exhorted to strengthen the weak, and comfort the feeble-minded, by assuring them of the coming of Christ to save them, ver. 3, 4. when miracles, both in nature and grace, should be wrought; and great alterations should be made in the wilderness, by the power of God, ver. 5, 6, 7. when a way should be cast up, described; and the persons that should walk in it are pointed at; and the end it should bring them to, everlasting joy and happiness, ver. 8, 9, 10.

Ver. 1. The wilderness, and the solitary places, shall be glad for them, &c.] Either for the wild beasts, satyrs, owls, and vultures, that shall inhabit Edom or Rome, and because it shall be an habitation for them: or they shall be glad for them, the Edomites, and for the destruction of them; that is, as the Targum paraphrases it, " they that dwell in the wilder-" ness, in the dry land, shall rejoice;" the church, in the wilderness, being obliged to fly there from the persecution of antichrist, and thereby become desolate as a wilderness; and so called, in allusion to the Israelites in the wilderness, Acts vii. 38. shall now rejoice at the ruin of Rome, and the antichristian states; by which means it shall come into a more flourishing condition; see Rev. xii. 14. and xviii. 20. and xix. 1, 2: and the desert shall rejoice, and blossom like the rose; or as the lily, as the Septuagint, Vulgate Latin, and Arabic versions; and so the Targum, "as the lilies:" not Judea or Jerusalem, as the Jewish writers, become like a desert, through the devastations made in it by the king of Assyria's army; and now made glad, and become flourishing, upon the departure of it from them : rather the Gentile world, which was like a wilderness, barren and unfruitful, before the Gospel came into it; but by means of that, which brought joy with it, and was attended with fragrancy, it diffusing the savour of the knowledge of Christ in every place, it became fruitful and flourishing, and of a sweet odour, and looked delightful and pleasant: though it seems best to understand it of the Gentile church in the latter day, after the destruction of antichrist, when it shall be in a most desirable and comfortable situation. These words stand in connexion with the preceding chapter, and very aptly follow upon it.

Ver. 2. It shall blossom abundantly, and rejoice even with joy and singing, &c.] A redundancy of words, to express the very flourishing estate of the church, and the great joy there shall be on that occasion, as well as because of the destruction of their enemies, and deliverance from them: the glory of Lebanon shall be given unto it; a mountain in Judea, famous for its choice and tall cedars, which were the glory of it; signifying hereby, that the church of God, which had been in a desolate condition, should abound with choice and excellent Christians, comparable to the cedars of Lebanon. Jarchi interprets it of the sanctuary or temple; which may be so called, because built of the wood of Lebanou. This was an emblem and type of the Gospel church; and the glory of it lay not only in its outward form and building, but in those things which were in the holy places of it, especially the most holy, which were all typical of spiritual things in Gospel times; so that all the glory of the Jewish church-state and temple is brought into the Gentile church, into the Christian or Gospel church-state; and which will still more appear in the latter day, when the temple of God will be opened in heaven, and the ark of the testament; see Rev. xi. 19: the excellency of Carmel and Sharon; two places in the land of Judea, famous for fruitfulness and pasturage; and so denote the very great fruitfulness of the Gospel church; the word and ordinances of which are as green pastures for the sheep of Christ to feed upon, and by which they become fat and flourishing : they shall see the glory of our Lord, and the excellency of our God; the Targum introduces this clause thus, "the house of Israel, to " whom these things are said, they shall see," &c.; Cc2

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but not Israel in a literal sense is here meant, but the Gentile church, formerly in the wilderness; or, however, converted persons, be they Jews or Gentiles, in the latter day, who shall see the glory of divine power, in the destruction of their enemies; and the excellency and beauty of divine grace, in the blessings of it bestowed upon them; they shall see the glory of the Lord, which shall then be risen upon them, Isa. lx. 1, 2. the Lord our God is the Lord Jesus Christ, whose person and offices, and of his rightcounses and salvation, is seen in the Gospel, by those whose eyes are enlightened by the spirit of God; and will be more clearly discerned, when there will be a greater effusion of the spirit, as a spirit of wisdom and revelation in the knowledge of him; and to this sight of the glory and excellency of Christ, the joy and fruitfulness of the church will be greatly owing. The Septuagint and Arabic versions render it, my people shall see, &cc.

and Arabic versions render it, my people shall see, &c. Ver. 3. Strengthen ye the weak hands, &c.] These are the words of the prophet, as the Targum, "the "prophet said, strengthen the weak hands;" or rather of God, by the prophet, to the converted Gentiles, to those who saw the glory of the Lord; particularly to the ministers of the Gospel, who have to do with weak and feeble persons, who can scarcely lift up their hands, or stand upon their legs, under a sense of sin, in a view of wrath, and immediate ruin and destruction, ready to sink and faint, because of their enemies, or through want of food ; and their business is to comfort and strengthen them, by preaching the Gospel, and pointing out the promises of it to them: and confirm the feeble knees; that so they may keep their ground against their enemies; shake off their fears and trembling; go on their way courageously and rejoicing; run, and not be weary; walk, and not faint: hunds and knees are mentioned particularly, because a man's strength lies greatly in them; and his weakness is seen by the languor and trembling of them.

Ver. 4. Say to them that are of a fearful heart, &c.] Or, hasty of heart \*; are at once for flying from the enemy; hasty in drawing black conclusions upon themselves and their state; inconsiderate of the promises made unto them; ready to doubt of, and call in question, the performance of the above things, respecting the fruitful and flourishing estate of the church : wherefore it must be said to them, be strong, fear not; be strong in faith, fear not the enemy, nor doubt of the fulfilment of divine promises, relating to their ruin and your safety : behold, your God will come with vengeance; Christ, who is God in our nature, God manifest in the flesh, and who came by the assumption of human nature; and when he first came, he came with vengeance, and took vengeance on Satan and his works; on him, and his principalities, and powers, whom he spoiled and destroyed, as well as made an end of sin and abolished death; see Isa. 1xi. 2. and 1xiii. 4. so likewise he came in his kiugdom and power, and took vengeance on the Jewish nation, for their disbelief and rejection of him; and which time is expressly called the days of vengeance, Luke xxi. 22. and at the time of his spiCH. XXXV. ▼. 3-6.

ritual coming he will destroy antichrist with the brightness of it, and avenge the blood of his servants, Rev. xviii. 20, and xix. 2. and at his personal coming he will take vengeance on them that know not God, and obey not his Gospel, 2 Thess. i. 8. and the words are so expressed as to take in the several times of his coming: and since he has already come, and taken vengeance in some instances, this may serve to encourage, and perhaps the design of it is to encourage, the faith of God's people, with respect to his future coming, and the end and issue of it: even God with a recompense; or, the God of recompense\*; and so the Targum, " the Lord of recompenses;" both to the wicked a just recompense of reward or punishment for their sins, it being just with him to recompence tribulation to them that trouble his people; and to the saints, the time of his spiritual reign being the time, as to destroy them that destroy the earth, so to give a reward to his servants the prophets, and to the saints, and to them that fear his name, Rev. xi. 18: he will come and save you; the end of his first coming was to save his people from sin, the curse and condemnation of the law, from hell, wrath, ruin, and destruction; and the end of his spiritual coming, at the latter day, will be to save his people from their antichristian enemies, from idolatry, superstition, and slavery.

Ver. 5. Then the eyes of the blind shall be opened, &c.] Which was literally fulfilled in the first coming of Christ, Matt. ix. 27. and xii. 22. and xx. 30. John ix. 1, 30. and spiritually, both among Jews and Gentiles; especially the latter, under the ministry of the apostles, when those who were blind as to spiritual things had no knowledge of God in Christ; nor of the way of salvation by him; nor of the plague of their own hearts; nor of the work of the spirit of God upon the soul; nor of the truths of the Gospel ; through the power of divine grace had the eyes of their understanding opened, so as to see their sinfulness and vileness ; their emptiness of all that is good, and their impotency to do any thing that is spiritual; their want of righteousness; their need of Christ, and the fulness and suitableness of him as a Saviour; and to have some light into the truths of the Gospel, and a glimpse of heaven and eternal glory : and this will still have a greater accomplishment in the latter day, when the blind Jews are converted, and the fulness of the Gentiles brought in: and the ears of the deaf shall be unstopped; which was literally true of some when Christ came in the flesh, Matt. xi. 5. Mark vii. 32, 35. and spiritually of many who had not ears to hear in a spiritual sense; stopped what ears they had to the charming voice of the Gospel; and, though they might externally hear, did not understand it: yet these having ears given them to hear, and their ears and hearts opened by the spirit of God, heard the Gospel spiritually, profitably, pleasantly, comfortably, and with wonder and astonishment; and a multitude of such instances there will be in the latter-day glory. Jarchi interprets it of such who were blind as to the knowledge of the fear of God, and deaf to the voice of the prophets.

Ver. 6. Then shall the lame man leap as an hart. &c.]

ילב festinis corde, Vatablus; præcipitantibus corde, Cecceius; inconsideratis, Junius & Tremellius, Piscator.

דמול אלוהים הוא præmiator Deus ipse veniet, Castalio.

As the lame man did healed by Peter, Acts iii. 1.8. there were many instances of such persons cured by Christ when here on earth, Matt. xv. 30, 31. and xxi. 14. John v. 7, 8, 9. and in a spiritual sense this was verified in many who were impotent to that which is good; had neither will nor power to go to Christ for life and salvation, nor to walk by faith in him, nor to walk in his ways; who yet, by the mighty power of the spirit and grace of God, became able and willing to go to him, and venture their souls on him; walked on in him as they had received him; and not only walked in his ways, but ran in the ways of his commandments, and leaped for joy for what they saw and heard of him, and received from him; and innumerable will be the instances of such mighty grace at the spiritual coming and reign of Christ : and the tongue of the dumb shall sing ; this had its accomplishment, in a literal sense, at the first coming of Christ, Matt. ix. 32, 33. and xii. 22. and xv. 30, 31. and, in a spiritual sense, in many who before had nothing to say to God in prayer, nor in praise; nothing to say of Christ, or for him; or of the blessed Spirit, and his divine operations; but now, by divine grace, are made to speak unto God, both in a petitionary way, and in a way of thankfulness; and of Christ, and of the blessed Spirit; and of the great things each have done for them; and even to sing for joy, because of the wondrous blessings of grace they were made partakers of; and many more such there will be in the latter day, when the spirit is poured down from on high. Kimchi interprets all this of the Israelites, who were in captivity as blind, deaf, lame, and dumb. So the Targum of this and the preceding verse, " then shall the eyes of the house of Israel be " opened, who were as blind men as to the law; and " the ears of them that are as deaf men, to attend to " the words of the prophets shall hear; then when " they shall see the captives of Israel gathered to go " up to their own land as the swift harts, and not tarry, &c.; but it may be better applied to their present state, and to their case when they shall be turned to the Lord in the latter day : for in the wilderness shall waters break out, and streams in the desert; not literally, but mystically; and may be understood both of the doctrines of the Gospel breaking out in the ministry of them, in such places as were like unto the wilderness and desert, quite barren, and destitute of the knowledge, grace, and fear of God; see Joel iii. 18. Zech. xiv. 8. and of the abundance of grace, and the efficacy of it, making the word effectual to the conversion and fruitfulness of multitudes of souls, bringing along with it a vast variety of spiritual blessings; see John vii. 37, 38. to both which, the one as the means, and the other as the cause, all the above wonderful things are owing.

Ver. 7. And the parched ground shall become a pool, and the thirsty land springs of water, &c.] Such persons who have been like the parched earth, barren and unfruitful, or like the earth scorched with the sun, filled with a sense of divine wrath, and thirsting, like the dry earth, after the grace of God, Christ, and his righteousness, shall be comforted and refreshed, and filled with the grace of God: or such who have been

א מסלול semita strata, Montanus; vel exaltata lapidibus, Vatablus.

scorched and parched with the heat of persecution, from the antichristian party, and have been thirsting after deliverance from it, shall now enjoy peace and prosperity: in the habitation of dragons, where each lay; in kingdoms, cities, and towns, inhabited by men, comparable to dragons for their poison and cruelty; where the great red dragon Satan had his seat; and the Pagan emperors, and Papal powers, who have exercised the authority, power, and cruelty of the dragon, dwell; see Rev. xii. 3, 4, 9, 15, 17. and xiii. 2, 11, 12: shall be grass, with reeds and rushes; persons shall spring up, partakers of the grace of God, who, for their number and flourishing estate, shall be like the green grass; and others, still more eminent for their gifts and usefulness, like reeds, or canes and rushes; see Isa, xliv. 3. Rev. ix. 4.

Ver. 8. And an highway shall be there, and a way, &c.] Not two ways, but one; the way shall be a highway, a way cast up, raised, and elevated ': this is to be understood principally of Christ, the only way of life and salvation; and of the lesser paths of duty and ordinances : and the meaning is, that in those desert places, where Christ and his Gospel had not been preached, at least for many ages, here he should be made known, as the way, the truth, and the life; his Gospel preached, and his ordinances administered; and multitudes, both of Jews and Gentiles, should be directed and enabled to walk here. Christ is a highway to both; a way cast up by sovereign grace, which is raised above the mire and dirt of sin, and carries over it, and from it; a way visible and manifest, clearly pointed to and described in the everlasting Gospel; it is the King's highway, the highway of the King of kings, which he has ordered and appointed, and is common to all his subjects, high and low, rich and poor, stronger or weaker believers, all may walk in this way; it is an old beaten path, which saints in all ages, from the beginning of the world, have walked in; it is the good old way, the more excellent, the most excellent one; all obstructions and impediments are removed, cast in by sin, Satan, the law, and the world; nor is any one to be stopped and molested in this way, and all in it shall come safe to their journey's end: and it shall be called the way of holiness; or, a holy way z; Christ is perfectly holy in nature and life, and the holiness of both is imputed to those that are in this way; all in this way are sanctified by the spirit and grace of God; this way leads to perfect holiness in heaven, and none but holy persons walk here: salvation by Christ no ways discourages the practice of holiness, but is the greatest motive and incentive to it. Christ leads his people in paths of righteousness; in the paths of truth, of ordinances, and of worship, public and private, all which are holy; and in the path of Gospel conversation and godliness : this way is so holy, that the unclean shall not pass over it; all men are unclean by nature; some are cleansed by the grace of God and blood of Christ; and though, as sanctified, they are not free from sin and the pollution of it, yet, as justified, they are the undefiled in the way; and none but such can pass over, or pass through this way to heaven, Rev. xxi. 27: but it shall be for those ; for holy men,

י דרך הקודש via sancta, Vulg. Lat. Piscator.

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not for the unclean; for Israel only, as Kimchi, for such who are Israelites indeed; for those who are before mentioned, ver. 5, 6. as Jarchi; it is for those to walk in who have been blind, but now see, and these are led in a way that they knew not before; for the deaf, who now hear the voice behind them, saying, this is the way; for the lame man, that leaps like a hart, to walk and run in; for the dumb, now made to sing, and go on in it rejoicing; it is for the redeemed to walk in, as in the following verse. This clause may be rendered, and he shall be with them \*; that is, God shall be with them; they shall have his company and gracious presence in the way; he will be with them, to guide and direct them, to supply all their wants, and furnish them with every thing convenient for them; to support and strengthen them, on whom they may lean and stay themselves; to guard and protect them from all their enemies; and being with them they shall not miss their way, or fail of coming to the end. Hence it follows, the way faring men, though fools, shall not err therein; or travellers; such the saints are, they are strangers, pilgrims, and sojourners here; they have no continuance here; they are like wayfaring men, that abide but for a night; they are bound for another country, a better, even a heavenly one, and at last shall arrive thither: now these, though they have been fools in their unregenerate state, with respect to spiritual things; or though they may not have that sharpness of wit, and quickness of natural parts, as some men have; and though they may not have that clear and distinct knowledge of Gospel truths as others, at least of some of them, yet shall not err as to the way of salvation; and though they may err or mistake in some things, yet not in the main, not fundamentally, nor finally; the way of salvation by Christ is so plain a way, that he that has any spiritual understanding of it shall not err in it.

Ver. 9. No lion shall be there, &c.] That is, in the way before described; no wicked persons, comparable to lions for their savage and cruel dispositions towards the people of God; for those who have been as such, as Saul before conversion, yet when brought into this way become as tame as lambs. The Targum interprets it of tyrannical kings and princes, " there shall not be " there a king doing evil, nor an oppressive governor; and Jarchi applies it to Nebuchadnezzar, as in Jer. iv. 7. and the sense may be, that when this way shall be more known on earth, in the latter day, there will be no persecutor of the church and people of God: or else Satan, the roaring lion, is here meant, who has no part nor lot in this way of salvation; and all that are in it are out of his reach; and though he may disturb in the paths of duty and ordinances, yet he can never destroy those who are in Christ the way: nor any ravenous beast shall go up thereon; upon the high way; the same may be intended as before : it shall not be found there; walking, ravaging, and destroying: but the redeemed shall walk there; without fear, as Kimchi adds, since no lion, or any beast of prey, shall be found upon it: the redeemed are the redeemed of the Lord, and by him, and are peculiarly his, being bought with his precious blood, redeemed

from among men, and unto God, and from sin, the law, its curse, and condemnation; these *shall walk* in the way of life and salvation by Christ, in consequence of their being redeemed; which supposes life, strength, and wisdom, which are given them, and a proficiency or going forward: they *shall* walk here; though they have been blind, their eyes shall be opened to see this way; and, though weak, they shall have strength to walk in it; and, though foolish, they shall have wisdom to guide their feet with discretion; and, though they may stumble and fall, they shall rise again, and shall keep on walking to the end.

Ver. 10. And the ransomed of the Lord shall return, &c.] The same with the redeemed in ver. 9. these shall return, or be converted, as the Vulgate Latin version; they are in the same state and condition with other men by nature, but, by virtue of their being ransomed by Christ, they are by the grace of God turned from darkness to light, from the power of Satan unto God; they are returned from the power of satar unto God; they are returned from the paths in which they had been straying to Christ, the Shepherd and Bishop of souls, in order to walk in his ways: and come to Zion with songs; being called by grace, and con-verted, they turn their backs on the world, and the men of it, and ask the way to Zion, with their faces thitherwards, even to the church of God: and they find their way, being directed and brought there by the Lord himself; where they come readily and willingly, not only to hear the Gospel, but to submit to all ordinances, and become members of a Gospel church see Heb. xii. 22. and hither they come with songs, for electing, redeeming, calling, justifying, and pardoning grace; every one of which blessings requires a song, and with which they are now affected, seeing their interest in them, and can't forbear speaking of them to the glory of divine grace : and everlasting joy upon their heads; seen in their countenances, and by the lifting up of their heads; and which oil of gladness is poured upon them, and diffused all over them, like the ointment on Aaron's head : and this is everlasting ; not as to the exercise of it, which is often interrupted by sin, temptation, and desertion; but as to the ground and foundation of it, the everlasting love of God, the everlasting covenant of his grace, and the everlasting righteousness and salvation by Christ; and as to the principle and habit of it, which can never be lost, nor any man take it away: they shall obtain joy and gladness; by having the presence of God, and communion with him; through his love being shed abroad in their hearts; by being favoured with views of Christ, and interest in him, and with the gracious influences of the blessed Spirit: and sorrow and sighing shall flee away ; which before attended them, through convictions of sin, but now removed by the discoveries and applications of pardoning grace and mercy; or what was occasioned by want of the divine Presence, now enjoyed; being come to Zion, they are made joyful in the house of prayer, and are satisfied with the marrow and fatness of Gospel ordmances, and continually hear the joyful sound of the Gospel itself: all this may be applied to the state of the saints in heaven; for the highway before described not only

\* 105 RITI sed ipse illis ambulator vize, De Dieu ; ipse cum eis, Tigurine version.

above, to the heavenly glory; and all the redeemed, all that walk in this way, shall come thither; at death their souls return to God that gave them, and are in immediate happiness with Christ; and in the resurrection shall return from their dusty beds, and shall appear before God in Zion above; and with songs to Father, Son, and Spirit, for what each have done for them, in election, redemption, and conversion; and for persevering grace, and for being safely brought over Jordan's river, and from the grave; see 1 Cor. xv. 54-57. they shall then enter into joy, which will never end; there will be nothing to interrupt it to all eternity; it will be everlasting joy indeed; and this || to the world to come.

leads to Zion the church below, but to the Zion || will be upon their heads, visible and manifest, and be upon them as a crown of life, righteousness, and glory, that shall never fade away; they shall then obtain joy and gladness, in all the fulness thereof, their joy in the Lord will be complete; which these several words and phrases used are expressive of; and then there will be no more sorrow and sighing; for there will be no more sin and unbelief, or any other corruption of nature; no more darkness and desertion; no more of any of Satan's temptations; no more distresses, inward or outward; and so no more sighing within, nor sorrowing without; all tears will be wiped away. The Jews<sup>b</sup> apply this passage

### C H A P. XXXVI.

IN this chapter we have an account of the king of || styles him both; and the same Josephus observes, Assyria's invasion of Judea, and of the railing speech of Rabshakeh his general, to discourage the ministers and subjects of the king of Judah. The time and success of the invasion are observed in ver. 1. the messenger the former king sent to the latter, and from whence, and with whom, he conferred, ver. 2, 3. the speech of the messenger, which consists of two parts; the first part is directed to the ministers of Hezekiah, shewing the vain confidence of their prince in his counsels and strength for war, in the king of Egypt, and in his chariots and horsemen, and even in the Lord himself, pretending that he came by his orders to destroy the land, ver. 4, 5, 6, 7, 8, 9, 10. The other part is directed to the common people on the wall, he refusing to speak in the Syrian language, as desired, ver. 11, 12. dissuading them from hearkening to Hezekiah to their own deception; persuading them to come into an agreement with him for their own safety and good ; observing to them that none of the gods of the nations could deliver them out of his master's hands, and therefore it was in vain for them to expect deliverance from the Lord their God, ver. 13, 14, 15, 16, 17, 18, 19, 20. to which neither ministers nor people returned any answer; but the former went with their clothes rent to Hezekiah, and reported what had been said, ver. 21, 22.

Ver. 1. Now it came to pass in the fourteenth year of King Hezekiah, &c.] The following piece of history is inserted from the books of Kings and Chronicles, as an illustration of some preceding prophecies, and as a confirmation of them; see 2 Kings xviii. 13. 2 Chron. xxxii. 1. that Sennacherib king of Assyria came up against all the defenced cities of Judah; who in Tobit i. 18. is said to be the son of Salmaneser, as he certainly was his successor, who in the sixth year of Hezekiah, eight years before this, took Samaria, and carried the ten tribes captive, 2 Kings xviii. 10, 11. he is called Sennacherib by Herodotus<sup>5</sup>, who says he was king of the Arabians, and the Assyrians; who yet is blamed by Josephus<sup>4</sup>, for not calling him the king of the Assyrians, only of the Arabians, whereas he

that Berosus, a Chaldean writer, makes mention of this Sennacherib as king of Assyria; the same came up in a military way against the fortified cities of Judah, which were the frontier towns, and barriers of their country: and took them; that is, some of them. not all of them; see ch. xxxvii. 8. he thought indeed to have took them to himself, this was his intent, 2 Chron. xxxii. 1. but was prevailed upon to desist, by a payment of 300 talents of silver, and 30 talents of gold to him, by the king of Judah, 2 Kings xviii. 14,

15, 16. Ver. 2. And the king of Assyria sent Rabshakeh from King Hezekiah with a great army, &c.] Notwithstanding he had taken Hezekiah's money to withdraw his army out of his country, yet sends it out to his very capital; along with this Rabshakeh he sent two other generals, Tartan and Rabsaris, 2 Kings xviii. 17. though they are not mentioned, only Rabshakeh, because he was the principal person, however the chief speaker. Lachish was a city in the tribe of Judah, Josh. xv. 39. which Sennacherib was now besieging, 2 Chron. xxxii. 9. This message was sent, Bishop Usher says, three years after the former expedition: and he stood by the conduit of the upper pool, in the highway of the fullers' field; where they spread their clothes, as the Targum, having washed them in the pool, of which see ch. vii. 3. Ben Melech thus describes the pool, conduit, and highway: the pool is a ditch, built with stone and lime, where rain-water was collected, or where they drew water from the fountain, and the waters were gathered into this pool; and there was in this pool a hole, which they stopped, until the time they pleased to fetch water out of the pool: and the conduit was a ditch near to the pool, and they brought water out of the pool into the conduit, when they chose to drink, or wash garments: the highway was a way paved with stones, so that they could walk upon it in rainy days; and here they stood and washed their garments in the waters of the conduit, and in the field they spread them to the sun. This pool lay without the city, yet just by the

4 Antique Jud. lib. 10. cap. 1. sect. 4.

<sup>\*</sup> T. Bab. Sanhedrin, fol. 110. 2. \* In Euterpe, cap. 141.

walis of it, which shewed the daring insolence of || Rabshakeh to come so very nigh, for he was in the hearing of the men upon the walls, ver. 12. this Rabshakeh is by the Jewish writers thought to be an apostate Jew, because he spoke in the Jews' language; and some of them, as Jerom says, will have him to be a son of the Prophet Isaiah's, but without any foundation. Procopius, in 2 Kings xviii. thinks it probable that he was a Hebrew, who either had fled on his own accord to the Assyrians, or was taken captive by them.

Ver. 3. Then came forth unto him, &c.] Being sent by Hezekiah; for otherwise Rabshakeh had the impudence to call to him, in order to parley, and treat with him about the surrender of the city; but as this was not thought either safe or honourable for the king to go in person, his following ministers went; see 2 Kings xviii. 18: Eliakim, Hilkiah's son, which was over the house; not over the house of the Lord, the temple, as some, but the king's house, being highsteward of it, or major domo. This is the same person as is mentioned in ch. xxii. 20: and Shebna the scribe; not of the book of the law, a copier, or interpreter of that, but secretary of state; he had been treasurer, but now removed, ch. xxii. 15: and Joah, Asaph's son, the recorder; the master of requests, or the remembrancer<sup>e</sup>; who, as the Targum, was appointed over things memorable; whose business it was to take notice of things worthy of memory, write them down, and digest them in order; perhaps the king's historiographer.

Ver. 4. And Rabshakeh said unto them, &c.] The three ministers above mentioned: say ye now to Hezekiah; tell him what follows; he does not call him king, as he does his own master: thus saith the great king, the king of Assyria; this he said boastingly of his master, and in order to terrify Hezekiah and his subjects; whom he would represent as little in comparison of him, who had subdued many kingdoms, and aimed at universal monarchy; so the eastern kings used to be called, as now the Grand Signior with the Turks, and the French call their king the great mo-narch; but the title of a great king suits best with God himself, Psal. xcv. 3: what confidence is this wherein thou trustest? meaning, what was the ground and foundation of his confidence? what was it that kept him in high spirits, that he did not at once submit to the king of Assyria, and surrender the city of Jerusalem to him?

Ver. 5. I say, (sayest thou,) but they are but vain words, &c.] Or, word of lips<sup>f</sup>; meaning the following, which he suggests were only the fruit of his lips, not of his heart; or were vain and foolish, and without effect, and stood for nothing; so the first part of the words are Hezekiah's, I say (sayest thou); and the latter, Rabshakeh's note upon them; though they may be understood as Hezekiah's, or what he is made to speak by Rabshakeh, as the ground of his confidence, namely, word of lips; that is, prayer to God, as Kinnchi explains it; or eloquence in addressing his

soldiers, and encouraging them to fight, either of which Rabshakeh derides, as well as what follows: I have counsel and strength for war; as he had; he had wise ministers to consult, and was capable of forming a good plan, and wise schemes, and of putting them in execution, and of heartening men; though he did not put his confidence in these things, as Rabshakeh suggested, 2 Chron. xxxii. 3-8. the words may be rendered, but counsel and strength are for wars: what signifies words to God, or eloquence with men? this is all lip-labour, and of little service; wisdom and counsel to form plans, and power to execute them, are the things which are necessary to carry on a war with success, and which, it is intimated, were wanting in Hezekiah; and therefore he had nothing to ground his confidence upon, within himself, or his people: now on whom dost thou trust, that thou rebellest against me? which it does not appear he had, having paid the money agreed to for the withdrawment of his army ; but this was a pretence for the siege of Jerusalem.

Ver. 6. Lo, thou trustest in the staff of this broken reed, on Egypt, &c.] His ally and auxiliary; and which is rightly called the staff of a broken reed, if trusted to, and leaned upon, being weak and frail, and an insufficient ground of confidence to depend upon; the allusion seems to be to the cane or reed which grew upon the banks of the river Nile, in Egypt: whercon if a man lean, it will go into his hand, and pierce it; the splinters of the broken reed being leaned on, will enter into a man's hand, and do him mischief, instead of being a help to him to walk with : so is Pharaoh king of Egyyt to all that trust in him ; pernicious and hurtful, instead of being useful and helpful.

Ver. 7. But if thou say to me, we trust in the Lord our God, &c.] In his promises, providence, power, and protection, and not in human counsels and strength; not in allies and auxiliaries, as Pharaoh king of Egypt; should this be replied, Rabshakeh has something to say to that; having shewn the vanity of trusting in the above things, he now proceeds to beat them off of all trust in the Lord their God : is it not he, whose high places and whose altars Hezekiah hath taken away: the question might easily be answered in the negative; no, he has not; the high places and altars which Hezekiah took away were the high places and altars of Heathen gods, of false deities, and not of the true God of Israel, and which was to his honour and glory; but Rabshakeh would make a crime of it, and, ignorantly supposing that these were the altars and high places of the God of Israel, would insinuate that the taking of these away must be displeasing to him, and consequently Hezekiah and his people could not hope for any protection from him, whom he had so highly affronted; but all this talk was the fruit of ignorance. as well as of malice : and said to Judah, and to Jérusalem, ye shall worship before this altar? the altar of the Lord, in the temple at Jerusalem, and before that only, confining their religious worship to one place, and their sacrifices to one altar; which was so far from being displeasing to God, as he would insinuate, that it was

י דרכולביר דרכולביר recordator, commonefactor, Vatablus; commonefaciens, Montanus: « moria, Junius & Tremellius, Piscator. "בר שמתים verbum labiorum, Montanus; vel, sermo labiorum,

eonsilium & fortitudo ad prælium, Monquiruntur, ut Grotius.

entirely agreeable to his will: and therefore there was no weight or strength in this kind of reasoning.

Ver. 8. Now therefore give pledges to my master the king of Assyria, &c.] Or, hostages h; that thou wilt not rebel against him, but be faithful to him, and he will withdraw his army; or give security for the horses after promised: or mingle thyself with him; agree the matter with him, give pledges for future fidelity; or join in battle with him, come out and fight him, if able : and I will give thee two thousand horses, if thou be able on thy part to set riders on them; thus scoffing at him, as if he had not so many soldiers to bring out against him; or so many men in his kingdom as had skill enough to ride a horse; in his bravado he signifies, that if he would come out and fight him, he would lend him so many horses, if he could put men upon them, to assist him; this he said as boasting of his master's strength and power, and in scorn and derision at Hezekiah's weakness.

Ver. 9. How then wilt thou turn away the face of one captain of the least of my master's servants, &c.] Be able to resist him; or be a match for him; or cause him to flee; the least captain or general in the army having, as Kimchi says, two thousand men under him; and therefore, if Hezekiah could not produce two thousand men, to sit upon so many horses offered, he could not be a match for, or hope to conquer, or cause to flee, the least officer in the army, who had the fewest men under him, and much less conquer, or cause to flee, the whole Assyrian army. Some think Rabshakeh means himself, but that does not seem likely, that Sennacherib should send an inferior officer, or a person of a low character, and in a low station, or that such an one should be the principal speaker; nor does it suit with the imperious and haughty disposition of Rabshakeh to speak in such a manner of himself: and put thy trust on Egypt for chariots, and for horsemen? for to what purpose was it to seek and send to Egypt for chariots and horses, since he had not a sufficient number of men to put upon them, but must be obliged to have men, as well as horses and chariots; and which. as before observed, it was a vain thing to trust to, and was quite needless, when he might have enow from his master, the Assyrian king, would he agree with him.

Ver. 10. And am I now come up without the Lord against this land to destroy it ? & cc.] He would insinuate that he had a commission from the Lord God, and that it was by his will and order that he came up to destroy the land; which he said to intimidate Hezekiah and his subjects, as knowing that nothing was more likely to do it than that: so far it was true, that he did not come up without the knowledge of the Lord, nor without his will to chastise, but not to destroy, as the event shewed: the Lord said unto me; by the impulse of his spirit, or by one of his prophets, as he would suggest: go up against this land, and destroy it; which was a lie of his own making; he knew that the Lord had said no such thing to him, nor had sent him on such an errand; unless he concluded it from his success in taking the fenced cities of Judah, and from Samaria, and the ten tribes, being delivered up in time past into the hands of the king of Assyria, and so was confident this would be the fate of Judah and Jerusalem.

Ver. 11. Then said Eliakim and Shebna and Joah unto Rabshakeh, &c.] That is, one of them addressed him in the name of the rest; for the verb is singular; and what follows confirms it; perhaps Eliakim was the speaker: speak, I pray thee, unto thy servants in the Syriac language; which was somewhat different from the Hebrew, in which he spoke, and which was not understood by the common people, and for that reason desired : for we understand it; or hear it; could hear it, so as to understand it; it being common in all courts. as the French tongue now; the Assyrian empire being very large, and so had been learned by these courtiers, for the sake of negotiation or commerce, when the common people had no concern with it: and speak not to us in the Jews' language, in the ears of the people that are on the wall; the wall of the city, where the commissioners were, who would not venture themselves out of the city, in the hands of so perfidious an enemy; and the men on the wall were such, who either were placed there to defend the city, and so were soldiers, or people that were gathered together to see the ambassadors of the king of Assyria, and to hear, as much as they could, what passed between them and the ministers of Hezekiah; and as this speech of Eliakim's shewed great submissiveness in praying and entreating Rabshakeh to speak to them in another language, and a mean abject spirit, in saying they were his servants, so a great degree of timorousness in them, and diffi-dence of the people, lest they should be terrified, and be for giving up the city at once into the hands of the enemy; this looks like a piece of bad policy, and some think that Shebna was the contriver of it, and the adviser to it, in order to give Rabshakeh a hint of their fears, and of the disposition of the people, and put him in higher spirits, and on railing the more, and thereby still work the more on the people's fears; however, it had this effect on him, as follows.

Ver. 12. But Rabshakeh said, hath .my master sent me to thy master, and to thee, to speak these words? &c.] That is, to them only, that he should use a language only understood by them: hath he not sent me to the men that sit upon the wall; and therefore it is proper to speak in a language which they understand, and to let them know that if they will not surrender up the city, but will attempt to hold out a siege, they must expect that they may eat their own dung, and drink their own piss with you? suggesting that they must expect a close siege, which would not be broke up until the city was taken; the consequence of which would be such a famine, that they would be reduced to such extremities. The Jews have substituted other words in the margin, instead of those in the text, as more cleanly, and less offensive; for dung they put excrement, and for piss they read the waters of the feet; and had we in our version put excrement and urine instead of these words, it would have been more decent.

Ver. 13. Then Rabshakeh stood, and cried with a loud voice in the Jews' language, &c.] In which he spoke

A החערב א החערב da obsides, Vatablus; paciscere cum domino meo, Gataker; miscéto, quæso, bellum cum domino meo, Junius & Tremellius. Vol., I.—PROPHETS. before; but now he raised up himself, and elevated his voice, and strained himself to the utmost, that all the people might hear, and that he might strike a terror into them, and stir them up to mutiny and rebellion, and oblige their governors to give up the city into the hands of the Assyrians; this use he made of the request of Hezekiah's ministers, perceiving hereby their fears, and the disposition of the people: and said, hear ye the words of the great king, the king of Assyria ; as in ver. 4. see the note there.

Ver. 14. Thus saith the king, &c.] The king of Assyria, whom he personated, whose general and ambassador he was; so he spake to command the greater awe of the people, and the more to terrify them: let not Hezekiah deceive you ; with fair words, promising pro-tection and safety, making preparations for the defence of the city, and to oblige the besiegers to break up the siege of it: for he shall not be able to deliver you; but if he was not, his God, whom he served, and in whom he trusted, was able to deliver them, and did deliver them; though he endeavoured to dissuade them from trusting in him, or hearkening to Hezekish's persuasions thereunto, as in the following verse.

Ver. 15. Neither let Hezekiah make you trust in the Lord, &c.] Hezekiah trusted in the Lord himself, and he endeavoured, both by his own example, and by arguments, to persuade his people to do so likewise ; of this Rabshakeh was sensible, and was more afraid of this than of any thing else, and therefore laboured this point more than any other; see 2 Chron. xxxii. 6, 7, 8; saying, the Lord will surely deliver us, this city shall not be delivered into the hand of the king of Assyria; which he might say with the greatest confidence, since the Lord had promised to defend it, ch. xxxi. 5. and especially if his sickness, and recovery out of it, and promises then made to him, were before this, as some think; since it is expressly promised by the Lord, that he would deliver him and the city out of the hand of the king of Assyria, ch. xxxviii. 6.

Ver. 16. Hearken not to Hezekiah, &c.] To his ex-hortations and persuasions to trust in the Lord; nor would he have them obey him in things civil, any more than hearken to him in things sacred, though their liege lord and sovereign; for his view and endeavour were to stir them up to mutiny and rebellion; and so the Targum, " do not obey Hezekiah :" or receive any orders from him, or pay any regard to them : for thus saith the king of Assyria, make an agreement with me by a present; or, make a blessing with me<sup>1</sup>; either send a large and liberal gift to secure his favour, and their happiness; a most insolent and unrighteous demand this, when he had already received 300 talents of silver, and 30 talents of gold, to withdraw his army; or make a blessed peace with me; suggesting that it would turn more to their account to give up themselves to him, than to be in the condition they were; so the Targum, "make peace with me:" this sense Ben Melech gives; and the Septuagint version is, if ye would be blessed ", or happy, come out to me; forsake your king, throw off your allegiance to him, surrender

ו אותי ברכתי facite mecam benedictionem, Vulg. Lat. Pag-inus, Montanus. \* R βελισθε ευλογαθημα, Sept.

|| yourselves and city to me: and eat ye every one of his vine, and every one of his fig-tree: and drink ye every one the waters of his own cistern ; promising liberty and property, but does not tell them how long they should enjoy them; he signifies that they should enjoy every thing that was necessary, convenient, and delightful; vines and fig-trees are mentioned, because common in Judea, and all had cisterns near them for their use; unless this last clause is to be understood of every one having their own wives; see Prov. v. 15. as the other clauses may design the enjoyment of their estates and possessions, without any molestation or infringement of them: see Mic. iv. 4.

Ver. 17. Until I come and take you away to a land like your own land, &c.] Some have thought, as Jerom observes, that the land of Media was meant, which bore some likeness to the land of Judea in situation and fruitfulness. Maimonides thinks that Africa is Rabshakeh names no land, nor could he intended<sup>1</sup>. name any like, or equal to, the land of Canaan; he could not conceal his intention to remove them from their own land to another; this having been always done by the king of Assyria to people conquered by him, and as was usual for conquerers to do, that so the conquered might have no expectation or opportunity of recovering their own land : a land of corn and wine, a land of bread and vineyards; corn for bread, and vineyards for wine, and both for food and drink; such a land was the land of Judea. The description agrees with Deut. viii. 8. Rabshakeh was well acquainted with the land of Judea; and this seems to confirm the conjecture of the Jews, that he was one of their people, since he could speak their language, and describe their land so well; all this he said to sooth and persuade them to a voluntary surrender.

Ver. 18. Beware lest Hezekiah persuade you, &c.] To trust in the Lord, stand up in your own defence and not listen to these proposals; or, lest he deceive you "; with vain words; whom he would represent not only as not being their lawful king, and therefore never gives him that title, but also as a deceiver and impostor, of whom they should be cautious, and guard against: saying, the Lord will deliver us; and therefore need not fear the boasts and threats, the force and fury, of the enemy : hath any of the gods of the nations delivered his land; over whom he presided, and to whom the people of it were devotees: out of the hand of the king of Assyria? this reasoning would have had some weight in it had the Lord God of Israel been like the gods of the nations, but he is not: he is the Former and Maker of all things, and sits in the heavens, and does whatsoever he pleases in heaven and in earth; and therefore, though they could not deliver their nations that worshipped them, it did not follow that the God of Israel could not deliver Hezekiah and his people.

Ver. 19. Where are the gods of Hamath and Arphad? What is become of them? where are they to be &c.] found? where's their power to protect and defend the people they presided over? thus they might be justly

י See T. Bab. Sanhedrin, fol. 94. 1. <sup>™</sup> שרוב אורכם וי וין שו ee forte decipiat vos, Calvin, Vatablus; ae se-ducat vos, Junius & Tremellius, Piscator.

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derided, but not so the God of Israel; these places are mentioned in ch. x. 9. Hamath was a city in Syria, thought by some to be the same afterwards called Antiochia and Epiphania, from Antiochus Epiphanes: Arphad is joined with it in Jer. xlix. 23. as a city of Syria; perhaps originally founded and inhabited by the Arvadite, mentioned with the Hamathite, in Gen. x. 18: where are the gods of Sepharvaim? another place in Syria, the city Sipphore; not the Sipphara of Ptolemy<sup>a</sup>, in Mesopotamia, or that, near Babylon, Abydenus<sup>a</sup> makes mention of, but a city in Syro-Phœnicia, 2 Kings xvii. 24: and have they delivered Samaria out of my hand? the gods of the above places, which were worshipped in Samaria, or the gods peculiar to that place; though Samaria was not taken by the present king of Assyria, Sennacherib, but by a predecessor of his, Salmaneser, 2 Kings xvii. 3, 6. which yet is here boasted of as a conquest of the present king.

Ver. 20. Who are they amongst all the gods of these lands, that have delivered their land out of my hand? &c.] Not one of them, it is suggested; wherefore then should it be thought practicable, that the Lord should d.liver Jerusalem out of my hand? thus blasphemously setting the Lord God of Israel upon a level with the fictitious gods of the Gentiles; though these could not, the Lord could, being the Lord God Almighty. If Rabshakeh was an apostate Jew, he must have known better; but the malice of such is usually the greatest.

Ver. 21. But they held their peace, and answered him not a word, &c.] The three ministers of Hezekiah; not as confounded, and unable to return an answer: they were capable of saying many things in proof that the Lord God was greater than the gods of the nations, and in favour of their king, Hezekiah, whom he had treated in a scurrilous manner; and could have

IN this chapter are contained Hezekiah's message to Isaiah, desiring his prayer for him and his people, in this time of sore distress, ver. 1, 2, 3, 4, 5. the comforting and encouraging answer returned by the prophet to him, ver. 6, 7. the king of Assyria's letter to Hezekiah, to terrify him into a surrender of the city of Jerusalem to him, ver. 8—13. which Hezekiah spread before the Lord, and prayed unto him for deliverance, ver. 14—20. upon which he received a gracious answer by the hand of the prophet, promising safety and deliverance to him, and destruction to the king of Assyria, of which a sign was given, ver. 21—35. and the chapter is closed with the slaughter of the Assyrian army by an angel, the flight of the king, and his death by the hands of his sons, ver. 36, 37, 38.

Ver. 1. And it came to pass, when King Hezekiah heard it, &c.] The report that his ministers made to him of the blasphemics and threatenings of Rabshakeb, the general of the Assyrian army: that he rent his clothes, and covered himself with sackcloth; the one objected to him the king of Assyria's breach of faith and honour, but these things they waved, and said nothing of; no doubt they said something to him, had some conference with him, or otherwise what were they sent as commissioners about? but they made no answer to his blasphemies and menaces: for the king's commandment was, saying, answer him not; with respect to the above things; when he sent them, he might be aware that he would behave in such a rude, insolent, and blaspheming manner, and therefore the king gave them instructions how to conduct themselves, should this be the case. Musculus thinks the king was on the wall, and heard all himself, and gave orders to his ministers to make no reply; but this does not seem likely; what is here said of the ministers is also said of the people, 2 Kings xviii, 36.

Ver. 22. Then came Eliakim, that was over the household, &c.] The first of the commissioners sent to Rabshakeh: and Shebna the Scribe, and Joah, the son of Asaph, the recorder, to Hezekiah; by which it seems that he could not be with them on the wall, but was all the while in his own palace, whither they came to him, to report the issue of their conference with Rabshakeh : with their clothes rent ; which was done perhaps not in the presence and within the sight of Rabshakeh, but as they came along; and that partly on account of the blasphemies they had heard, Matt. xxvi. 65. and partly through the grief of heart, for the distress and calamity they might fear were coming on themselves, their king, their city, and country, Joel in. 13: and told him the words of Rabshakeh ; what he bad said against him, and against the God of Israel, his menaces and his blasphennies ; they made a faithful report of the whole, as messengers ought to do. What effect this had upon the king, we have an account of in the following chapter.

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because of the blasphemies he heard; the other because of the destruction he and his people were threatened with: and went into the house of the Lord; the temple, to pray to him there: he could have prayed in his own house, but he chose rather to go to the house of God, not so much on account of the holiness of the place, but because there the Lord promised, and was used to hear the prayers of his people, 1 Kings viii. 29, 30. as also because it was more public, and would be known to the people, and set them an example to follow him in. Trouble should not keep persons from, but bring them to, the house of God; here the Lord is to be inquired of, here he is to be found; and from hence he sends deliverance and salvation to his people. Nothing is more proper than prayer in times of affliction; it is no ways unbecoming nor lessening the greatest king on earth to lay aside his royal robes, to humble himself before God, in a time of distress, and pray unto him. Hezekiah does not sit down to consider Rabshakeh's speech, to take

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<sup>\*</sup> Geograph. lib. 5. cap. 18.

<sup>•</sup> Apud Euseb. Præpar. Evangel. lib. 9. cap. 41. p. 457. D d 2

it in pieces, and give an answer to it, but he applies unto God.

Ver. 2. And he sent Eliakim, who was over the house-hold, and Shebna the scribe, &c.] Two of the commissioners sent to Rabshakeh, and who heard his insolence and blasphemy, and were capable of giving a full account of it, to Isaiah the prophet: and the elders of the priests; as the chief of those that were concerned in civil affairs, so the chief of those that were employed in sacred things, were sent: this was a very honourable embassy; and it was shewing great respect to the prophet, to send such personages to him: covered with sackcloth; as the king himself was, following his example; and this is to be understood not of the elders of the priests only, but of Eliakim and Shebna also. These, so clad, were sent by the king unto Isaiah the prophet, the son of Amoz; to give him an account of the present situation of affairs, of the distress he was in, and to desire his prayers: a very proper person to apply to, a prophet, one highly dear to God, and ho-noured by him, had near access unto him, and knew much of his mind.

Ver. 3. And they said unto him, &c.] The messengers to the prophet: thus saith Hezekiah; this is the message he has sent us with; this is what he would have us lay before thee, and has given us in charge to say unto thee: this day is a day of trouble, and of rebuke, and of blasphemy; it was a day of trouble to Hezekiah and his people, because it was a day of rebuke, in which God rebuked them for their sins; or of reproach and reviling, as the Targum and Septuagint, in which the Assyrians reviled and reproached both God and them; and especially because it was a day of blasphemy against God : for the children are come to the birth, and there is not strength to bring forth; which is to be understood not of the reformation within themselves, happily begun and carried on, but now hindered from being brought to perfection, by the Assyrian army being so near them; nor of their attempt to cast off the Assyrian yoke, which was thought to be just upon finishing, but now despaired of, unless divine assistance be given; nor of their inability to punish the blasphemy that so much affected them; but of the deplorable condition they were now in. Hezekiah compares himself and his people to a woman in travail, that has been some time in it, and the child is fallen down to the place of the breaking forth of children, as the word <sup>p</sup> used signifies, but unable to make its way, and she having neither strength to bear it, nor to bring it forth, nature being quite exhausted, and strength gone, through the many pains and throes endured : and just so it was even with him and his people, they were in the utmost pain and distress; they could not help themselves, nor could he help them; and therefore must perish, unless they had im-mediate assistance and relief. Jarchi interprets the children of the children of Israel, the children of God.

Ver. 4. It may be the Lord thy God will hear the words of Rabshakeh, &c.] He had heard them; but the sense is, that it might be that he would take no-

אבר א משבר fregit, confregit — matrix, vel os matricis, quod partu frangi videtur, vel a frangentibus partus doloribus sic dictum,

tice of them, and resent them in a public manner. and punish for them; and this is said, not as doubting and questioning whether he would or no, but as hoping and encouraging himself that he would : and it may be observed, that Hezekiah does not call the Lord my God, or our God, because he and his people were under the chastening hand of God for their sins, and were undeserving of such a relation; but thy God, whose prophet he was, whom he served, and to whom he was dear, and with whom he had an interest; and therefore it might be hoped his prayer to him would be heard and accepted, and that through his interposition God would be prevailed upon to take notice of the railing speech of Rabshakeh: whom the king of Assyria his master hath sent to reproach the living God; who has life in and of himself, and is the fountain, author, and giver of life to all others; him he reproached, by setting him on a level with the lifeless idols of the Gentiles: and will reprove the words which the Lord thy God hath heard ; reprove him for his words, take vengeance upon him, or punish him for the blasphemous words spoken by him against the Lord and in his hearing: to this sense is the Targum; and so the Syriac and Arabic versions: wherefore lift up thy prayer for the remnant that is left; lift up thy voice, thy hands, and thine heart, in prayer to God in heaven; pray earnestly and fervently for those that are left; the two tribes of Judah and Benjamin, the other ten having been carried captive some time ago; or the inhabitants of Jerusalem particularly, the defenced cities of Judah having been already taken by the Assyrian king. The fewness of the number that remained seems to be made use of as an argument for prayer in their favour. In times of distress, men should not only pray for themselves, but get others to pray for them, and especially men of eminence in religion, who have nearness of access to God, and interest in him.

Ver. 5. So the servants of King Hezekiah came to Isaiah.] And delivered the above message to him from the king: these servants are mentioned ver. 2. Musculus thinks that the third and fourth verses are the words of the king to the messengers, and not of the messengers to the prophet; and that the first clause of the third verse should be rendered, that they might say unto him, &c.; and having received their instructions, here is an account of their going to the prophet with them, which they delivered to him, and which it was not necessary to repeat. The Arabic version reads this verse in connexion with the following, thus, when the servants of King Hezekiah, came to Isaiah, Isaiah said to them, &c.

Ver. G. And Isaiah said unto them, thus shall you say unto your master, &c.] Or, your lord 9; King Hezekiah, whose ministers and messengers they were: thus saith the Lord, be not afraid of the words thou hast heard; be not not terrified by them, they are but words, and no more, and will never become facts: wherewith the servants of the king of Assyria have blasphemed me; by representing him as no better than the gods of the Gentiles, and as unable to deliver out of the hands of

Gusset. Ebr. Comment. p. 824. עד משבר usque ad angustias uteri Vatablus. So Ben Melech interprets it of רום, the womb. ٩ אל ארוניכם א ad dominum vestrum, Montanus.

Ver. 7. Behold, I will send a blast upon him, &c.] The king of Assyria; a pestilential one, as he afterwards did, which destroyed his army : or, I will put a spirit into him '; a spirit of fear and dread, which will oblige him to desist from his purposes, and flee; though some interpret it only of an inclination, a will " in him, to return : it may be understood of an angel, a ministering spirit, and be rendered I will send a spirit against him; an angelic spirit, as he did, which cut off his army in one night: and he shall hear a rumour ; of the sudden and total destruction of his army; though some refer this to the rumour of the king of Ethiopia coming out to make war against him, ver. 9. but upon this he did not return to his own land, nor was he slain with the sword, as follows: and return to his own land; as he did, immediately upon the slaughter of his army by the angel: and I will cause him to fall by the sword in his own land; as he did, being slain by his own sons, ver. 37, 38.

Ver. 8. So Rabshakeh returned, &c.] To the king of Assyria his master, to give him an account how things went at Jerusalem, and that he could get no direct answer from the king of Judah, and to consult with him what was proper to be done in the present situation of things; leaving the army before Jerusalem, under the command of the other two generals. For that he should take the army with him does not seem reasonable, when Hezekiah and his people were in such a panic on account of it; besides, the king of Assyria's letters to Hezekiah clearly suppose the army to be still at Jerusalem, or his menacing letters would have signified nothing; and after this the destruction of the Assyrian army before Jerusalem is related : and found the king of Assyria warring against Libnah; a city in the tribe of Judah, Josh. x. 29. and xv. 42. and lay nearer to Jerusalem than Lachish, where Rabshakch left him; so that he seemed to be drawing his army towards that city, on which his heart was set. Josephus makes him to be at this time besieging Pelusium, a city in Egypt, but wrongly; which has led some into a mistake that Libnah and Pelusium are the same : for he had heard that he was departed from Lachish; where he was, when he sent him to Jerusalem. ch. xxxvi. 2. having very probably taken it.

Ver. 9. And he heard say concerning Tirhakah king of Ethiopia, &c.] Not Rabshakeh, but the king of Assyria heard a rumour of this Ethiopian king coming out to war against him: his name, in Josephus, is Tharsices; in the Septuagint version it is Tharaca; and by Africanus\* he is called Taracus; and is the same, who, by Strabo y, out of Megasthenes, is named Tearcon the Ethiopian: the Ethiopia of which he was king was either the upper Ethiopia or that beyond Egypt; to which agrees the Arabic version, which

Autiqu. l. 10. c, 1. sect. 4.

calls him Tharatha king of the Abyssines ; but others take it for Cush, or rather Ethiopia in the land of Midian, or Arabia, as Bochart; which lay nearer to Judea than the other Ethiopia. Now the report that was brought to the king of Assyria of him was, he is come forth to make war with thee ; not by assisting the Egyptians, as Josephus, but rather the Jews; or by making an irruption into the king of Assyria's country in his absence: this some think to be the rumour predicted, ver. 7: and when he heard it, he sent mesengers to Hezekiah; with terrifying letters, to frighten him into an immediate surrender of the city, that he might withdraw his army, and meet the king of Ethiopia with the greater force; and the rather he dispatched these messengers in all haste to Hezekiah, that his letters might reach him before he had know-

ledge of the king of Ethiopia making a diversion in his

favour, which would encourage him to hold out the

siege the longer: saying; as follows : Ver. 10. Thus shall ye speak to Hezekiah king of Judah, saying, &c.] This was the direction, and these the instructions he gave to his messengers, in which he gives Hezekiah the title of king, and owns him to be king of Judah; which was more than Rabshakeh his servant would do: let not thy God, in whom thou trustest, deceive thee; than which nothing could be more devilish and satanical, to represent the God of truth, that cannot lie, as a liar and deceiver : in this the king of Assyria outdid Rabshakeh himself; he had represented Hezekiah as an imposter and a deceiver of the people, and warns them against him as such; and here Sennacherib represents God himself as a deceiver, and cautions Hezekiah against trusting in him: nothing is more opposite to Satan and his instruments, than faith in God, and therefore they labour with all their might and main to weaken it; however, this testimony Hezekiah had from his enemy, that he was one that trusted in the Lord; and a greater character a man cannot well have: saying, Jerusalem shall not be given into the hand of the king of Assyria; and so the Lord had said it; see ch. xxxviii. 6. and by some means or another Sennacherib had heard of it; and there was nothing he dreaded more than that Hezekiah should believe it, which would encourage him, he feared, to hold out the siege.

Ver. 11. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly, &c.] He boasts of the achievements of himself and his ancestors, and of more than was true; and which, if it had been true, was more to their disgrace than honour, namely, utterly to destroy king-doms, and their inhabitants, to gratify their lusts; but though many had been destroyed by them, yet not all; not Ethiopia, whose king was come out to make war with him, and of whom he seems to be afraid; nor Egypt, which was in confederacy with Ethiopia; nor Judea, he was now invading; but this he said in a yaunting way, to terrify Hezekiah : and shalt thou be delivered? canst thou expect it? surely thou canst not. Is it probable? yea, is it possible thou shouldest be

יוען שניו recens nati, infantes, pueri judicio, Gussef.
 יורון בו רוח ווחן ווחן ווחן בו רוח
 'So Ben Melech explains it by ארגע אין, will, desire, purpose.

Antiqu. l. 10. c. 1. sect. 4. Apud Euseb. Chron.

delivered? it is not; as sure as other lands have been destroyed, so sure shalt thine.

Ver. 12. Have the gods of the nations delivered them which my fathers have destroyed, &c.] They have not. But what then ? is the God of Israel to be put upon a level with such dunghil-gods? so Sennacherib reckoned him, as Rabshakeh before, in his name, ch. xxxvi. 18, 19, 20: as Gozan, and Haran, and Rezeph, and the children of Eden, which were in Telassar. Gozan was the same, it may be, with the Gausanitis of Ptolemy z, which he makes mention of in his description of Mesopotamia; and the rather, since Haran or Charran was a city of Mesopotamia, Gen. xi. 31. Acts vii. 2, 4. called by Ptolemy by the name of Carræ<sup>\*</sup>; and who also, in the same place, makes mention of Rezeph, under the name of Rhescipha; though he likewise speaks of another place in Palmyrene in Syria, called Rhæsapha<sup>b</sup>, which some think to be the place here intended. Eden was also in Mesopotamia, in the eastern part of which was the garden of Eden; and this Telassar, inhabited by the children of Eden, was a city in that country, which is by Ptolemy called Thelda; though Hillerus is of opinion that the city Thalatha is meant, which is placed near the river Tigris, a river of paradise. A very learned man is of opinion, that the Eden, Isaiah here speaks of, belongs either to Syria of Damascus, and to the Lebanon and Paneas from whence Jordan arose; or to Syro-Phœnicia, and the Mediterranean sea, which the name Thalassar shews, as if it was Galaroa, the Syrians being used to derive not a few of their words from the Greeks : and certain it is, that there is now a village called Eden on Mount Lebanon, which Thevenot \* mentions ; and another, near Damascus,

Mr. Maundrell \* speaks of; see Amos i. 5. and Tyre in Phœnicia is called Eden, Ezek. xxviii. 13. Ver. 13. Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharraim, &c.] The same, as some think, with the gods or idols of those places, as in ch. xxxvi. 19. see the note there ; though it may be the princes that ruled over those cities are meant, who were either slain, or become tributary to the king of Assyria. It is added, Henah and Ivah: which some take to be the names of the gods or kings of Sepharvaim ; but rather, since Sepharvaim is of the dual number, it was a double city, the river Euphrates passing between them; and these, as Musculus conjectures, were the names of them; or it may be these were distinct cities from that, but what or where they were is not certain. Ptolemy makes mention of a place called Ingine, near Gausanitis or Gozan, supposed to be Henah; though others rather think it to be Ange. which he places in Arabia<sup>1</sup>, which I think is not so probable. Ivah perhaps is the same with Avah, in 2 Kings xvii. 24. The Targum does not take them for names of places, but translates them, " hath he not " removed them, and carried them captive?" and so Jarchi's note is, " the king of Assyria hath moved " and overthrown them, and destroyed them, and re-

" moved them out of their place;" referring to the other cities.

Ver. 14. And Hezekiah received the letter from the hand of the messengers, and read it, &c.] Or books ", in which the above things were written; and every one of these he read, as Kimchi interprets it; though the Targun is, "he took the letters from the hand of "the messengers, and read one of them;" that is, as Kimchi's father explains it, in which was the blasphemy against God; this he read over carefully to himself, observed the contents of it, and then did with it as follows: and Hezekiah went up unto the house of God; the temple, the outward court of it, further than which he could not go: and spread it before the Lord; not to read it, as he had done, or to acquaint him with the contents of it, which he fully knew; but, as it chiefly regarded him, and affected his honour and glory, he laid it before him, that he might take notice of it, and vindicate himself, and avenge his own cause; he brought it as a proof of what he had to say to him in prayer, and to support him in his allegations, and as a means to quicken himself in the discharge of that duty.

Ver. 15. And Hezekiah prayed unto the Lord, saying. He did not return railing for railing, but committed himself and his cause to him that judgeth righteously; he did not write an answer to the letter himself, but lays it before the Lord, and prays him to answer it, who was most principally reflected on in it.

Ver. 16. O Lord of hosts, God of Israel, that dwellest between the cherubim, &c.] Or, the inhabitant of the cherubim1; which were over the mercy-seat, the residence of the Shechinah, or Majesty of God, the symbol of the divine Presence in the holy of holies; a title which the God of Israel, the Lord of armies in heaven, and earth bears, and distinguishes him from all other gods, and which several titles carry in them arguments to strengthen faith in prayer; being the Lord of hosts, he was able to do whatsoever was desired, and more abundantly; being the God of Israel, their covenant-God, it might be hoped and expected he would protect and defend them ; and sitting between the cherubim, on the mercy-seat, great encouragement might be had that he would be gracious and merciful, and hear and help: thou art the God, even thou alone, of all the kingdoms of the earth ; this is opposed to the conceit of Sennacherib, that he was only the God of the Jews, and had no concern with other kingdoms and nations; whereas all belong to him, and him only; they are all under his jurisdiction and dominion, and. at his will and control: thou hast made heaven and earth; and so has an indisputable right to the government of the whole world, and to the disposal of all things in it.

Ver. 17. Incline thine ear, O Lord, and hear, &c.] The prayer which Hezekiah was now presenting to him, as also the reproach of the enemy : open thine eyes, O Lord, and see; the letter he spread before him, and take notice of the blasphemies in it, and punish

Geograph. I. 6. c. 7. Ibros, Vulg. Lat. שב הכרבים cheruhim inhabitator, Forerius. 1

<sup>&</sup>lt;sup>3</sup> Geograph, J. S. c. 18.

<sup>\*</sup> Ibid. \* Ibid. c. 15.

lbid. c. 18.

d Onomast. Sacr. p. 945.

<sup>.</sup> Geograph. 1. 5. c. 20.

Nichol. Abrami Pharus Vet. Test. l. 2. c. 16. p. 57.

Travels, part 1. B. 2. ch. 00. p. 221. Journey from Aleppo, p. 119, 120. Ed. 7th.

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for them. Both these clauses are to be understood after the manner of men, and in a way becoming the being and perfections of God, to whom ears and eyes are not properly to be ascribed, and so likewise the bowing of the one, and the opening of the other; but both denote the gracious condescension of God, to take notice of things on earth, and vindicate the cause of his people, which is his own : and hear all the words of Sennacherib, which he hath sent to reproach the living God ; the Septuagint, Vulgate Latin, and Arabic versions, understand it of the words which Sennacherib sent in the letter to reproach the Lord ; but in 2 Kings xix. 16, it is, which hath sent him ; the messenger, Rabshakeh, or whoever was the person that brought the letter to Hezekiah. The Targum paraphrases the latter part thus, " to reproach the people of the living " God;" both God and his people were reproached, and both carry in them arguments with the Lord to hear and avenge himself and them ; and the king prays that he would hear, take notice of, and observe all the words, and give a proper answer, by inflicting just punishment.

Ver. 18. Of a truth, Lord, &c.] This is a truth, and will be readily owned, what the king of Assyria has said, that his ancestors have destroyed all lands, or at least have endeavoured to do it, and have had it in their hearts to do it: the kings of Assyria have laid waste all the nations, and their countries; or all the lands, and their land<sup>m</sup>; the Targum is, " all provinces, and their " tands;" the countries, and towns and villages in them, or the chief cities and villages round about them.

Ver, 19. And have cast their gods into the fire, &c.] And burnt them; and, it may well be asked, where are they? c'h. xxxvi. 19: for they were no gods, but the works of men's hands, wond and stone: they were made of wood or of stone, and therefore could not be called gods; nor could they save the nations that worshipped them, nor themselves, from the fire: therefore they have destroyed them; the Assyrian kings were able to do it, and did do it, because they, were idols of wood or stone; but it did not therefore. follow, that they were a thatch for the God of Israel, the true and the living God.

Ver, 20. Now therefore, O Lord our God, sate us from his hand, &c.] The hand of the king of Assyria: The Lord had promised that he would, i and Hezekiah believed he would; but he knew that for this he would be inquired of by him, and he pleads covenant-interest in him, and entreats for salvation upon that account, as well as for the reason following: that all the kingdoms of the earth may know that thou art the Lord, even thou only; by doing that which other gods. could not do; they could not save the nations that worshipped them from the hand of the Assyrians; if therefore the God of Israel saved his people from them, this would be a proof to all the world that he is God, and there is none besides him.

Ver. 21. Then Isaiah the son of Amoz sent unto Hezekiah, saying, &c.] Isaiah, by a spirit of prophecy, was made acquainted by the Lord, both with the prayer of Hezekiah, and the Lord's answer to it; and therefore immediately sent to the king, who was either at the temple praying, or was returned to the palace, to let him know the mind of the Lord in this matter. The Septuagint and Syriac versions render it, and Isaiah the son of Amoz was sent to Hezekiah; but this does not agree with the Hebrew text; Isaiah sent messengers to the king, and by them informed him what the Lord had said in answer to his prayer. Why he went not himself cannot be said: thus saith the Lord God of Israel ; Hezekiah had been praying to him under that title and character, ver. 16: whereas thou hast prayed to me against Sennacherih king of Assyria : or, what thou hast prayed, &c."; the Septuagint, Syriac, and Arabic versions, supply, I have heard. It is bad for any to have the prayers of good men against them.

Ver. 22. This is the word which the Lord hath spoken concerning him, &c.] The sentence he has pronounced upon him, the punishment he has determined to inflict on him, in answer to Hezekiah's prayer against him: the virgin, the daughter of Zion; hath despised thee, and laughed thee to scorn ; that is, the inhabitants of Zion; particularly of the fort of Zion, called a virgin, because it had never been forced, or taken; and to shew that it was a vain thing in Sennacherib to attempt it, as well, as it would have been an injurious one, could he have accomplished it; since God, the father of this virgin. would carefully keep her from such a rape; and he, who was her husband; to whom she was espoused as a chaste virgin, would defend and protect her; and the whole is designed to shew the impotent malice of the king of Assyria; otherwise, at the time when these words were spoken, the daughter of Zion was in a fearful and trembling condition, and not in a laughing frame, but this declares what she might do now, and would do hereafter, for any thing that he could do against her. The Targum paraphrases it, " the king-" dom of the congregation of Zion;" the whole nation. Some restrain this to the inhabitants of the upper part of the city of Jerusalem, as what follows to those of the lower part: the daughter of Jerusalem hath shaken her head at thee; or after thee"; by way of scorn and derision; that is, when he fled; which shews, that though these things are spoken as if they were past, after the manner of the prophets, yet were to come, and would be, when Sennacherib fied, upon the destruction of his army. Of this phrase, as expressive of scorn, see Psal. xxii. 7. and cix. 25. Lam. ii. 15. The Targum is, the people that dwell in Jerusalem, &c.

Ver. 23. When hast thou reproached and blasphemed \$ &cc.] A creature like thyself? no, but a God, and not one like the gods of the nations, the idols of wood and stone, but the living God: and against whom hast thou exalted thy voice? alluding to Rabshakeh's crying with a loud voice, ch. xxxvi. 13: and lifted up thine eyes on high  $\vartheta$  as proud and haughty persons do, disdaining to book upon those they treat with contempt: even against the holy One of Israel; that is, Israel's God, and will protect him; a holy One, and of pure eyes than to behold with pleasure such a proud blaspheming

• אחריך אחריך vig. Lat. Pagninus, Montanus, Junius & Tremellius, Piscator.

מושט הארצורם מישרצות ואת ארצרם ™ סכל הארצות ואת ארצרם ninus, Montanus; *vel* terram *irguam* corum, Vatablus. אשר התפללת n אשר קעצ precatus es, Vatablus; quod attinet ad id quod oravisti; Piscator.

creature, and cannot look upon him but with indignation; for against such he sets himself; these he resists, pulls down, and destroys.

Ver. 24. By thy iscrvants hast thou reproached the Lord, &c.] Particularly by Rabshakeh, and the other two that were with him, who, no doubt, assented to what he said; not content to reproach him himself, he set his servants to do it likewise; he made use of them as instruments, and even set them, as well as himself, above the Lord: and hast said, by the multitude of my chariots am I come up to the height of the mountains; not only with his foot-soldiers, but with his chariots, and a great number of them, he had travelled over hills and mountains, as Hannibal over the Alps, and was now upon the high mountains which were round about Jerusalem, and very near the mountain of the Lord's house; of which Jarchi interprets the words : to the sides of Lebanon; meaning either the mountain of Lebanon, which was on the borders of the land of Israel, famous for cedars and fir-trees, after mentioned; or the temple made of the wood of Lebanon, near which his army now lay; so the Targum and Jarchi understand it : and I will cut down the tall cedars thereof, and the choice fir-trees thereof; to make way for his army, and to support himself with materials for the siege; to make tents with for his soldiers to lie in, or wooden fortresses from whence to annoy the city. The cedars of Lebanon were very large and tall. Mr. Maundrell<sup>, p</sup> says he measured one of the largest, and "found it six-and-thirty feet and six inches thick; "its branches spread a hundred and eleven feet; its " trunk from the ground was about fifteen or sixteen " feet, and then divided into five branches, each of " which would make a large tree." Monsieur Thevenot <sup>q</sup> says, now there are no more nor less than twentythree cedars on Mount Lebanon, great and small: or it may be, these metaphorically intend the princes, and nobles, and chief men of the Jewish nation, he threatens to destroy; so the Targum, " and I will kill " the most beautiful of their mighty ones, and the " choicest of their princes :" and I will enter into the height of his border ; some think the tower of Lebanon, which stood on the east part of it towards Syria, is meant; but it seems rather to design Jerusalem, the metropolis of the nation, which he thought himself sure of entering into, and taking possession of; and this was what his heart was set upon; so the Targum, " and I will subdue the city of their strength;" their strong city Jerusalem, in which they placed their strength: and the forest of his Carmel; or the forest and his fruitful field'; the same city, which, for the number of its houses and inhabitants, was like a forest, and was Hezekiah's fruitful field, where all his riches and treasure were. The Targum interprets it of his army, "and I will consume the multitude of their army."

Ver. 25. I have digged, and drunk water, &c.] In places where he came, and found no water for his army, he set his soldiers to work, to dig cisterns, as

the Targum, or wells, so that they had water sufficient to drink ; in 2 Kings xix. 24. it is strange waters, which were never known before: and with the sole of my feet have I dried up all the rivers of the besieged places; or, as the Targum, " with the soles of the feet of the peo-" ple that are with me;" the Syriac version, with the hoofs of my horses; with which he trampled down banks of rivers, and pools, and cisterns of water; signifying the vast numbers of his soldiers, who could drink up a river, or carry it away with them, or could turn the streams of rivers that ran by the sides, or round about, cities besieged, and so hindered the carrying on of a siege, and the taking of the place; but he had ways and means very easily to drain them, and ford them; or to cut off all communication of the water from the besieged. Some render it, I have dried up all the rivers of Egypt', as Kimchi, on 2 Kings xix. 24, observes, and to be understood hyperbolically; see ch. xix. 6. so Ben Melech observes.

Ver. 26. Hast thou not heard long ago? &c.] By report, by reading the history of ancient times, or by means of the prophets; these are the words of the Lord to Sennacherib. The Targum adds, "what I did to " Pharaoh king of Egypt;" it follows: how I have done it; and of ancient times that I have formed it? meaning either the decree in his own breast from all eternity, and which he had published by his prophets, of raising up him, this wicked prince, to be the scourge of nations; or by the it are meant the people of the Jews, God's Israel, whom he had made, formed into a body politic, and into a church-state, and had done great things for, in bringing them out of Egypt, leading them through the Red sea, providing for them, and protecting them in the wilderness, subduing nations under them, and settling them in the land of Ca-naan: now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps'; which some render interrogatively, now should I bring it to be laid waste, and fenced cities to be ruinous heaps ? that is, the people of the Jews, the city of Jerusalem, and other fenced cities? no, I will not : or the meaning is, that that decree, which he had framed and formed in his own mind from all eternity, he was now bringing to pass; which was, that this king of Babylon should be a waster and destroyer of fortified cities, which he should reduce to heaps of ruin; wherefore he had no reason to vaunt as he had done, for he was only an instrument of executing the purposes and designs of God, though it was not in his heart, nor did he so mean.

Ver. 27. Therefore their inhabitants were of small power, &c.] Or, short of hand"; it was not in the power of their hands to help themselves, because the Lord took away their strength, having determined that they should be destroyed for their sins; otherwise it would not have been in the power of Sennacherib to have subdued them; this takes off greatly from the king of Assyria's triumph, that they were a weak peo-

P Journey from Aleppo to Jerusalem, p. 179. ¶ Travels, part 1. B. 2. ch. 60. p. 221. ¶ יער כרמלי sylvas, arva ejus, Junius & Tremellius ; sylvas & arva ejus, Piscator. • סארי אור: מעזר omnes rivos Ægypti, Vitringa. גלים נעים in acervos & flores, into heaps and flowers, that is,

into heaps of dust, which being moved, and raised by the wiud, fly away like flowers and blossoms of trees; so Gussetius, in accreves vo-lantes, aut ad volandum excitatos, scil. dum redacti in pulveres, magna ex parte, volant, excitati a ventis, Comment. Ebr. p. 502. ",",","py breviati, vel breves manu, Forerius; abbreviati manu, Vatablus, Montanus.

CH. XXXVII. V. 28-31.

ple, whom he had conquered, and were given up into his hands by the Lord, according to his purposes, or he had never been lord over them: they were dismayed and confounded; not so much at the sight of Sennacherib's army, but because the Lord had dispirited them, and took away their natural courage from them, so that they became an easy prey to him: they were as the grass of the field; which has no strength to stand before the mower : and as the green herb ; which is easily cropped with the hand of man, or eaten by the beasts of the field : as the grass on the house-tops ; which has no matter of root, and is dried up with the heat of the sun: and as corn blasted before it be grown up; before it rises up into any thing of a stalk, and much less into ears; so the Targun, "which is blasted "before it comes to be ears;" all which represent the feeble condition of the people overcome by him; so that he had not so much to glory of, as having done

mighty things. Ver. 28. But I know thy abode, and thy going out, and thy coming in, &c.] Where he dwelt, what he did at home, his secret councils, cabals, contrivances, schemes and plans for the compassing of his ends, the subduing of kingdoms, and setting up an universal monarchy; and his going out of Babylon, his marches, and counter-marches, and his entrance into the land of Judea; there was not a motion made, or a step taken in the cabinet or camp, but what were known to the Lord; so the Targum, "thy sitting in council, and "thy going out abroad to make war, and thy coming " into the land of Israel, are manifest before me :" and thy rage against me; against his people, against the city that was called by his name, against the temple where he was worshipped, particularly against his servant Hezekiah, because he would not immediately deliver up the city to him. The Targum and Syriac versions render it, before me; and then the meaning is, thy rage, wrath and fury, is before me; or manifest to me; and which he could restrain at pleasure, as he promises to do in the next verse.

Ver. 29. Because thy rage against me, and thy tu-mult is come up into mine ears, &c.] The rage which Sennacherib expressed both by Rabshakeh, and in his letter against Hezekiah and his people, is taken by the Lord as against himself; so great was his care of them, and concern for them; and indeed there was a great deal of blasphemy belched out against himself; and so the Syriac version renders the next word, translated tumult, thy blasphemy : though that may rather intend the blustering noise that Rabshakeh made, or the noise of the Assyrian army, the chariots and horsemen, and the multitude of the soldiers, which was not only heard by the Jews, and was terrible to them, but was taken notice of by the Lord, who had it in derision; hence he adds : therefore will I put my hook in thy nose, and my bridle in thy lips; comparing Sennacherib to leviathan, or the great whale, or to some very large and unruly fish, not easily caught and ma-naged; see Job xli. 1. Ezek. xxix. 3, 4. or to a bear, or buffaloe, in whose noses men put iron rings, and lead them about at pleasure; and also to a horse or mule. which are managed by the bit and bridle; signifying hereby the strength, fierceness, and fury of the As-

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which he could easily do: and I will turn thee back by the way by which thou camest; from Jerusalem, the so he did, ver. 37. Ver. 30. And this shall be a sign unto thee, &c.]

Not to Sennacherib, but to Hezekiah: for here the Lord turns himself from the former, and directs his speech to the latter, in order to comfort him under the dreadful apprehensions he had of the Assyrian monarch, and his army; assuring him of deliverance; giving him a sign or token of it, and which was a wonder, as the word sometimes signifies, and was no less marvellous than the deliverance itself: ye shall eat this year such as groweth of itself: and the second year that which springeth of the same: and in the third year sow ye, and reap and plant vineyards, and eat the fruit thereof: all which was very wonderful; for whereas, either through the invasion of the land, and the siege of the city, they could not till their land as they had used to do, or what was upon it was destroyed or eaten up by the Assyrian army; and yet, through the won-derful providence of God, the earth of its own accord yielded that very year a sufficiency for them; and though the second year was, as it is thought, a sabbatical year, when the land had rest, and by the law was not to be tilled, yet it also produced of itself what was sufficient for their support; and then the third year being entirely free from the enemy, and all fears of his return, they go about their business as formerly, to sowing aud reaping corn, and planting vineyards, and enjoying the fruit of their labours; all which falling out according to this prediction, must greatly confirm the mind of Hezekiah, and make him easy as to any future attempt upon him he might fear. The Vulgate Latin version renders the second clause, ye shall eat apples the second year; and so Symmachus, but without foundation.

Ver. 31. And the remnant that is escaped of the house of Judah, &c.] The few that escaped out of the cities of Judah, upon Sennacherib's invasion of the land. and besieging and taking the fenced cities thereof, who fled to Jerusalem for safety; these were a type of the remnant, according to the election of grace, the few that are chosen of God, the special people redeemed by Christ, the little flock of his, the small number that enter in at the strait gate, and are saved; and who escape, not the fall of Adam, nor the imputation of his sin, nor the corruption of nature, nor the pollutions of the world in a state of nature; but who escape the vengeance of divine justice, the curse of a righteous law, wrath to come, and the damnation of hell; which is owing to the love of God, the covenant of his grace, the suretyship-engagements of Christ, and his performance of them; these are the household of faith, God's confessing and professing people, who are Jews inwardly, of whom there are but a few; of these 'tis said, they shall again take root downward, and bear fruit upward. The Targum is, " as a tree which sends forth its roots below, and lifts up its branches above. The sense is, that those people that fled from their own habitations to Jerusalem should return thither again upon the breaking up of the siege, and be firmly settled, and live peaceably and prosperously, aboundsyrian monarch, and the power of God to restrain him, ing with all good things; which may be applied, mys-Еe

tically, to true believers taking root again in the love || of God, which is a hidden root, and is the source of salvation, and all the blessings of it, and is in itself immovable; and though the saints are secured in it, and by it, and nothing can root them out of it, yet they are sometimes shaken with doubts and fears about their interest in it; when there is again a fresh taking root in it, and that is, when they have a strong and lively persuasion of it, which produces fruitfulness in the exercise of faith, hope, and love, and in Gospel obedience; and also to their taking root in Christ, who is as a root unto them, hidden, and out of sight to the world, mean and abject, yet the source of all happiness to the saints, who have a being in him, are born by him, and receive sap and nourishment from him; and though their faith of interest in him may be sometimes shaken, yet there is a fresh taking root by new acts of faith upon him, which produce fruitfulness; the fruits brought forth by such are good works, which spring from the seed of grace, are owing to divine goodness, to the dews of grace, are pleasant and acceptable to God through Christ, and profitable unto men; these are called the fruits of the spirit, and of righteousness, and are meet for repentance, and are brought forth openly and publicly, which may be signified by being bore upwards.

Ver. 32. For out of Jerusalem shall go forth a rem-nant, &c.] The Targum is, " the rest of the righte-" ous;" the same as before; who, when the city should be free from the enemy, would go out of it, and return to their former settlements, in the several parts of Judea; a type of those who went out of Jerusalem with the Gospel of Christ, and spread it not only in Judea, but in the Gentile world : and they that escape out of Mount Zion; the same persons, differently described; some of whom were in the city of Jerusasalem, and others in the fort of Zion, but departed from hence when the siege was broke up. The Targum is, " and the escaped of them that confirm the " law out of Mount Zion;" see Isa. ii. 3: the zeal of the Lord of hosts shall do this; his concern for his own honour and glory, and his great love to his people, shall engage him to perform all that is here promised and foretold. The Targum is, " by the word of the Lord " of hosts this shall be done."

Ver. 33. Therefore thus saith the Lord concerning the king of Assyria, &c.] The issue of his expedition. and the fruitfulness of it; how vain his attempts would be, and how successless in this undertaking: he shall not come into this city; shall not enter into it, and take possession of it, though so sure of it; or, shall not come unto it "; for some think he never was any nearer it than Libnah, from whence he sent his letters to Hezekiah, ver. 8, 9. nor shoot an arrow there; neither he nor his archers, so as to annoy or kill any one person in it: nor come before it with shields; or, with a shield; that is, he himself with one; otherwise his army under Rabshakeh was before it with men armed with shields; or the sense is, he shall not prevent it, or seize upon it, with his shielded men: nor cast a bank against it; raise a mount, in order to fix his bat-

non veniet ad civitatem hanc, Ecolampadius, Musculus, Gataker ; ad urbem hanc, Vitringa. . T. Bab. Sanhedriv, fol. 95, 1.

teries upon, and play his artillery from, and shoot his

ver. 34. By the way that he came, by the same shall he return, &c.] Without executing his designs on Jerusalem, or other places; he shall lose his labour, and make the best of his way to his own country. without turning to the right or left, in order to disturb other nations, and enlarge his kingdom, being quite dispirited and confounded by what he shall meet with: and shall not come into this city, saith the Lord ; or, unto this city, as before ; which is repeated to confirm it, and to shew the certainty of it.

Ver. 35. For I will defend this city to save it, &c.] Or, shield it; and if God will be the shield and protection of any place or people, they must needs be safe; who can hurt them? for my own sake, and for my servant David's sake; not for the merits of the inhabitants of it, but for the sake of his own name and glory, who had been blasphemed by the Assyrian monarch, and his general; and for the sake of his servant David, in whose seed he had promised the kingdom should be established; see 2 Sam. vii. 12-16. and chiefly for the sake of the Messiah, David's son, and the Lord's servant, who was to spring from Hezekiah's race, and therefore must not be cut off.

Ver. 36. Then the angel of the Lord went forth, &c.] From heaven, at the command of the Lord, being one of his ministering spirits, sent forth by him, as for the protection of his people, so for the destruction of their enemies; this was the same night, either in which the Assyrian army sat down before Jerusalem, as say the Jews \*; or, however, the same night in which the message was sent to Hezekiah; see 2 Kings xix. 35: and smote in the camp of the Assyrians an hundred and fourscore and five thousand men : a prodigious slaughter indeed! which shews the power and strength of an angel. Josephus y says they were smitten with a pestilential disease; but other Jewish writers say it was by fire from heaven, which took away their lives, but did not consume their bodies, nor burn their clothes; but, be that as it will, destroyed they were: and when they arose early in the morning ; those of the army that survived; Sennacherib, and his servants about him; or Hezekiah, and the inhabitants of Jerusalem, that were besieged: behold, they were all dead corpses; the whole army, excepting a few; this may well be expressed with a note of admiration, behold ! for a very wonderful thing it was.

Ver. 37. So Sennacherib king of Assyria departed, and went, and returned, &c.] Being informed of the destruction of his army in this miraculous manner, he departed from the place where he was in all haste, fearing lest he himself should be destroyed in like manner; and having no forces to pursue his designs, or wherewith to make an attempt elsewhere, he made the best of his way at once into his own country, whither he returned with great shame and confusion : and dwelt at Nineveh; the metropolis of his kingdom; see Gen. x. 11, 12.

Ver. 38. And it came to pass, as he was worshipping in the house of Nisroch his god, &c.] Josephus says 2,

2 Ibid.

<sup>7</sup> Antiqu. 1. 10. c, 1. sect. 5.

in his temple, called Arasce; but Nisroch was the name of his deity he worshipped; though who he was is not certain. Jarchi says, in one of their exposi-tions it is said to be , tor meser, a plank of the ark of Noah; in Tobit i. 24. it is called his idol Dagon; according to Hillerus, the word signifies a prince; and with Vitringa, a king lifted up, or glorious, and whom he takes to be the Assyrian Belus, worshipped in the form and habit of Mars: that Adramelech and Sharezer his sons smote him with the sword; the former of these had his name from an idol so called, 2 Kings xvii. 31. which signifies a glorious king; and the other may signify a prince of treasure. Josephus says they were his eldest sons; what should move them to be guilty of this particide is not known. Jarchi says that he prayed to his god, and vowed, if he would deliver him, that he might not be slain, he would offer up his two sons to him, who standing by, and hearing him, therefore slew him; the reason given for it in Tobit i. 23. according to Munster's edition, is, that Sennacherib asked his counsellors and senators why the holy blessed God was so zealous for Israel and Jerusalem, that an angel destroyed the host of Pharaoh, and all the first-born of Egypt, but the young men the Lord gave them, salvation was continually by their hands; and his wise men and counsellors answered him, that A braham the father

of Israel led forth his son to slay him, that the Lord his God might be propitious to him, and hence it is he is so zealous for his children, and has executed vengeance on thy servants; then, said the king, I will slay my two sons; by this means, perhaps, he may be propitious to me, and help me; which word, when it came to Adramelech and Sharezer, they laid in wait for him, and killed him with the sword, at the time he went in to pray before Dagon his god: and they escaped into the land of Armenia; or Ararat; on the mountains of which the ark rested, Gen. viii. 4. Both the Septuagint version and Josephus say it was Armenia into which he escaped; and Jerom observes, that Ararat is a champaign country in Armenia, through which the river Araxes flows, at the foot of Mount Taurus, whither it is extended. The Targum calls it the land of Kardu; and the Syriac version the land of the Keredeans, which also belonged to Armenia; in these mountainous places they might think themselves most safe: and Esarhaddon his son reigned in his stead; whom Josephus calls Assarachoddas; and in Ptolemy's Caron he is named Assaradinus; the same, as some think, whom the Greeks call Sardanapalus; in Tobit i. 23, he is called Sarchedon, which some take to be the same with Sargon, Isa. xx. 1.

### CHAP. XXXVIII.

THIS chapter gives an account of Hezekiah's sickness, recovery, and thanksgiving on that account. His sickness, and the nature of it, and his preparation for it, as directed to by the prophet, ver. 1. his prayer to God upon it, ver. 2, 3. the answer returned unto it, by which he is assured of living fifteen years more, and of the deliverance and protection of the city of Jerusalem from the Assyrians, ver. 4, 5, 6. the token of his recovery, the sun going back ten degrees on the dial of Ahaz, ver. 7, 8. a writing of Hezekiah's upon his recovery, in commemoration of it, ver. 9. in which he represents the deplorable condition he had been in, the terrible apprehensions he had of things, especially of the wrath and fury of the Almighty, and his sorrowful and mournful complaints, ver. 10, 11, 12, 13, 14. he observes his deliverance according to the word of God; expresses his faith in it; promises to retain a cheerful sense of it; owning that it was by the promises of God that he had lived as other saints did; and ascribes his preservation from the grave to the love of God to him, of which the forgiveness of his sins was an evidence, ver. 15, 16, 17. the end of which salvation was, that he might praise the Lord, which he determined to do, on stringed instruments, ver. 18, 19, 20. and the chapter is closed with observing the means of curing him of his boil; and that it was at his request that the sign of his recovery was given him, ver. 21, 22.

Ver. 1. In those days was Hezekiah sick unto death, &c.] This was about the time that Sennacherib invaded Judea, threatened Jerusalem with a siege, and his army was destroyed by an angel from heaven; but,

whether it was before or after the destruction of his army, interpreters are not agreed. Some of the Jewish writers, as Jarchi upon the place, and others \*, say, it was three days before the ruin of Sennacherib's army; and that it was on the third day that Hezekiah recovered, and went up to the temple, that the destruction was: and that it was the first day of the passover: and that this was before the city of Jerusalem was delivered from him; and the fears of him seem clear from ver. 6. and some are of opinion that his sickness was occasioned by the consternation and terror he was thrown into, by reason of the Assyrian army, which threatened ruin to him and his kingdom. Though Josephus<sup>b</sup> says, that it was after his deliverance from it, and when he had given thanks to God for it; however, it is certain it was in the same year, since it was in the fourteenth year of Hezekiah's reign that Sennacherib invaded Judea, and from this his sickness and recovery fifteen years were added to his days, and he reigned no more than twenty-nine years, 2 Kings viji, 2, 13. and xx. 6. what this sickness was cannot be said with certainty; some have conjectured it to be the plague, since he had a malignant ulcer, of which he was cured by a plaster of figs; but, be it what it will, it was a deadly one in its own nature, it was a sickness unto death, a mortal one; though it was not eventually so, through the interposition of divine power, which prevented it. The reason of this sickness, which Jarchi gives, that it was because he did not take to himself a wife, is without foundation; more likely the reason of it was, to keep him humble, and that he might not be

Seder Olam Rabba, c. 23. p. 65.

<sup>&</sup>lt;sup>b</sup> Antiqu. l. 10. c. 2. sect. 1. E e 2

lifted up with the deliverance, or be more thankful for # it: and Isaiah the prophet, the son of Amoz, came unto him ; not of his own accord to visit him, but was sent by the Lord with a message to him : and said unto him, thus saith the Lord, set thine house in order; or, give orders to thine house': to the men of thine house, as the Targum; his domestics, his counsellors and courtiers, what they should do after his death; how his personal estate should be disposed of; how the throne should be filled up; who should succeed him, since he had no son: the family and secular affairs of men should be put in order, and direction given for the management of them, and their substance and estates should be disposed of by will before their death; and much more a concern should be shewn for the setting in order their spiritual affairs, or that they may be habitually ready for death and eternity ; for thou shalt die, and not live ; or not recover of thy sickness, as the Targum adds: for thou art a dead man, as it may be rendered, in all human appearance; the disease being deadly, and of which he could not recover by the help of any medicine; nothing but almighty power could save him; and this is said, to observe to him his danger, to give him the sentence of death in himself, and to set him a praying, as it did.

Ver. 2. Then Hezekiah turned his face to the wall, &c.] Not figuratively to the wall of his heart, as Jerom; but literally, either to the wall of his bedchamber where he lay sick, that his tears might not be seen, and his prayers interrupted, and that he might deliver them with more privacy, freedom, and fervency; or else to the wall of the temple, as the Targun, towards which good men used to look when they prayed, 1 Kings viii. 38. Dan. vi 10. which was a type of Christ, to whom we should have respect in all our petitions, as being the only Mediator between God and man: and prayed unto the Lord; as follows:

Ver. 3. And said, remember now, O Lord, I beseech thee, &c.] He puts the Lord in mind of his good walk and works, which are never forgotten by him, though they may seem to be: and this he the rather did, because it might be thought that he had been guilty of some very enormous crime, which he was not conscious to himself he had; it being unusual to cut men off in the prime of their days, but in such a case : how I have walked before thee in truth, and with a perfect heart; or rather, that I have walked before thee, as Noldius, since the manner of walking is declared in express terms; so the Targum, Syriac, and Arabic versions, and others; that the course of his life in the sight of God, having the fear of him upon his heart, and before his eyes, was according to the truth of his word, institutions, and appointments; that he walked in all the commandments and ordinances of the Lord, and in the sincerity, integrity, and uprightness of his soul; and however imperfect his services were, as no man so walks as to be free from sin, yet he was sincere and without dissimulation in the performance of them; his intentions were upright, his views were purely to the glory of God: and have done that which is good in thy sight; agreeably both to the moral and ceremonial law, in his own private and personal capacity as a man, in the CH. XXXVIII. V. 2-7.

administration of justice in his government as a king; and particularly in reforming the nation; in destroying idols, and idol-worship; in breaking in pieces the brazen serpent, when used to idolatrous purposes; and in setting up the pure worship of God, and his ordinances; and which he does not plead as meritorious, but mentions as well-pleasing to God, which he graciously accepts of, and encourages with promises of reward: and Hezekiah wept sore; not only because of his death, the news of which might be shocking to nature; but because of the distressed condition the nation would be in, having now the Assyrian army in it, or at least not wholly free from fears, by reason of that monarch; and besides, had no son to succeed him in the throne, and so difficulties and troubles might arise within themselves about a successor; and it may be, what troubled him most of all was, that dying without issue, the Messiah could not spring from his seed.

Ver. 4. Then came the word of the Lord to Isaiah, &c.] Before he had got out into the middle court, 2 Kings xx. 4: saying, as follows:

Ver. 5. Go and say to Hezekiah, &c.] Turn again, and tell him, 2 Kings xx. 5: thus saith the Lord the God of David thy father; this is said, to shew that he remembered the covenant he made with David his father, concerning the kingdom, and the succession of his children in it; and that he had a regard to him, as walking in his steps: I have heard thy, prayer; and therefore was not surely a foolish one, as Luther somewhere calls it, since it was heard and answered so quickly: I have seen thy tears; which he shed in prayer, and so studiously concealed from others, when he turned his face to the wall: behold, I will add unto thy days fifteen years; that is, to the days he had lived already, and beyond which it was not probable, according to the nature of his disease, he could live; and besides, he had the sentence of death pronounced on him, and had it within himself, nor did he pray for his life; so that these fifteen years were over and above what he could or did expect to live; and because it was unusual in such a case, and after such a declaration made, that a man should live, and especially so long a time after, it is ushered in with a behold, as a note of admiration; it being a thing unheard of, and unprecedented, and entirely the Lord's doing, and which, no doubt, was marvellous in the eyes of the king.

Ver. 6. And I will deliver thee and this city out of the hand of the king of Assyria, &c.] So that it seems that Hezekiah's sickness was whilst the king of Assyria was near the city of Jerusalem, and about to besiege it, and before the destruction of the Assyrian army; unless this is said to secure Hezekiah and the inhabitants of Jerusalem from all fears of a return of that king, to give them fresh trouble: and I will defend this city; from the present siege laid to it, ruin threatened it, or from any attack upon it, by the Assyrian nuonarch.

from any attack upon it, by the Assyrian monarch. Ver. 7. And this shall be a sign unto thee from the Lord, &c.] And which it seems Hezekiah asked, and it was put to him which he would choose, whether the shadow on the sun-dial should go forward or backward ten degrees, and he chose the latter, 2 Kings xx. 8-11.

י צו לביתך præcipe domui tuæ, Musculus, Vatablus, Pagniaus, Montanus.

which was a token confirming and assuring that the Lord will do this thing that he hath spoken; recover Hezekiah from his sickness, so that on the third day he should go up to the temple; have fifteen years added to his days; and the city of Jerusalem protected from the attempts of the Assyrian monarch.

Ver. 8. Behold, I will bring again the shadow of the degrees, &c.] Or lines made on a dial-plate, to shew the progress of the sun, and what time of day it was. Some think only the shadow was brought back by the power of God, the sun keeping its course as usual; but in the next clause the sun is expressly said to return ten degrees: besides, it is not easy to conceive how the shadow of the sun should go back, unless the sun itself did; if it had been only the shadow of it on Ahaz's dial, it would not have fallen under the notice of other nations, or have been the subject of their inquiry, as it was of the Babylonians, 2 Chron. xxxii. 31 : which is gone down on the sun-dial of Ahaz; the first sundial we read of; and though there might be others at this time, yet the lines or degrees might be more plain in this; and besides, this might be near the king's bedchamber, and to which he could look out at, and see the wonder himself, the shadow to return ten degrees backward; what those degrees, lines, or marks on the dial shewed, is not certain. The Targum makes them to be hours, paraphrasing the words thus; " behold, I will bring again the shadow of the " stone of hours, by which the sun is gone down on " the dial of Ahaz, backwards ten degrees; and the " sun returned ten hours on the figure of the stone of " hours, in which it went down;" but others think they pointed out half-hours; and others but quarters of hours; but, be it which it will, it matters not, the miracle was the same : so the sun returned ten degrees, by which degrees it was gone down ; and so this day was longer by these degrees than a common day, be they what they will, and according as we suppose the sun went back, suddenly, or as it usually moved, though in a retrograde way, and made the same progress again through these degrees. The Jews have a fable, that the day King Ahaz died was shortened ten hours, and now lengthened the same at this season, which brought time right again. According to Gussetius, these were not degrees or marks on a sun-dial, to know the time of day, for this was a later invention, ascribed to Anaximenes, a disciple of Anaximander<sup>4</sup>, 200 years after this; but were steps or stairs built by Ahaz, to go up from the ground to the roof of the house, on the outside of it, and which might consist of twenty steps or more; and on which the sun cast a shadow all hours of the day, and this declined ten of these steps, which might be at the window of Hezekiah's bedchamber. Vid. Comment. Ebr. p. 606.

Ver. 9. The writing of Hezekiah king of Judah, &c.] The Septuagint and Arabic versions call it a prayer: but the Targum, much better, "a writing of con-" fession;" in which the king owns his murmurings and complaints under his affliction, and acknowledges the goodness of God in delivering him out of it: this

he put into writing, as a memorial of it, for his own benefit, and for the good of posterity; very probably he carried this with him to the temple, whither he went on the third day of his illness, and hung it up in some proper place, that it might be read by all, and be sung by the priests and the Levites; and the Prophet Isaiah has thought fit to give it a place among his prophecies, that it might be transmitted to future ages: when he had been sick, and was recovered of his sickness; or, on his being sick;; on his sickness and recovery, which were the subject-matter of his writing, as the following shew ; though it is true also of the time of writing it, which was after he had been ill, and was well again.

Ver. 10. I said, in the cutting off of my days, &c.] When he was told that he should die, and he believed he should; this he calls a cutting off, in allusion to the weaver's web, ver. 12. and a cutting off his days, he being now in the prime of his age, about 39 or 40 years of age, and not arrived to the common period of life, and to which, according to his constitution, and the course of nature, he might have attained. The Jews call such a death a cutting off, that is, by the hand of God, which is before a man is fifty years of age. The Vulgate Latin version is, in the midst of my days; as it was, according to the common term of life, being threescore and ten, and at most eighty. Psal. xc. 10: I shall go to the gates of the grave , and enter there into the house appointed for all living, which he saw were open for him, and ready to receive him: I am deprived of the residue of my days; the other thirty or forty years which he might expect to have lived, according to the course of nature; of these he was bereaved, according to the sentence of death he now had in him; what if the words were rendered, I are visited with more of my years ?? and so the sense be, when I was apprehensive that I was just going to be cut off, and to be deprived of the days and years I might have lived, and hoped I should, to the glory of God, and the good of my subjects; just when I saw it was all over with me, I had a gracious visit or message from the Lord, assuring me that fifteen years should be added to my life: and so this is mentioned as a singular instance of divine goodness, in the midst of his distress; and to this sense the Targum agrees, " because he remembered me for good, an addition

was made to my years." Ver. 11. I said, I shall not see the Lord, even the Lord in the land of the living, &c.] Not any more, in this world, though in the other, and that more clearly. even face to face: his meaning is, that he should no more see him in the glass of the word ; no more praise him in his house; worship him in his temple; enjoy him in his ordinances; and see his beauty, power, and glory, in the sanctuary; and confess unto him, and praise his name<sup>5</sup>. The Targum is, "I shall no " more appear before the face of the Lord in the land " of the house of his Shechinah, in which is length of " life; and I shall no more serve him in the house of " the sanctuary." In the Hebrew text it is, I shall

<sup>1</sup> Ben Melech observes, that seeing or appearing before the Creater significs confession and praise before him, and consideration of his ways; and this sense of the words, he says, R. Saadiah gives.

d Plin. Nat. Hist. l. g. c. 76.

ו ברולותו in ægrotando ipsum, Montanus. יתר שנותי visitatus sum, eum adhuc superessent anni, Tigurine version.

not see Jah, Jah; a word, the same with Jehovah; and is repeated, to shew the vehemency of his affection for the Lord, and his ardent desire of communion with him: unless it should be rendered, I shall not see the Lord's Lord in the land of the livingh; or the Lord's Christ in the flesh: I shall behold man no more with the inhabitants of the world; or time<sup>1</sup>; of this fading transitory world, which will quickly cease, as the word for it signifies: next to God, his concern was, that he should no more enjoy the company of men, of his subjects, of his courtiers, of his relations, companions, and acquaintance; particularly of the saints, the excellent in the earth.

Ver. 12. Mine age is departed, and is removed from me as a shepherd's tent, &c.] Or, my habitationk; meaning the earthly house of his tabernacle, his body; this was just going, in his apprehension, to be unpinned, and removed like a shepherd's tent, that is easily taken down, and removed from place to place. Some understand it of the men of his age or generation; so the Targum, " from the children of my generation " my days are taken away; they are cut off, and " removed from me; they are rolled up as a shepherd's " tent;" which being made of skins, as tents fre-quently were, such as the Arabian shepherds used, were soon taken down, and easily rolled and folded up, and carried elsewhere : I have cut off like a weaver my life; who, when he has finished his web, or a part of it, as he pleases, cuts it off from the loom, and disposes of it: this Hezekiah ascribes to himself, either that by reason of his sins and transgressions he was the cause of his being taken away by death so soon; or this was the thought he had within himself, that his life would now be cut off, as the weaver's web from the loom; for otherwise he knew that it was the Lord that would do it, whenever it was, as in the next clause: he will cut me off with pining sickness; which was now upon him, wasting and consuming him apace: or, will cut me off from the thrum<sup>1</sup>; keeping on the metaphor of the weaver cutting off his web from the thrum, fastened to the beam of his loom: from day even to night wilt thou make an end of me; he means the Lord by he in the preceding clause, and in this he addresses him ; signifying that the affliction was so sharp and heavy upon him, which was the first day of it, that he did not expect to live till night, but that God would put a period to his days, fill them up, and finish his life, and dispatch him out of this world.

Ver. 13. I reckoned till morning, &c.] Or, I set my time till the morning<sup>m</sup>; he fixed and settled it in his mind that he could live no longer than to the morning, if he lived so long; he thought he should have died before the night came on, and, now it was come, the utmost he could propose to himself was to live till morning; that was the longest time he could CH. XXXVIII. V. 12-14.

reckon of. According to the accents, it should be rendered, I reckoned till morning as a lien; or, I am like until the morning as a lion; or, I likened until the morning (God) as a lion; I compared him to one; which agrees with what follows. The Targum is, " I roared until morning, as a lion roars;" through the force of the disease, and the pain he was in : or rather, "I laid my bones together until the morning " as a lion; so indeed as a lion God hath broken all " my bones":" so will he break all my bones; or, it will break; that is, the sickness, as Kimchi and Jarchi; it lay in his bones, and so violent was the pain, thathe thought all his bones were brecking in pieces; such is the case in burning fevers, as Jerom observes; so Kimchi interprets it of a burning fever, which is like a fire in the bones. Some understand this of God himself, to which our version directs, who may be said to do this by the disease : compare with this Job xvi. 11-14. and to this sense the following clause inclines: from day even to night wilt thou make an end of me; he lived till morning, which was more than he expected, and was the longest time he could set. himself; and now he reckoned that before night it would be all over with him as to this world. This was the second day of his illness; and the third day he recovered, and went to the temple with his song of praise.

Ver. 14. Like a crane, or a swallow, so did I chatter, &c.] Rather, like a crane and a suallow, like both; sometimes loud and clamorous, like a crane°, when the pain was very acute and grievous; and sometimes very low, through weakness of body, like the twittering of a swallow; or the moan he made under his affliction was like the mournful voices of these birds at certain times. Some think he refers to his prayers, which were quick and short, and expressed not with articulate words, but in groans and cries; at least were not regular and orderly, but interrupted, and scarce intelligible, like the chattering of the birds mentioned: I did mourn as a dove ; silently and patiently, within himself, for his sins and transgressions; and because of his afflictions, the fruit of them: mine eyes fail with looking upwards; or, on high; or, as the Septuagint and Arabic versions express it, to the height of heaven; to the Lord there, whose Shechinah, as the Targum, is in the highest heavens: in his distress he looked up to heaven for help, but none came; he looked and waited till his eyes were weak with looking, and he could look no longer; both his eyes and his heart failed him, and he despaired of relief; and the prayer he put up was as follows : O Lord, I am oppressed ; undertake for me ; or, it oppresseth mep; that is, the disease; it lay so heavy upon him, it bore him down with the weight of it, he could not stand up under it; it had seized him, and crushed him; it held him fast, and hecould not get clear of it; and therefore entreats the

a liciis resecturus est me, Piscator; a primis filis מרלה יבעעני

<sup>p</sup> Opprimit me, sub. infirmitas, vel morbus, Munster.

אראה יה יה יה יה videbo Jah Jah, Montanus, Vatablus. יקרי עובר יהרלי Melech explains it; and which will quickly cease. So Ben Melech explains it; and which will quickly cease. Tri, mendus, tempus cito desinens – דר, prodit mundi cessabilitatem, quatenus et collection www.m. percentium Gueset For Compare n. 2010 current est collectio rerum percentium, Gusset. Ebr. Comment. p. 242. cum habitatoribus terræ cessationis, Vitringa. \* inhabitatio mea, Vatablus, Junius & Tremellius.

resecat me, Vitringa. <sup>m</sup> אויתי עד בקר statui, vel posui usque ad mane, Pagninus, Mon-tanus; constitui rursum terminum usque mane, Vatablus.

<sup>&</sup>lt;sup>n</sup> Reinbeck de Accent, Heb. p. 411. <sup>o</sup> So it is said in the Talmud, Resh-Lakish cried like a crane, T. Bab. Kiddushin, col. 42. 1.

CH. XXXVIII. V. 15-17.

Lord to undertake for him, to be his surety for good, as in Psal. cxix. 122. he represents his disease as a bailiff that had arrested him, and was carrying him to the prison of the grave; and therefore prays that the Lord would bail him, or rescue him out of his hands, that he might not go down to the gates of the grave. So souls oppressed with the guilt of sin, and having fearful apprehensions of divine justice, should apply to Christ their surety, and take refuge in his undertakings, where only peace and safety are to be So Gussetius renders the words, I have enioved. unrighteousness, be surety for me<sup>q</sup>; and takes them to be a confession of Hezekiah, acknowledging himself guilty of unrighteousness, praying and looking to Christ the son of God, and to his suretyshipengagements, who, though not yet come to fulfil them, certainly would.

Ver. 15. What shall I say? &c.] In a way of praise and thankfulness, for the mercies promised and received; I know not what to say; I want words to express the gratitude of my heart for the kindness bestowed. What shall I render to God for all his benefits? So the Targum, " wuat praise shall I utter, and I will say " it before him?" for here begins the account of his recovery, and his thanksgiving for it: he hath both spoken unto me, and himself hath done it; the Lord had sent him a message by the prophet, and assured him that he should recover, and on the third day go up to the temple; and now he had performed what he had promised, he was restored, and was come to the house of God with his thank-offering; whatever the Lord says, he does; what he promises, he brings to pass : I shall go softly all my years in the bitterness of my soul; before he did not reckon of a day to live, now he speaks of his years, having fifteen added to his days, during which time he should go softly, in a thoughtful meditating frame of mind '; frequently calling to remembrance, and revolving in his mind, his bitter affliction, and recovery out of it, acknowledging the goodness and kindness of God unto him: or leisurely, step by step, without fear of any enemies, daugers, or death, having a promise of such a length of time to live: or go pleasantly and cheerfully, after the bitterness of my soul', as it may be rendered; that is, after it is over, or because of deliverance from it. So the Targum, "with what shall I serve him, " and render to him for all the years he hath added to " my life, and hath delivered me from the bitterness of " my soul ?"

Ver. 16. O Lord, by these things men live, &c.] Not by bread only, but by the word of God: by the promise of God, and by his power performing it; and by his favour and goodness continually bestowed; it is in him, and by his power and providence, that they live and move, and have their being, and the continuance of it; and it is his loving-kindness manifested to them-

אתחלימני ". Abendana, after Joseph Kimchi, interprets it of changing bitterness into peace ; he observes in the phrase משלום לשלו

that makes them live comfortably and go on cheerfully : and in all these things is the life of my spirit; what kept his soul in life were the same things, the promise, power, and providence of God ; what revived his spirit, and made him comfortable and cheerful, was the wonderful love and great goodness of God unto him, in appearing to him, and for him, and delivering him out of his sore troubles. Ben Melech renders and gives the sense of the words thus; to all will I declare and say, that in these, in the years of addition (the fifteen years added to his days) are the life of my spirit; so Kimchi. The Targum interprets it of the resurrection of the dead, "O Lord, concerning all the dead, " thou hast said, that thou wilt quicken them; and " before them all thou hast quickened my spirit:" so wilt thou recover me, and make me to live ; or rather, and or for thou hast recovered ' me, and made me to live; for the Lord had not only promised it, but he had done it, ver. 15. and so the Targum, "and hast quickened me, and sustained me."

Ver. 17. Behold, for peace I had great bitterness. &c.7 Meaning not that instead of peace and prosperity, which he expected would ensue upon the destruction of Sennacherib's army, came a bitter affliction upon him; for he is not now dwelling on that melancholy subject; but rather the sense is, that he now enjoyed great peace and happiness, though he had been in great bitterness; for the words may be rendered, behold, I am in peace, I had great bitterness ; or thus, behold my great bitterness is unto peace ; or, he has turned it into peace"; it has issued in it, and this is my present comfortable situation : but, or rather, and thou hast in love to my soul delivered it from the pit of corruption ; the grave, where bodies rot and corrupt, and are quite abolished, as the word signifies ; see Psal. xxx. 3. or, thou hast embraced my soul from the pit of corruption " it seems to be an allusion to a tender parent, seeing his child sinking in a pit, runs with open arms to him, and embraces him, and takes him out. This may be applied to a state of nature, out of which the Lord in love delivers his people; which is signified by a pit, or dark dungeon, a lonely place, a filthy one, very uncomfortable, where they are starving and famishing; a pit, wherein is no water, Zech. ix. 11. and may fitly be called a pit of corruption, because of their corrupt nature, estate, and actions; out of this the Lord brings his people at conversion, and that because of his great love to their souls, and his delight in them; or it may be applied to their deliverance from the bottomless pit of destruction, which is owing to the Lord's being gracious to them, and having found a ransom for them, his own son, Job xxxiii. 24. and to this sense the Septungint, Vulgate Latin, and Arabic versions seem to ncline; for thou hast delirered my soul that it might not verish: in love to their souls, and that they may not perish, he binds them up in the bundle of life, with the

י י finjus/itia est mihi, hoc est, habes injustitiam, reus suro

לי מר that the first מן signifies change or permutation, as in Jer. xlviii. 11. and the second birterness : and that the sense is this, behold,

mam meam, Vitringa

Lord their God; he redeems their souls from sin, Satan, | and the law; he regenerates, renews, and converts them, and preserves them safe to his everlasting kingdom and glory; in order to which, and to prevent their going down to the pit, they are put into the hands of Christ, redeemed by his precious blood, and are turned out of the broad road that leads to destruction: for thou hast cast all my sins behind thy back; as loathsome and abominable, and so as not to be seen by him; for though God sees all the sins of his people with his eye of omniscience, and in his providence takes notice of them, and chastises for them, yet not with his eye of avenging justice; because Christ has took them on himself, and made satisfaction for them, and an end of them; they are removed from them as far as the east is from the west, and no more to be seen upon them; nor will they be any more set before his face, or in the light of his countenance; but as they are out of sight they will be out of mind, never more remembered, but forgotten; as what is cast behind the back is seen and remembered no more. The phrase is expressive of the full forgiveness of sins, even of *all* sins; see Psal. lxxxv. 2. and ciii, 3, 4. the object of God's love is the souls of his people; the instance of it is the delivery of them from the pit of corruption; the evidence of it is the pardon of their sins.

Ver. 18. For the grave cannot praise thee, death cannot celebrate thee, &c.] That is, they that are in the grave, and under the power of death, they cannot cele-brate the praises of God with their bodily organs; their souls may praise him in heaven, but they in their bodies cannot till the resurrection-morn, or as long as they are under the dominion of the grave; so the Targum, " they that are in the grave cannot confess be-" fore thee, and the dead cannot praise thee;" in like manner the Septuagint and Arabic versions : this shews the design of God in restoring him from his sickness, and the view he himself had in desiring life, which was to praise the Lord; and which end could not have been answered had he died, and been laid in the grave : they that go down to the pit cannot hope for thy truth; for the performance of promises, in which the truth and faithfulness of God appear; or for the Messiah, the truth of all the types of the former dispensation; those that go down to the pit of the grave, or are carried and laid there, can have no exercise of faith and hope concerning these things.

Ver. 19. The living, the living, he shall praise thee, as I do this day, &c.] Every one of the living, or such who are both corporeally and spiritually alive; and therefore the word is repeated; none but such who are alive in a corporeal sense can praise the Lord in this world; and none but such who are spiritually alive can praise him aright, and such do under a true sense of the greatness of his mercies, and of their own unworthiness; and such an one was Hezekiah; for the words may be rendered, as I am this day<sup>\*</sup>; that is, alive in both the above senses; and so did he praise God, in such a spiritual manner, even on the day he committed this to writing, and was now in the temple offering up this thanksgiving: the father to the children

shall make known thy truth: not meaning himself, for at this time he had no children; though, no doubt, when he had any, as he afterwards had, particularly Manasseh, he took care to acquaint him with the truth and faithfulness of God in the fulfilling of his promises to him; and which every religious parent would do.

and so transmit the memory thereof to future ages. Ver. 20. The Lord was ready to save me, &c.] Or, the Lord to save mey; he was at hand to save him; he was both able and willing to save him; he was a present help in time of need; he arose for his help, and that right early; he very quickly delivered him out of his distress; he, who one day expected death every moment, was the next day in the temple praising God: therefore will we sing my songs; which were made by him, or concerning him, or which he ordered to be sung, as he did the Psalms of David, 2 Chron. xxix. 30: to the stringed instruments; which were touched with the fingers, or struck with a quill or bow; which distinguishes them from wind-instruments, which were blown with the mouth; each of these were used in the temple-service: all the days of our life; he had before said we will sing, meaning his family and his friends with him, his courtiers, princes, and nobles, or he and the singers of Israel; and this he determined to do as long as he and they lived; signifying, that the mercy granted would never be forgotten by him, as well as there would be new mercies every day, which would call for praise and thankfulness: and this he proposed to do in the house of the Lord ; in the temple ; not only privately, but publicly; not in his closet and family only, but in the congregation of the people; that the goodness of God to him might be more known. and the praise and glory given him be the greater. Ver. 21. For Isaiah had said, &c.] Before

Before the above writing was made, which ends in the preceding verse; for this and the following are added by Isaiah, or some other person, taken out of 2 Kings xx.7,8. The Septuagint version adds, to Hezekiah; but the speech seems rather directed to some of his servants, or those that were about him : let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover ; which was done, and he did accordingly re-cover. Aben Ezra, Jarchi, and Kimchi, all of them say, that this was a miracle within a miracle, since figs are hurtful to ulcers; and so say others; though it is observed by some, that they are useful for the ripening and breaking of ulcers; however, it was not from the natural force of these figs, but by the power of God, that this cure was effected; for, without that, it was impossible so malignant an ulcer and so deadly a sickness as Hezekiah's were could have been cured, and especially so suddenly; nor were these figs used as a medicine, but as a sign of recovery, according to the Lord's promise, and as a means of assisting Hezekiah's faith in it.

Ver. 22. Hezekiah also had said, &c.] Unto Isaiah, as in 2 Kings xx. 8: what is the sign that I shall go up to the house of the Lord? both of his health, and of his going up to the temple with thanksgiving for it; though the former is not here mentioned, as it is else

<sup>&</sup>quot; qualis ego sum hodie, Syr.

יהוה לחושיעני ז Dominus ad servandum me, Moatanus; Jchova est ad salvandum ms, Cocceius, Vitringa.

without that he could not have gone up to the temple; and partly because he was more solicitous for the worship and honour of God in his house, than for his going down ten degrees on the dial of Ahaz, ver. 7, 8. health. The Syriac version transposes these verses, see the notes there.

where; partly because it is supposed in the latter, for || Hezekiah had said, what is the sign ? &c. and Isaiah had answered, let them take a lump of figs, &c. as if this latter was the sign; whereas it was that of the sun's

## C H A P. XXXIX.

 ${f T}$ HIS chapter gives an account of Hezekinh's fall into  ${||}$ sin after his recovery, and the correction he had for it. The king of Babylon sent messengers to him to congratulate him upon his recovery, ver. 1. Hezekiah received them with great joy, and in the pride of his heart shewed them all his treasures, ver. 2. Isaiah the prophet examined him about it, which he readily owned, ver. 3, 4. upon which the Babylonish captivity is foretold, when all his riches and his children too should be carried into that land, ver. 5, 6, 7. to which sentence he quietly and patiently submitted, ver. 8.

Ver. 1. At that time Merodach-baladan, the son of Baladan, king of Babylon, &c.] The same is called Berodach, 2 Kings xx. 12. which, according to Hillerus \*, is the same with Bar-merodach, the son of Merodach; though it is generally took to be a slip of the scribe's there, or a change of letter, as is common in names; he was either afterwards made a god of, or he had his name from an idol of the Babylonians so called, Jer. l. 1. which signifies a pure lord. Jerom observes it, as the opinion of the Jews, that he was the father of Nebuchadnezzar, which is not probable. Kimchi takes him to be the same with Esarhaddon, the son of Sennacherib; but he was king of Assyria, not of Babylon; it is most likely that he is the As-syrian king, whom Ptolemy in his canon calls Mardocempad; his other name Baladan, which is compounded of two words, bal and adan, and both of them signify lord, he took from his father, for he is called the son of Baladan; by Josephus\* he is called Baladas, who says that Berosus the Chaldean makes mention of a king of Babylon by this name. Bishop Usher b thinks he is the same that is called by profane writers Be-lesis, and Belessus, and Nabonasarus; his name consists of the names of three idols, Merodach, an idol of the Babylonians, as before observed, and Bal, the contraction of Baal, and Adon, the same with Adonis : he sent letters and a present to Hezekiah; by his ambassadors, which was always usual in embassies and visits, and still is in the eastern countries ; the purport of which embassy was to congratulate him upon his recovery, and to inquire concerning the miracle that was wrought in his land; either the destruction of the Assyrian army in one night by an angel, or rather the sun's going back ten degrees, 2 Chron. xxxii. 31. and, as Josephus' says, to enter into an alliance with him ; and this seems to be the true reason of sending these ambassadors; or the king of Babylon had lately fallen off fron the Assyrian monarch, and therefore was desirous of entering into a league with Hezekiah the king

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of Assyria's enemy, in order to strengthen himself against him, and secure his liberty he had just regained : for he had heard that he had been sick, and was recovered; which both gives a reason of the embassy, and points at the time when it was; very probably the same year of his sickness and recovery.

Ver. 2. And Hezekiah was glad of them, &c.] Not of the presents, for he was very rich, and stood in no need of them, nor does it appear that he was covetous ; but of the ambassadors, and of the honour that was done him in having such sent to him from such a prince; his sin was vain-glory; and because he might hope that such a powerful ally would be a security to him againstany after-attempt of the king of Assyria, in which he was guilty of another sin, vain confidence, or trusting in an arm of flesh; and being lifted up with pride that his name was become so famous abroad, and that he had got so good an ally : and in order to ingratiate himself the more into his esteem and favour, he shewed these his ambassadors the house of his precious things ; where his jewels and precious stones lay, and where were the silver and the gold; large quantities of it; not only which he and his predecessors had laid up, which had been very lately greatly exhausted by the demand of three hundred talents of silver, and thirty talents of gold, by the king of Assyria; to answer which Hezekiah had given all the silver in the temple, and in the treasures of the king's house, and was so drove by necessity, that he cut off the gold from the doors and pillars of the temple, 2 Kings xviii. 14, 15, 16. so that it might be reasonable to ask, how came he so soon by all this treasure? it is possible that some part of the royal treasure might be unalienable, and he might have since received presents from his own nobles, and from foreign princes; but this was chiefly from the spoils found in the Assyrian camp, after the angel had made such a slaughter of them, 2 Kings xix. 35. as a learned d man observes: and the spices and precious ointment; which, as Jarchi notes, some say were oil of olives; others the balsam which grew in Jericho; great quantities of this, with other spices, were laid up in store for use, as occasion should require: and all the house of his armour ; where were all his military stores, shields, swords, spears, arrows, &c.: and all that was found in his treasures; in other places: there was nothing in his house; in his royal palace : nor in all his dominion; that was rare, curious, and valuable: that Hezekiah shewed them not; even the book of the law, as Jarchi says. Ver. 3. Then came is sight the prophet unto King He-

<sup>4</sup> Nicolai Abrami Pharus Vet. Test. 1. 6. c. 17. p. 164.

<sup>&</sup>lt;sup>2</sup> Onomast. Sacr. p. 603. <sup>4</sup> Antiqu. l. 10. c. 2. sect. 2.

Annalcs Vet. Test. p. 87, 88. Ibid.

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zekiah, &c.] Quickly after the ambassadors had been with the king, and he had shewn them all his treasures ; the prophet did not come of himself, but was sent by the Lord, though he was not sent for by the king ; in the time of his distress and illness he could send for him, but now being well, and in prosperity, he forgot the prophet, to send for him, and have his advice, how he should behave towards these men, as not to offend the Lord: and said unto him, what said these men? what was their errand to thee, and their business to thee? what did they communicate to thee, or request of thee? and from whence came they unto thee? from what country? these questions the prophet put to the king, not as ignorant of the men, and their business, and country, but in order to have every thing from the king himself, and to lead on to further conversation with him on these things : and Hezekiah said, they are come from a far country unto me, even from Babylon; he makes no answer to the first question, but at once replies to the second, as being what his heart was lifted up with; that ambassadors should come to him from a very distant country, and from so famous and renowned a place as Babylon; which shewed that his name was great in foreign parts, and was in high esteem in distant countries, and even so great a prince as the king of Babylon courted his friendship. Ver. 4. Then said he, what have they seen in thine

house ? &c.] Coming nearer to the point he had in view, and which was the thing that was displeasing to the Lord; not that he had received the ambassadors, and used them in such a manner as persons in such a quality ought to be used; but that he had shewn them what he ought not to have done, and especially from such a principle of pride and vanity as he did: and Hezekiah answered . without any reserve, very openly, not suspecting that the prophet was come with a reproof to him, or to blame him, or would blame him for what he had done : all that is in my house have they seen; the several royal apartments, and the furniture of them : there is nothing among my treasures that I have not shewed them ; which were more secret, laid up in cabinets, under lock and key; his gold, silver, jewels, and precious stones, spices, and ointments. Jerom thinks he shewed them the furniture and vessels of the temple, though he does not mention them.

Ver. 5. Then said Isaiah to Hezekiah, &c.] Now he begins to let him know that he came not of himself, and that he did not ask these questions to gratify his own curiosity, but that he came from the Lord, and with a word of rebuke from him: hear the word of the Lord of hosts; a greater King than thou art, who art so elated with thy riches, and grandeur, and fame; or than the king of Babylon, whose ambassadors these are; even the King of kings, and Lord of armies above and below, and who is able to make good every word that is spoken by him, and therefore should be soleninly attended to.

Ver. 6. Behold, the days come, &c.] Or, are coming '; and which quickly came; after a few reigns more, even in Jehoiakim's time : that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon; as it was, when Jehoiakim king of Judah, his mother, servants, princes, and officers, were taken by the king of Babylon, and carried captive, and along with them the treasures of the king's house, and also all the treasures of the house of the Lord, 2 Kings xxiv. 12, 13: nothing shall be left, saith the Lord; this was, as Jarchi says, measure for measure; as there was nothing that was not shewn to the ambassadors, so nothing should be left untaken away by the Babylonians.

Ver. 7. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away, &c.] Manasseh his immediate son was taken and carried to Babylon, though afterwards released; nor does it anpear that he was made an eunuch or an officer there; this had its fulfilment in Jeconiah and his children, and in others that were of the seed-royal, as Daniel, Hananiah, Mishael, and Azariah, to whom the Jewish commentators apply this; this is expressed in different words, signifying much the same, to affect the mind of Hezekiah the more : and they shall be eunuchs in the palace of the king of Babylon; or chamberlains; and who very often were castrated for that purpose, though it does not necessarily signify such, being used of officers in general. The Targum renders it princes f; and such an one was Daniel in the court of the king of Babylon; and his three companions were also promoted, Dan. ii. 48, 49, and iii. 30.

Ver. 8. Then said Hezekiah to Isaiah, good is the word of the Lord which thou hast spoken, &c.] Hezekiah was at once convinced of his sin, acknowledged it and repented of it, and owned that the sentence pronounced was but just and right; and that there was a mixture of mercy and goodness in it, in that time was given, and it was not immediately executed : he said moreover, for there shall be peace and truth in my days; or a confirmed peace, lasting prosperity, peace in the state, and truth in the church, plenty of temporal mercies, and the truth of doctrine and worship, which he understood by the prophet would continue in his days, and for which he was thankful; not that he was unconcerned about posterity, but inasmuch as it must be, what was foretold, and which he could not object to as unjust, he looked upon it as a mercy to him that there was a delay of it to future times; -- or it may be considered as a wish, O that there were peace<sup>5</sup>, &c.

לאים venientes, Montanus; venturi sunt, Junius & Tremellius, Piscator.

<sup>&</sup>lt;sup>4</sup> So Kimshi and Ben Melech interpret it princes and governors.

נייקוקות שלום זי אינושא אי געשאיר בייקוקות שלום אינום אינ Arabic versions; O si fieret pax, Forerius; precor ut sit pax, Vatablus; which is preferred by Noldius, Ebr. Concord. Part. p. 407. No. 1153.

## CHAP. XL.

THIS chapter treats of the comforts of God's people; || of their nature, the temptations of Satan, the hidings of the forerunner and coming of the Messiah; of his work, and the dignity of his person; of the folly of making idols, and of the groundless complaints of the church of God. The consolations of God's people, by whom to be administered, and the matter, ground, and reason of them, ver. 1, 2. John the Baptist, the har-binger of Christ, is described by his work and office, and the effects of it; it issuing in the humiliation of some, and the exaltation of others, and in the revelation of the glory of Christ, ver. 3, 4, 5. then follows an order to every minister of the Gospel what he should preach and publish; the weakness and insufficiency of men to any thing that is spiritually good; their fading and withering goodliness, which is to be ascribed to the blowing of the spirit of God upon it; and the firmness and constancy of the word of God is declared, ver. 6, 7, 8. next the apostles of Christ in Jerusalem are particularly exhorted to publish fervently and openly the good tidings of the Gospel; to proclaim the coming of Christ, the manner of it, and the work he came about; and to signify his faithful discharge of his office as a shepherd, ver. 9, 10, 11. the dignity of whose person is set forth by his almighty power, by his infinite wisdom, and by the greatness of his majesty, in comparison of which all nations and things are as nothing, ver. 12, 13, 14, 15, 16, 17. and then the vanity of framing any likeness to God, and of forming idols for worship, is observed, ver. 18, 19, 20, 21, 22, 23, 24, 25. and from the consideration of the divine power in creation and upholding all things, the church of God is encouraged to expect renewed strength and persevering grace, and is blamed for giving way to a distrustful and murmuring spirit, ver. 26, 27, 28, 29, 30, 31. Ver. 1. Comfort ye, comfort ye my people, saith your

God.] The Babylonish captivity being predicted in the preceding chapter, for the comfort of God's people a deliverance is promised, expressed in such terms, as in the clearest and strongest manner to set forth the redemption and salvation by Jesus Christ, of which it was typical. Here begins the more evangelical and spiritual part of this prophecy, which reaches to and includes the whole Gospel dispensation, from the coming of John the Baptist to the second coming of Christ. It begins with comforts, and holds on and ends with them; which consolations, Kimchi observes, are what should be in the times of the Messiah; and the word comfort is repeated, he says, to confirm the thing. It is God that here speaks, who is the God of all comfort; the persons whom he would have comforted are his people, whom he has chosen, with whom he has made a covenant in Christ, whom he has given to him, and he has redeemed by his blood, and whom he effectually calls by his grace; these are sometimes disconsolate, by reason of the corruptions

of God's face, and the various afflictions they meet with; and it is the will of God they should be comforted, as appears by sending his Son to be the comforter of them, by giving his Spirit as another comforter, by appointing ordinances as breasts of consolation to them, by the promises he has made to them, and the confirmation of them by an oath, for their strong consolation; and particularly by the word of the Gospel, and the ministers of it, who are Barnabases, sons of consolation, who are sent with a comfortable message, and are encouraged in their work from the consideration of God being their God, who will be with them, assist them, and make their ministrations successful; and to these are these words addressed; which are repeated, not to suggest any backwardness in Gospel ministers, who are ready to go on such an errand, however reluctant they may be to carry bad tidings; but rather to signify the people's refusal to be comforted, and therefore must be spoken to again and again; and also to shew the vehement and hearty desire of the Lord to have them comforted. The Targum is, "O ye prophets, prophesy comforts concerning "my people." And the Septuagint and Arabic versions insert, O ye priests, as if the words were directed to them. The preachers of the Gospel are meant, and are called unto; what the Lord would have said for the comfort of his people by them is expressed in the following verse.

Ver. 2. Speak ye comfortably to Jerusalem, and cry unto her, &c.] Or, speak to or according to the heart of Jerusalem<sup>h</sup>; to her very heart, what will be a cordial to her, very acceptable, grateful, and comfortable; and let it be proclaimed aloud, that she may hear and understand it. By Jerusalem is meant the Gospel church, and the true members of it. Aben Ezra interprets it of the congregation of Israel; see Heb. xii. 22: that her warfare is accomplished; this life is a warfare; saints have many enemies to engage with, sin, Satan, and the world; many battles to fight, a great fight of afflictions, and the good fight of faith : this is accomplished, or filled  $up^1$ ; not that it is at an end before this life is, whilst that lasts there will be a continual conflict; yet all enemies are now conquered by Christ, and in a short time will be under the feet of his people; the Captain of their salvation, who has got the victory, is gone before them; the crown is laid up for them, and is sure unto them. Some interpret it, as Aben Ezra. Kimchi, and Ben Melech, her set or appointed time<sup>k</sup>; and compare it with Job vii. 1. and may be understood either of the time of deliverance from cantivity: so the Targum, " that her captivity by the " people is filled up:" or of the time of the Messiah's coming, the fulness of time, when he should appear, afterwards prophesied of; or of the servitude and bondage of the law being at an end, and of all the fa-

completa est militia ejus, Pagninus, Montanus. \* Tempus præfinitum, Junius & Tremellius. F f 2

tigue, labour, and trouble of that dispensation; and of the Gospel dispensation taking place: it follows, that her iniquity is pardoned; which is God's act, flows from his free grace, is obtained by the blood of Christ, is full and complete, and yields great relief and comfort to guilty minds : or is accepted 1; that is, the punishment of it, as bore by her surety; see Lev. xxvi. 43. The allusion is to the sacrifices being accepted for the atonement of sin, Lev. i. 4. and may have respect here to the acceptation of Christ's sacrifice, for the expiation of the sins of his people. Jarchi interprets the word appeased; and so it may be applied to the reconciliation for sin made by the blood of Christ. The Targum understands it of forgiveness, as we do: for she hath received of the Lord's hand double for all her sins ; which may be understood either of a sufficiency of chastisements for sin; though they are not more, but less, than are deserved, yet are as much as their heavenly Father, in his great tenderness and compassion, thinks are enough; and though they are in measure, and don't exceed, yet are in large measure often, at least in their own apprehension: or else of the large and copious blessings of grace and goodness received, instead of punishment for sins, that might be expected : or rather of the complete satisfaction made by Christ for her sins, and of her receiving at the Lord's hands, in her surety, full punishment for them; not that more was required than was due, but that ample satisfaction was made, and, being infinite, fully answers the demerit of sin; and this being in the room and stead of God's people, clears them, and yields comfort to them.

Ver. 3. The voice of him that crieth in the wilderness. &c.] Not the voice of the Holy Ghost, as Jarchi; but of John the Baptist, as is attested by all the evangelists, Matt. iii. 3. Mark i. 3. Luke iii. 1, 5, 6. and by John himself, John i. 23. who was a voice not like the man's nightingale, vox & præterea nihil, a voice and nothing else; he had not only a sonorous, but an instructive teaching voice; he had the voice of a prophet, for he was a prophet : we read of the voices of the prophets, their doctrines and prophecies, Acts xiii. 27. his voice was the voice of one that crieth, that published and proclaimed aloud, openly and publicly, with great eagerness and fervency, with much freedom and liberty, what he had to say; and this was done in the wilderness, in the wilderness of Judea, literally taken. Matt. iii. 1. and when Judea was become a Roman province, and the Jews were brought into the wilderness of the people, Ezek. xx. 35. and when they were, as to their religious affairs, in a very forlorn and wil-derness condition<sup>m</sup>: what John was to say, when he came as a harbinger of Christ, and did, follows: prepare ye the way of the Lord, make straight in the desert a high way for our God; by whom is meant the Mes-siah, to whose proper deity a noble testimony is here bore, being called Jehovah and our God; whose way John prepared himself, by preaching the doctrine of repentance, administering the ordinance of baptism, pointing at the Messiah, and exhorting the people to

נרצה ' accepta est, Piscator, Forerius. \* Though, according to the accents, the phrase, in the wilderness, belongs to what follows, in the wilderness prepare ye the way of the Lord;

believe in him; and he called upon them likewise to prepare the way, and make a plain path to meet him in, by repenting of their sins, amending their ways, and cordially embracing him when come, laying aside all those sentiments which were contrary to him, his Gospel, and kingdom. The sense of this text is sadly perverted by the Targum, and seems to be done on purpose, thus, " prepare the way before the people of " the Lord, cast up ways before the congregation of our "God;" whereas it is before the Lord himself. The allusion is to pioneers, sent before some great personage to remove all obstructions out of his way, to cut down trees, level the way, and clear all before him, as in the following verse.

Ver. 4. Every valley shall be exalted, and every moun-tain and hill shall be made low, &c.] Which is not to be understood literally, but, as Kimchi says, parabolically and mystically: the meaning is, that in conse-quence of John's ministry, and our Lord's coming, such who were depressed and bowed down with the guilt of sin, and were low and humble in their owneyes, should be raised up and comforted; and that such who were elated with themselves, and their own righteousness, should be humbled; their pride and haughtiness should be brought down, and they treated with neglect and contempt, whilst great notice was taken of lowly-minded oues; see Luke xiv. 11. and xviii. 14: and the crooked shall be straight, and the rough places plain; what before was dark and intricate in prophecy should now become clear; and such doctrines as were not so well understood should now become plain and easy.

Ver. 5. And the glory of the Lord shall be revealed. &c.] Christ himself, who is the brightness of his Father's glory, and his own glory, as the glory of the onlybegotten of the Father; the glorious perfections of his nature, seen in the miracles wrought, and in the doctrines taught by him; the glory of the divine Father, in the face or person of Christ; and the glory of his attributes, in the work of salvation by him; all which is most clearly discerned in the glass of the Gospel, or in the ministry of the word, by John, Christ himself, and his apostles : and all flesh shall see it together ; not the Jews only, but Gentiles also; not with their bodily eyes, but with the eyes of their understanding; even the salvation of the Lord, and his glory, as displayed in it, being set forth in the everlasting Gospel to the view of all; see Luke iii. 6: for the mouth of the Lord hath spoken it : that his glory should be revealed, and be visible to all, and therefore sure and certain; for what he has said he does, and what he has spoken he makes good. The Targum is, " for by the word of " the Lord it is so decreed;" and therefore shall be fulfilled.

Ver. 6. The voice said, cry, &c.] Not the same voice as in ver. 3. nor the voice of an angel, as Aben Ezra; but a voice from the Lord, as Jarchi; the voice of prophecy, says Kimchi; it is the Lord's voice to the prophet, or rather to any and every Gospel minister, giving them an order to prophesy and preach, without

where it is placed by Junins and Tremellius, commended for it by Reinbeck, de Accent. Heb. p. 416. though the accent seems neglected in Matt. iii. 3. Mark i. 3.

which they cannot preach regularly and lawfully; it is || the same as, go, teach all nations, &c. preach the Gospel to every creature, &c. Matt. xxviii. 19. Mark xvi. 15 : and he said, what shall I cry? publish, proclaim, or preach? for a minister of the Gospel is to preach not out of his own heart, or of his own head, or what is of his own devising and framing, but what is agreeable to the mind of Christ, as revealed in his word; he is to speak according to the oracles of God, the proportion and analogy of faith; he is to inquire there, and of Christ, what he shall say. The Targum is, " the "voice of him that sayeth, prophesy; and he an-"swered and said, what shall I prophesy?" The reply is, all flesh is grass; declare the frailty and mortality of men; which some think is mentioned, to increase the wonder of Christ's incarnation, after prophesied of, as the forerunner of it is before: that Christ should condescend to take upon him such frail mortal flesh: that he should become flesh, and be manifested in it: or rather this is to be said, to put men in mind and to prepare them to think of another world, and how they shall appear before the judgment-seat; seeing, if they have not a better righteousness than their own, and except they are born again, they shall neither see nor enter into the kingdom of heaven; which is one of the first things to be published in the Gospel ministry; as also how weak, impotent, and insufficient, men are, to that which is good, which may be meant by this phrase; being as weak as a spire of grass, not able to do any good action, much less to fulfil the law, or to regenerate themselves, renew their hearts, or cleanse their natures : and this must be said, to abate the pride of men; to shew the necessity of divine power in regeneration; to instruct men to seek for the grace of God, as to convert them, so to help and assist them in all they do; and to direct them to ascribe all they have, and are, to the grace of God; to this purpose the Apostle Peter quotes this passage, 1 Pet. i. 23, 24, 25. It may be applied to the ordinances of the legal dispensation, and all the privileges of it, which are said to be carnal; and trusting in them was trusting in the flesh, Phil. iii. 4, 5. Heb. ix. 10. these were weak and insufficient to justify, sanctify, and save, and were not to continue : and all the goodliness thereof is as the flower of the field; all the goodliness and glory of man; all that is excellent and valuable in him, or belonging to him, or that is thought to be so, his riches, honours, strength, beauty, wisdom, and knowledge; yea, all his seeming holiness and righteousness; which are all fading and penshing, like a gay flower, which appears lovely for a while, and on a sudden falls off, or is cropped, or trampled upon; to which a flower of the field is more hable than that of the garden. This may be applied to the splendour of the legal dispensation, which is done away by a more excellent glory taking place, 2 Cor. iii. 10, 11.

Ver. 7. The grass withereth, the flower fadeth, &c.] And so does man, and all his glory and goodlines : because the spirit of the Lord bloweth upon it; alluding to some impetuous and blasting wind blowing upon herbs and flowers, to the withering and fading of them ; see Psal. ciii. 15, 16. legal ordinances ceased upon the words thus, " O ye prophets, that bring good tidings

pouring forth of the spirit. The external excellencies of men, or their outward advantages, perish at the breath of God, at the blast of his nostrils, when taken away by death; and at conversion the spirit of the Lord blows a blast upon all the goodliness of man; the operations of the spirit are compared to wind, John iii. 8. which, like that, are free, and, as he pleases, are invisible and imperceptible, and powerful and efficacious, and these cause a withering in men's goodness; the spirit of God shews that their holiness is not true holiness; that their righteousness has only the appearance of one before men; and their religion and godliness a mere form; and their good works, splendida peccata, shining sins; that those are insufficient to justify and save, and bring to heaven; upon which they fade away and die in their esteem, who now reckon them but loss and dung, Phil. iii. 6, 7, 8: surcly the people is grass; the people of the Jews, with all their external advantages; yea, all people, with all the excellencies of human nature, or considered in their best estate, possessed of all that is reckoned good and great, being but mere natural men. The Targum restrains this to the ungodly, as it does the former verse, rendering it, "as grass the wicked among the "people are esteemed;" as it does the former, thus, "the wicked are as grass, and their strength as the "stubble of the field." So Kimchi interprets them of the nations that come with Gog and Magog; and Jarchi of the princes of the kingdoms; but very wrongly, since 'tis true of all flesh, or of all mankind.

Ver. 8. The grass withereth, the flower fadeth, &c.] Which is repeated, to raise attention to it, as being a matter of importance, and for the confirmation of it: but the word of our God shall stand for ever ; the Apostle Peter adds, by way of explanation, and this is the word, which by the Gospel is preached unto you: who seems to distinguish the word from the Gospel, by which it is preached, and to intend Christ the essential Word: who stands or abides for ever as a divine Person; in his office as Mediator, being Prophet, Priest, and King for ever; in the efficacy of his blood, righteousness, and sacrifice; and in the fulness of his grace: it is true of the written word or Gospel, which remains, is everlasting, and will stand and continue, notwithstanding the persecutions of tyrants, the craft of false teachers, the reproach of ungodly men, and the death of the best of men, even of ministers; though all flesh is grass, fading and withering, the word of God is fresh and lively, firm and durable; and so it is as transcribed into the hearts of men, where it becomes the ingrafted word, and issues in everlasting life. It may be applied to God's word of promise, which is for ever settled in heaven, and is always fulfilled.

Ver. 9. O Zion, that bringest good tidings, &c.] Or. O thou that bringest good tidings to Zion"; which rendering of the words is more agreeable to the latter part of the verse, say unto the cities of Judah, &c. and to some parallel places, Isa. xli. 27. and lii. 7. and to the type, the deliverance of the Jews from Babylon, the tidings of which came from Babylon to Zion, or Jerusalem; and to the Targum. which paraphrases the

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" to Zion ;" and so may be applied to Gospel ministers, who bring the good tidings of the good will, grace, and favour of God, to men, through Christ; of the grace of Christ, in his suretyship-engagements and per-formances; in his incarnation, sufferings, and death, and in his advocacy and intercession ; and of the good things that come by him, as peace, pardon, righte-ousness, salvation, and eternal life: get thee up into the high mountain; to declare these good tidings, in the most open and public manner, that all might hear and receive them, and rejoice at them; it may also point at the place, the church of God, comparable to a high mountain for its visibility and immovableness, where the Gospel is to be published: O Jerusalem, that bringest good tidings; the church of God so called, to whom the faith of the Gospel is delivered, which is the pillar and ground of truth; which receives, retains, and maintains it, and sends forth ministers to proclaim it; particularly the first church at Jerusalem, where it was first preached, and from whence it went forth into other parts of Judea, and into all the world; here the apostles of Christ were, and from hence they set out, and published the Gospel all the world over, and who seem to be chiefly meant; for the words may be rendered, as the other clause, O thou that bringest good tidings to Jerusalem °; so the Targum : lift up thy voice with strength; or preach the Gospel with a strong voice, speak it out; don't mutter it over, or whisper it in a corner; proclaim it on the house-tops, cry aloud that all may hear; lift up thy voice like a trumpet; blow the trumpet of the Gospel with all the strength thou hast; cause the joyful sound to be heard far and near: lift it up, and be not afraid; of the reproaches and revilings of men on account of it, or of their per-secutions for it; or lest it should not be welcome, or be received as truth: say unto the cities of Judah; the inhabitants of them literally understood, and to the several churches and congregations of the saints every-where: *behold your God* ! that divine Person is come, that was promised, prophesied of, and expected; even Immanuel, God with us, God in our nature, God manifest in the flesh, God your Saviour, and who being God, truly God, is able to save to the uttermost; look to him with an eye of faith, and be saved; behold the Son of God, the Lamb of God, that has bore your sins, and took them away; behold him now, as your King and your God, on the throne, made and declared Lord and Christ, crowned with glory and honour, on the same throne with his divine Father, having all power in heaven and earth; and let the echo of your faith be, my Lord and my God. The Targum is, " the king-

"dom of your God is revealed;" see Matt. iii. 2. Ver. 10. Behold, the Lord God will come with a strong hand, §c.] Some understand this of the second coming of Christ, which coming is certain, such assurances being given of it by promise and prophecy; and will be attended with power, which will be requisite to raise the dead, summon all nations before him, and pass and execute the proper sentence on them; when his arm shall openly bear rule, he'll take to himself his great power, and reign; when his reward

will be with him, to give to every man according to their works; and his own work will be before him, to judge the world in righteousness: see Rev. xxii. 12. but it is more agreeable to the context, which foretels the coming of John the Baptist, points out the ministers of the Gospel, and describes Christ in his office, as a shepherd feeding his flock, to understand it of his first coming; for not God the Father, but the Son of God, is meant by the Lord God, who is truly God, and so able to save, and which was the end of his coming. He is said to come with a strong hand, or with great power, which his work required ; which was to fulfil the law, satisfy divine justice, atone for sin, grapple and conflict with innumerable enemies, undergo the death of the cross, bear the curse of the law, and the wrath of God, and all in order to obtain eternal redemption for his people; for this he came from heaven to earth, not by change of place, but by assumption of nature. Some render it, against a strong one<sup>p</sup>; the strong man armed, the devil, whose head he came to break, whose works he came to destroy, with whom he fought, and whom he conquered and destroyed. Jarchi's note is, " against the wicked, to "take vengeance on them;" but Aben Ezra and Kimchi supply the word hand, as we do: and his arm shall rule for him; or he shall have sufficient power of himself to do the work he comes about; his own arm or power wrought salvation for him and for his people; see Isa. 1xiii. 5. Some render it, over him 9; that is, over the strong and mighty one, against whom he came, whom he conquered, subdued, and ruled over: behold, his reward is with him; to give to those that trust in him, as Kimchi; or to those that do his word, as the Targum; that believe in him, embrace his Gospel, and act according to it: or this may respect his own reward, which should follow his work; which he was as sure of as if it was in his hands; namely, his exaltation in his human nature, his glory with his father, and the enjoyment of his spiritual seed to all eternity: and his work before him; the work of redemption and salvation, which he was called unto, sent to do, and which, being given him, he agreed to do, was very toilsome and laborious, yet he took great delight in it, and has finished it; this is said to be before him, being proposed in council, and cut out in covenant for him, was well known unto him, and in his power to effect, and what he could easily do, and did. The Targum understands this of the works of men being before him, for whom he has a reward.

Ver. 11. He shall feed his flock like a shepherd, &c.] Christ has a flock, a flock of men, a distinct and peculiar people, and it is but one, and that a little one, and yet a beautiful one, though often a flock of slaughter; which is his by his father's gift, and his own purchase, and appears manifest in effectual vocation, when he calls them by name; to these he stands in the relation of a shepherd, being so by his father's designation and appointment, and his own consent; and a good shepherd he is, as is manifest by his laying down, his life for the sheep; and a great one, being

<sup>°</sup> מבשרת ירושלם O quæ evangelizas Jeruschalaimo, Junius & Tremellius, Piscator.

ר פון בחוך contra robustum, Junius & Tremellius, Piscator. So Vitringa. ק in illum, ibid.

Jehovah's fellow, and the chief shepherd, under whom all others are; yea, he is the one, and only one; and a very careful, compassionate, and faithful one he is; who performs his whole office as a shepherd, not only by providing food for his flock, by leading them into green and good pastures, his church and ordinances; by appointing under-shepherds to feed them with the doctrines of the Gospel, the wholesome words of the Lord Jesus; and by feeding them himself, with himself, the bread of life, and hidden manna, whose flesh is meat indeed, and whose blood is drink indeed; but also by protecting them from all their enemies, the roaring and devouring lion, Satan, and wolves in sheep's clothing, false teachers; and by taking such notice and account of them, as that none of them shall be lost; and by doing all that is expressed Ezek. xxxiv. 16. seeking that which was lost; bringing back that which was driven away; binding up that which was broken; and strengthening and healing the sick, as well as watching over them night and day, lest any hurt them : he shall gather the lambs with his arm ; the weaklings of the flock; the same with babes and sucklings, new-born souls, weak believers, mean and low in their own eyes, the smoking flax, and bruised reed, the day of small things, the poor of the flock; these he gathers with his arm of power, and by the ministry of the Gospel, both to himself, his person, righteousness, grace and fulness, and to his church, to partake of the word and ordinances of it, and to nearer communion with him in them; he gathers them up into his arms in a way of protection, when liable to fall into the hands of powerful enemies, and to be hurt by them, and in order to carry them, they not being able to go of themselves, as it follows: and carry them in his bosom ; which is expressive of very great affection to them, such being greatly loved as are put into the bosom, as Obed by Naomi, the poor man's ewe-lamb, and a wife of youth; as also of great nearness to him, being in his bosom must lie near his heart, and are indeed upon it; likewise it denotes the most intimate communion with him, and a being privy to his se-crets, as Christ in the bosom of his father is to his; as well as it implies an enjoyment of rest in him, and safety by him; for what can disturb or hurt such as are in the bosom of Christ? and shall gently lead those that are with young; who have the seed of grace in them, have spiritual principles wrought in their souls, Christ formed in their hearts, are big with desires after him and spiritual things, and carry a burden, that of their sins, under which they groan; these he leads out, and off of themselves to himself, his blood, righteousness, and sacrifice, into green pastures, into his father's presence, and at last to glory ; and he leads them on gently, gradually, step by step, to see their own vileness and sinfulness, to look, go to, lay hold on him, and retain him; he leads them into the truths of the Gospel, and the deep waters of the sanctuary, and proportionably to their strength as they are able to bear, either the doctrines of the Gospel, or the

duties of religion, or afflictions and sufferings; see Gen. xxxiii, 14.

Ver. 19. Who hath measured the waters in the hollow his hand? &c.] The following account of the of his hand? &c.] The following account of the power, wisdom, and all-sufficiency of God, and which is to be understood of Christ, is to shew that he is equal to the work of redemption and salvation he has engaged in, and was about to come and perform, and that he is able to do it, as well as to execute his office as a shepherd; and also to observe, that though of his rich grace and goodness he had condescended to take upon him the work of a Saviour, and the office of a shepherd, yet this was not to be interpreted as if he had lost his dignity and glory as a divine Person, or as if that was in the least diminished; for he was no other than that infinite Being, who has measured the waters in the hollow of his hand; the waters of the seas, for which he has provided a receptacle, where he has collected and put them together; the dimensions of which are exactly known to him, and the vast confluence of water is no more in his hands than so much water as a man can hold in the hollow of his hand, in his fist, or hand contracted: and meted out heaven with the span: which he has stretched out as a curtain, ver. 22. and the measure of which is but one hand's breadth with him; and is no more to him than stretching out a carpet or canopy; and as easily measured by him as a piece of cloth is by a man with the span of his hand. or any measuring rule or yard : and comprehended the dust of the earth in a measure; the word ' used signifies the third part of some larger measure, as of a sextarius, as some; or of an ephah, or bath, as others; or of some other measure not known; see the note on Psal. lxxx. 5. The Vulgate Latin version renders it, with three fingers ; and the sense may be, that the dust of the earth, or the earth itself, which is but dust, is no more with the Lord than so much earth or dust as a man can hold between his thumb and two fingers; and in like manner is the whole earth comprehended by the Lord: and weighed the mountains in scales, and the hills in a balance; as easily as a man can throw in his goods into a pair of scales, and take the true weight of them, with equal ease did the Lord raise the mountains and the hills in a proper proportion, and has so. exactly poised them, as if he had weighed them in a pair of scales; this seems to hint at the use of mountains and hills to be a sort of ballast to the earth, and shews the original formation of them from the beginuing. The answer to the above question is, that it. was the same divine Person of whom it is said, behold your God, and who should come with a strong hand. and feed his flock.

Ver. 13. Who hath directed the spirit of the Lord, &c. In the creation of all things, in garnishing the heavens, and moving upon the face of the waters? not any one, angel or man; there were none with him, nor did he need any to guide and direct him what to do ': or being his counsellor, hath taught him? or, the man of his counsel'; there was no other than the Wonderful Counsellor,

י שלש in measura ternaria, Montanus; trientali, Junius & Tre-mellius, Piscator, Cocceius, Vitringa. • The Targum is, " who hath directed the Holy Spirit in the mouth " of all the prophets is is in tot the Loyd ?" which agrees with the ac-cents; for so according to them the words should be rendered, who

hath directed the Spirit ? the Lord; so Reinbeck, de Accent. Heb. p. 418. and who renders the next clause, and he hath made the man of his counsel (Moses) to know that.

MYZ W'N vir a consiliis, Junius & Tremellius, Piscator.

the Angel of the great council, the essential Word of God, whose spirit is here spoken of.

Ver. 14. With whom took he counsel, and who instructed him, &c.] This is the same as before, only repeated in other words, the more strongly to deny that any mere creature counselled, taught, and instructed the spirit of Christ, in the ordering and managing the works of creation: and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? or gave him that judgment, knowledge, and understanding in framing the world, and all things in it, in that beautiful and regular manner that it is; which shews it to be a work of wisdom, more than human or angelical, and to be purely divine; no one, angel or man, could have struck out such a path of judgment, such a way of understanding, or shewed such exquisite skill and knowledge, as appear in the works of creation; see Psal. civ. 24.

Ver. 15. Behold, the nations are as a drop of a bucket, &c.] Not only the Chaldeans and Babylonians, and other nations most known, and most troublesome to the Jews, but all the nations of the world; these, in comparison of God, of his infinite and immense Being, are but as a drop of water that hangs upon the bucket, or falls from it, when water is drawn by it, or is left in it, when poured out of it; which is nothing in comparison of the well out of which the water is drawn, or even of the water in the bucket drawn out of it: and are accounted as the small dust of the balance; that is, they are accounted nothing of with God, comparatively speaking, any more than the small dust which hangs upon the balance, and gives it no weight, nor turn one way or another, and so is of no consideration. The Septuagint, Vulgate Latin, Syriac, and Arabic versions, render it, as the turn of the scale; and so the Targum; but the other version more strongly expresses the sense : behold, he taketh up the isles as a very little thing ; by which are meant not merely islands, properly so called, which are encompassed by the sea, but all such countries which the Jews used to go to by sea, for all such they called isles; these the Lord can take up, or cast away ", as some render the word; toss them about, overturn and destroy, as a man may take up the most minute thing and cast it from him. The Targum renders it, " as chaff which flies away;" or, as others translate it, " as the ashes of a coal which fly away." The word may signify any light thing, as chaff, straw, stubble, feathers, down of thistles, which are easily carried away with the least force; and so Vitringa renders the words, behold, the isles are as some little thing which flies away.

Ver. 16. And Lebanon is not sufficient to burn, &c.] The trees of it, as the Targum; these are not sufficient to burn a sacrifice with, suitable to the dignity and majesty of God, and as his justice can require for offences committed: nor the beasts thereof sufficient for a burnt-offering; though it was a mountain and forest which abounded with trees, and especially cedars, and there was a great quantity of cattle in it, yet neither were sufficient to furnish out a proper burnt-offering in the second

• الطار projiciet, Pagninus, Tigurine version ; so R. Jonah in Ben Melech. the Lord; he only himself could provide a Lamb sufficient for a burnt-offering, and he has done it, the onlybegotten Son of God; he has offered himself an offering and a sacrifice to God, of a sweet-smelling savour, by which he has put away sin, and made full atorcment for it. Jarchi thinks this is said to aggravate the sins of men, of the wicked, which were so great, that Lebanon with all its wood and cattle could not furnish out a sacrifice sufficient to explate them.

Ver. 17. All nations before him are as nothing, &c.] As if they were nonentities, and were not real beings in comparison of him, who is the Being of beings, the author of all beings which exist in all nations; whe are all in his sight, and are not only as grashoppers, as is after mentioned, but even as nothing: and they are counted to him as less than nothing, and ranity; if there is or could be such a thing less than nothing, that they are; and so they are accounted of by him; they are like the chaos out of which the earth was formed, when it was tohu and bohu, the first of which words is used here; this serves to humble the pride of men, and to lessen the glory of the nations, and the inhabitants of them.

Ver. 18. To whom then will ye liken God? &c.] There is nothing in the whole creation that can bear any resemblance to him, or he to them; since all nations are as a drop of the bucket, as the small dust of the balance, as nothing, yea, less than nothing, and vanity: or what likeness will ye compare unto him "? order, ordain, and appoint for him? in what rank can he be placed? to what class of beings can he be likened? what similitude can be given of him? what is there that is fit to be named with him, or compared to him? this, with what follows, is mentioned as an antidote to prevent the Jews falling into idolatry in Babylon, where they would be exposed unto it; or rather to prevent Christians in Gospel times from going into the idolatry of the Papists; see Acts xvii. 28, 20. and Rev. ix. 20, 21.

Ver. 19. The workman melteth a graven image, &c.7 Or, the founder ; he melts some sort of metal, as iron, brass, copper, or lead, which he casts into a mould for an image, and afterwards graves, or gets it graved : and the goldsmith spreadeth it over with gold; or, the finer; he stretches out plates of gold, and covers it with them, so that it looks as if it was made of massy gold, and deceives the eyes of men; such stupidity and vanity are there in mortals to believe that there can be deity in such a piece of workmanship! and casteth silver chains; to put about the graven image, either for ornament, or rather to fasten it to some wall or pillar, that it may stand upright, and may not be taken down and stole away, or blown down with the wind, or fall of itself and be broken; thus ridiculing the weakness of these idols, and the folly of the makers and worshippers of them. The Targum is, " the silversmith joius silver chains to it."

Ver. 20. He that is so impoverished that he hath no oblation, &c.] Who is so poor that he can't bring an offering to his God, yet he will have one; and though he can't purchase a golden or silver one, or one that is

ימות תערכו לל' & quid similitudinis ponetis ei, Pagniaus; ordinabitis, Montanus; disponetis, Vatablus.

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gilt, and adorned with either; yet he will have a wooden one, as follows. Some render it, he that is set over the oblation, which Aben Ezra mentions; that was over the treasury, where the oblations were; the Heathen priest, whose business it was from thence to procure idols to worship. Jerom takes the word to be the name of a tree that will not rot; and so the Targum renders it, " he cuts down an ash:" but the word is descriptive of an idol-worshipper; and, according to Gussetius \*, signifies one that by custom and repeated acts has got skill in such things; and so Jarchi: hence he chooseth a tree that will not rot; he goes to the forest, and chooses the best tree for his purpose he can find, even one that will not rot, as the cypress; and though he can't get an idol made of metal, but is forced to have one of wood, yet he'll get the best he can, that will last longest, an incorruptible deity, as he fancies : he seeketh unto him a cunning workman, to prepare a graven image that shall not be moved ; having pitched upon his tree, and what sort of wood to make his god of, he looks out for an ingenious carpenter and carver, a good workman, to make it in the form of an image, and grave, or rather carve it, in the best manner he can, and then fasten it in a proper place, that it may not fall; a poor helpless deity, that can't secure itself, and much less be of any service to its worshippers.

Ver. 21. Have ye not known? This is the speech of the prophet, directed to the idolaters, appealing to their own natural knowledge, who, from the light of nature, might know that idols were nothing, had no divinity in them; that it is God that made the earth and governs the world, and who only ought to be worshipped : have ye not heard ? by tradition from the ancients, from your forefathers, who received it from theirs, and have delivered it to you: hath it not been told you from the beginning? from the beginning of your states and kingdoms, and even from the beginning of the world, by the wisest and best of men that have been in it, that those things are true before related, and what follow : have ye not understood from the foundations of the earth? the being of God, the invisible things of him, his eternal power and Godhead, from the things that are made, even from his founding of the earth; as well as such knowledge and understanding has been as early as that, and might be continued from it: or, have ye not understood the foundations of the earth '?' what the earth is founded upon, and who laid the foundations of it; no other than that divine Being described in the next words.

Ver. 22. It is he that sitteth upon the circle of the earth, &c.] Or, the globe<sup>2</sup> of it; for the earth is sphe-rical or globular; not a flat plain, but round, hung as a ball in the air; here Jehovah sits as the Lord and Sovereign; being the Maker of it, he is above it, orders and directs its motion, and governs all things in it. Kimchi rightly observes, that the heavens are the circle of the earth, which is the centre of them, and around

which they are; and so it signifies, that the Lord sits or dwells in the heavens, from whence he beholds the children of men: and the inhabitants thereof are as grashoppers; or locusts \*; as one upon a very great eminence looking down beholds creatures as exceeding small and little; and if the Israelites were to the anakim or giants as grashoppers, Numb. xiii. 33. much more must puny mortals be such in the sight of God, and in comparison of him; and this may denote, not only the minuteness of men, but what weak, impotent, useless, worthless, and short-lived creatures men are: that stretcheth out the heavens as a curtain; alluding to the firmament or expanse made at the creation, and still continued; which is as a curtain to himself, which he draws around himself, he dwelling in the highest heavens, and in light inaccessible to mortals; and which he stretches out as a canopy around this earth.

for the use of the inhabitants of it : or, as a little thing ; or, as a little skin<sup>b</sup>; and which he stretches out as easily as a man can stretch out that: and spreadeth them out as a tent to dwell in it; for himself to dwell in, and so stretches out the heavens like curtains about him; tents being made of such, and often of skins.

The Ver. 23. That bringeth princes to nothing, &c.] great men of the earth, kings, rulers, and nobles, these he brings to the dust; and all their counsels, schemes, and purposes, come to nothing; and their monarchies and kingdoms too in time. Where are now the Babylonish, Persian, and Grecian monarchies, and those great princes that formerly reigned in them ? he maketh the judges of the earth as vanity ; their decrees and decisions to stand for nothing, as tohu and bohu, the first of which words is used here: so that they are no more regarded and attended to.

Ver. 24. Yea, they shall not be planted, &c. 7 As trees are, like the cedars in Lebanon, though they may seem to be such; but be like the grass of the field, and herbs of the earth : or, even they shall be, as if they were not planted<sup>\*</sup>, they shall not grow and flourish; or they shall be plucked up, and be no more; this is said of the princes and judges of the earth; nay, they shall not be sown; as seed is, which springing up, brings forth fruit, but so it shall not be with them; or they shall be as if they had not been sown, no fruit being brought forth by them : yea, their stock shall not take root in the earth; so as to continue and abide, but they shall soon vanish and disappear, as the most powerful princes and wisest judges do. The Targum is, "although they " multiply, although they increase, although their " children become great in the earth :" and or yea, he shall also blow upon them, and they shall wither; as grass withers, when a severe wind blows upon it: and the whirlwind shall take them away as stubble; which is not able to stand before the force of it; and as unable are the greatest potentates on earth to stand before the tempest of divine wrath and vengeance; if God blows but upon them in anger, all their glory and grandeur, pomp and power, wither away like the flower of

tanquam locustæ, Munster; velut locustæ, Junius & Tremellius, Piscator.

ing clauses,

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<sup>\*</sup> Ebr Comment. p. 559.

the field; and especially if he comes forth in all the fury of his wrath in a tempestuous way against them, they are no more able to stand before him than stubble before a violent storm; see Rev. vi. 15, 16, 17. The Targum is, "yet, even he will send his fury upon " them; and his word shall take them away, as a " whirlwind stubble."

Ver. 25. To whom then will ye liken me, or shall I be equal, saith the holy One?] Or be upon a level with ? since the greatest of men on earth are brought to nothing by him, and are no more: this is repeated from ver. 18. and supported with fresh strength of argument, to shew that there is nothing whatever, that is a fit likeness and similitude, by which to represent the Lord.

Ver. 26. Lift up your eyes on high, &c.] From the earth, and the inhabitants of it, even those of the greatest power and influence in it, to the heavens above, those that are visible to the eye: and behold who hath created these things; that are seen in the heavens, the sun, moon, and stars; consider the Creator of them, what a glorious Being he must be; what power he must be possessed of; what dazzling light he must dwell in; what glory and majesty he must be clothed with; and how infinitely transcending all mortal creatures he must be: that bringeth out their host by number; not only into being, at the first creation of them, but at every proper season; causing the sun to rise every morning, the stars to appear at night, and the moon in its revolution; as a general brings forth his army, marshals it in order, musters it, and takes the number of his soldiers : he calleth them all by names; suitable to their position and influence; he knows the proper names of them all, which no astrologer can pretend unto; and this is such knowledge as no general of an army has; for though the stars are innumerable to men, the names of most unknown, they are all known to him that made them, Psal. cxlvii. 4: by the greatness of his might, for that he is strong in power not one faileth; through the omnipotence of God, not only the sun and moon, the great luminaries, are continued in being, and constantly observe their order; but even every star keeps its place, or performs its course, and retains its influence, and in every instance obeys the commands of its Creator; never fails of appearing at his order, and of doing what he appoints it should. Kimchi gives the sense thus, that according to the wirtue and efficacy that there is in every star, so is its name; and because of the strength and power that is in every one of them, they remain unchangeably and unalterably the same as when they were first created; which not only holds true of the sun and moon, but of the stars lesser and greater. The Targum is, " because " of the multitude of strength, and the power of might, " not one is bindered from its order;" wherefore, as there is no likeness on earth, so none in heaven, with which the Lord is to be likened, or to which he can be equalled. This may respect not the might and power of the Lord, in supporting and maintaining these creatures in their being and usefulness; but the strength and power of the mightiest creatures, to hinder their influence and service: for the words may

be rendered, through the multitude of strength, or any one being strong in power, not one indeed fails<sup>4</sup>; or is wanting, that is, through the strength or power of the mightiest creatures, angels or men, the hosts of heaven cannot be stopped in their course, or hindered in their work appointed to do, or be deprived of their being.

Ver. 27. Why sayest thou, O Jacob, and speakest, O Israel, &c.] The Jews, supposed to be in captivity, are here meant, according to Jarchi and Kimchi; whom the prophet reproves, for murmuring at the calamities and afflictions there endured by them; but it may be the church and people of God, in Gospel times, are here intended, being under suffering circumstances, either under Rome Pagan, or Rome Papal; not only inwardly repining, but openly complaining and uttering, as follows: my way is hid from the Lord ; meaning not their course of life, or their religious actions, their profession of the Gospel, their attendance on public worship, their prayers and other duties of religion; but their sufferings for his name's sake, the tribulations they endured, the afflicted way they walked in, which they imagined God took no notice of, since no way was opened in Providence for their deliverance out of them: and my judgment is passed over from my God; my cause and case are neglected by him; he does not undertake my cause, nor plead it against my enemies, or right my wrongs, and avenge the injuries done me, or deliver me out of the hands of those that contend with me. The answer to which complaint follows, and which clearly shews there was no just foundation for it.

Ver. 28. Hast thou not known? hast thou not heard? &c.] From the history of the church in all ages; from the experience of all good men; from their own knowledge and observation; from the Scriptures, and the prophets, the interpreters of them ; both that what is before suggested is wrong, and that what follows is true, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? or, the God of the world; that has made it, and upholds it, and governs it, and judges righteously in it; who is from everlasting to everlasting, unchangeably the same; whose name alone is Jehovah, the self-existent and allcomprehending Being, the Maker and Former of all things; who has not only created the earth, and the foundations of it, as the Targum, or the continent, and the habitable part of the world, that is most known and dwelt in, but even the extremitics of the earth; and therefore knows and will take care of his own people, let them be where they will: and though the work of creation, and of upholding creatures in their beings, and of governing the world, and providing for all in it, and of taking care of his church and people in particular, requires so much power, as well as wisdom, yet he never sinks under it, nor is weary of it ; wherefore they have no reason to give way to such unbelief and despondency, as above expressed : there is no searching of his understanding; it is infinite, it reaches to all persons and things, and therefore he cannot be at a loss to provide for his people, or plead their cause; nor can their case be unknown to him, or he want either power or skill to help them.

י מרוב אונים ואמיץ כוח איש לא נערר præ multitudine virium, & robore virtutis, ut ne unum quidem deesset, Tigurise version.

CH. XL. V. 29-31.

Ver. 29. He giveth power to the faint, &c.] Who are ready to faint under afflictions, because they have not immediate deliverance, or their prayers are not an-swered at once, or promises not fulfilled as they ex-pected; to such he gives fresh supplies of spiritual strength; he strengthens their faith, and enlarges their views, to behold the goodness of the Lord in the land of the living, and confirms his blessings and promises of grace unto them, Psal. xxvii. 13. The Targum is, " who give h wisdom to the righteous that breathe " after the words of the law :" and to them that have no might he increaseth strength ; not that they have no might at all, strictly speaking; for then it could not be properly said their strength was increased by him; but that their might and power were very small, and that in their own apprehensions they had none, and then it is that fresh strength is given them; as the apostle says, when I am weak, then am I strong ; 2 Cor. xii. 10. though this may be understood, not of the strength of their graces, but of their sins and corruptions: a word from the same root as this here used signifies iniquity; and the sense may be, that the Lord increases the spiritual strength of such on whom the lusts, corruptions, and vitiosity of nature have not the power and dominion %.

Ver. 30. Even the youths shall faint and be weary, &c.] Such as are in the prime of their strength, and glory in it, yet through the hand of God upon them, by one disease or another, their strength is weakened in the way; or they meet with that which they are not equal to, and sink under, and are discouraged, and obliged to desist. Some think the Babylonians and Chaldeans are here meant, the enemies of Israel, and by whom they were carried captive. The Targum interprets this clause, as well as the following, of wicked and ungodly men; and so do Jarchi and Kimchi: it may be applied to the Heathen emperors, who persecuted the church of God, and were smitten by him, and found it too hard a work to extirpate Christianity out of the world, which they thought to have done; and also to all the antichristian states, who have given their power and strength to the beast: and the young men shall utterly fail; or, falling shall fall '; stumble and fall, die and perish; or, however, not be able to perform their enterprise.

Ver. 31. But they that wait upon the Lord, &c.] As children on their parents, to do them honour, to obey their commands, and receive food and blessings from them; as servants on their masters, to know their pleasure, do their work, and have their wages; as clients on their patrons, to have advice of them, put their cause into their hands, and know how it goes; and as beggars at the door, who knock and wait, tell their case and wait, meet with repulses, yet keep their

place, and continue waiting: such an act supposes a knowledge and reverence of God, confidence in him, attendance on him, not with the body only, in public and private, but with the soul also, and with some degree of constancy, and with patience and quietness: the Lord is to be waited upon for the manifestations of himself, who sometimes hides himself, but is to be waited for, since he has his set time to shew himself again, and his presence is worth waiting for; also for the performance of his promises, which may be expected from his perfections, the nature of the promises, and their being in Christ; likewise for answers of prayer, and for the fresh discoveries of pardoning grace and mercy; and as Old-Testament saints waited for the first coming of Christ, so New-Testament saints for his second coming, and for eternal glory and hap-piness: and such shall renew their strength; which is to be understood of spiritual strength in the heart, and of the graces of the spirit there: it supposes strength received already, which natural men have not, but converted men have; and yet they want more, and more they shall have; to assist them in the performance of duty, to enable them to resist Satan and his temptations, and the corruptions of nature, and to cause them to endure afflictions and persecutions patiently, and to persevere unto the end: they shall mount up with wings as eagles ; swiftly and strongly; it is expressive of the motion of the affections heavenwards towards God and Christ, and things above; of the entrance of faith and hope within the veil, and of the exercise of these graces on Christ, who is now at the right hand of God; of the expectation of glory and happiness in heaven hereafter, and of present support under afflictions, the Lord bearing them as on eagles' wings; see Psal. ciii. 5. Cant. iii. 7. Isa. xxxiii. 16. Exod xix. 4. Deut. xxxii. 11, 128: they shall run, and not be weary; in the way of God's commandments; which shews great affection for them, haste to obey them, delight and pleasure, cheerfulness and alacrity, therein, so as to be without weariness: and they shall walk, and not faint ; in the ways of God, in the name of the Lord, or in Christ, as they have received him; leaning on him, trusting in him, continuing to do so, till they receive the end of their faith, the salvation of their souls; and so shall not sink under their burdens, nor give out till they enjoy it; different persons, though all of them believers, may be here intended; particularly Christians under the Gospel dispensation, tried and exercised by many enemies; some shall soar aloft, and dwell on high; others, though they cannot rise and fly so swiftly and strongly, yet shall *run* without weariness; and others, though they can neither fly nor run, yet shall walk without fainting.

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<sup>&</sup>lt;sup>c</sup> Cur non sumatur, אונים, אונים, illis quibus non sunt vitiosæ concupis-centiæ robur auget, Gusset Ebr. Comment. p. 21. נעול יבעלו corruendo corruent, Montanus; labefacti cadent,

Castalio. " The Jews have a notion, that for ten years the eagle ascends ver

the sun, it falls into the sea, through the vehemence of the heat; and then it casts its feathers, and is renewed again, and its feathers grow, and it returns to the days of its youth; and so every ten years to a bundred; and in the hundredth year it ascends according to its cus-tom, and falls into the sea, and dies. So Ben Melech from Saadinb Gaon high in the firmament of heaven, and approaching near to the heat of Gaon.

## CHAP. XLI.

Christ to come and try the cause between God and them before him; words of comfort to true believers, promising them help, protection, and provision; full conviction of idolaters, and their practices; and is closed with a promise of some great person, and what he will do unto them, and for the people of God. The summons is in ver. 1. expressed according to the forms used in courts of judicature. The issue of the controversy is put upon this foot, the raising up a certain person from the east, who it was that did it, which appearing to be the work of the Lord, proves the point contended about, ver. 2, 3, 4. the obstinate persistence of idolaters in their idolatry, notwithstanding this is observed, ver. 5, 6, 7. the people of God, under the names of Jacob and Israel, the objects of God's choice and affection, ver. 8, 9. are encouraged against the fear of men, with promises of help and strength from the Lord, ver. 10, 13, 14. of confusion to their enemies, and victory over them, ver. 11, 12, 15, 16. and of spiritual provisions, and great prosperity in their wilderness-state, in which they should manifestly see the hand of the Lord, ver. 17, 18, 19, 20. when the idolatrous nations are challenged to produce their strong reasons for their idolatry, and are put upon proving that their idols can foretel things to come, or do good or evil to men, or own they are nothing but an abomination, ver. 21, 22, 23, 24, 26. and then one is spoken of that should come as a mighty warrior, and tread down the Pagan princes, and a set of Gospel ministers should be sent, bringing good tidings to Zion, to the silencing of idolaters, and the cessation of idolatrous worship, ver. 25, 27, 28, 29.

Ver. 1. Keep silence before me, O islands, &c.] The great controversy in the world after the coming of Christ, which is expressly spoken of in the preceding chapter, was, as Cocceius observes, whether he was a divine Person; this was first objected to by the Jews, and afterwards by many that bore the Christian name; some, in the times of the apostles, especially the Apostle John; and others in after-ages; some affirmed that he was a mere man, as Ebion and Cerinthus; others that he was a created God, as Arius; and others a God by office, as Socinus and his followers; now these are called upon, wherever they were, whether on the continent, or in the isles of the sea; and especially all such places which were separated from Judea by the sea, or which they went to by sea, were called islands, perhaps the European nations and isles are more particularly intended; and now, as when the judge is on the bench, and the court is set, and a cause just going to be tried, silence is proclaimed; so here, Jehovah himself being on the throne, and a cause depending between him and men being about to be tried, they are commanded silence; see Zech. ii. 13: and let the people renew their strength; muster up all their force, collect the most powerful arguments they had, and produce their lirighteousness; whose name is Oriens, or the east, the

THIS chapter contains a summons to the enemies of Christ to come and try the cause between God and them before him; words of comfort to true believers, promising them help, protection, and provision; full conviction of idolaters, and their practices; and is closed with a promise of some great person, and what he will do unto them, and for the people of God. The summons is in ver. 1. expressed according to the forms used in courts of judicature. The issue of the controversy is put upon this foot, the raising up a cer-

east, &c.] The Targum interprets this of Abraham; and so the Talmud<sup>h</sup>; and this way go most Jewish and Christian commentators, and to him the characters agree; he was a righteous man, believed in Christ for righteousness, had the righteousness of faith when uncircumcised, did justice, and wrought righteourness himself, and required his children and servants to do the same, Gen. xv. 6. and xviii. 19. Rom. iv. 11. he was raised up out of an idolatrous family, from Ur of the Chaldees, on the other side the river Euphrates, which lay east of Judea; he was called by the Lord to his foot, as it follows, and was obedient to him; he went forth at his command, not knowing whither he went, Heb. xi. 8. God gave him by promise the land of Canaan, possessed by several nations, and which his seed afterwards inherited; yea, he made him, in a spiritual sense, the father of many nations, even of all believers, in all nations of the world, Gen. xv. 18-21. and xvii. 4, 5, 6. Rom. iv. 11, 12, 16. he made him a conqueror over the kings that had vanquished the kings of Sodom and Gomorrah, and plundered their cities; who were no more able to stand before him. though he had no more than three hundred and eighteen servants of his household, than dust and stubble can resist the force of a mighty wind; he pursued them in an unknown tract, got an entire victory over them, without being hurt or losing a man; which was so extraordinary an affair, that Melchizedek, priest of the most high God, and a type of Christ, went forth to meet him, and blessed him, Gen. xiv. 14, 15, 18, 19, 20. and who but the mighty God could or did raise up this man, and make him what he was, and do the things he did? some, as Aben Ezra, and several Christian writers also, think that Cyrus is meant, spoken of as raised up already, though to come, in the manner of prophetic language, called the ravenous bird from the east, ch. xlvi. 11. who came from Persia, which lay east of Judea; whom God called to his foot, and who performed his pleasure, and executed his counsel, and so said to be a righteous man in that respect; and is expressly said to be raised up in righteousness; before whom the Lord subdued nations, and loosed the loins of kings; see Isa. xliv. 28. and xlv. 1, 13. and xlvi. 10, 11. some understand it of him as a type of Christ, who is the righteous One, or righteousness itself, as the word properly signifies, the Lord our

\* T. Bab. Sabbat, fol. 156. 2. Bava Bathra, fol. 15. 1. Sanhedrin, fol. 108. 2. and Taanith, fol. 21. 1.

rising sun in the east, Zech. iii. 8. the angel ascending from the east, Rev. vii. 2. born in the eastern part of the world; called to be the servant of the Lord, and was; to whom he has given the Heathen for his inheritance, and made him his first-born, higher than the kings of the earth, and whom he will overcome and slay with his two-edged sword : but since rather Christ is the person speaking, and concerning whom the controversy is, therefore some person distinct from him must be meant; and I am inclined to think, with Cocceius, that the Apostle Paul is intended, that wonderful man; though this sense is rejected by Vitringa : he was a righteous one, made so by the righteousness of Christ; he believed in it, and was a preacher of it, and lived a holy and righteous life and conversation; whom the Lord raised up for uncommon service and usefulness, and to whom he appeared personally to make him a minister, and send him out to do his work; he was raised up in the eastern part of the world, in Judea, being a Hebrew of the Hebrews, and from thence sent forth into various parts; see Acts xxvi. 16, 17, 18: called him to his foot ; and though he was like a furious lion, raging against his saints, breathing out slaughter and threatenings against them, and in the height of his rage and fury; yet was at once, at the call of Christ, made as tame as a lamb, and said, Lord, what wilt thou have me to do ? he was willing to do any thing and every thing he pleased, Acts ix. 1, 6. and when he signified it as his will that he should preach his Gospel, he was not disobedient, he did not confer with flesh and blood, but at once set about it with the greatest zeal and readiness: gave the nations before him; made him an apostle of the Gentiles, or of the nations, and made those Gentiles or nations obedient by word and deed; he triumphed in Christ everywhere, and diffused the savour of his knowledge in every place, Rom. xi. 13. and xv. 18. 2 Cor. ii. 14: and made him rule over kings? governors, princes, potentates, and kings of the earth; he had power over their spirits, being an instrument either of converting them, as Sergius Paulus the Roman deputy, from whence some think he had his name; or to make them to tremble at his discourses, as Felix the Roman governor; and of bringing them at least to own there was something in the Christian religion, as Agrippa, a crowned head, who was obliged to confess he had almost persuaded him to be a Christian, Acts xiii. 7, 12. and xxiv. 25. and xxvi. 28. and of bringing their kingdoms, and the inhabitants of them, into subjection to Christ: he gave them as dust to his sword, and as driven stubble to his bow; whose weapons were not carnal, but spiritual, and mighty through God; his sword was the sword of the spirit, which is the word of God; his bow and arrows were the Gospel, and the truths of it, in whose ministry Christ went forth conquering, and to conquer ; and this being attended with the power of God, men could no more stand against them than dust and stubble before the wind.

Ver. 3. He pursued them, and passed safely, &c.] Went on in his work, pursued his great design in sub-

ירדמם ' persequetur, Vulg. Lat. Pagninus, Montanus; יעבור transibit, V. L. Pagninus, Montanus.

duing the souls of men, and bringing them to the obedience of Christ; and though he had so many enemies, he passed on safely; God did not suffer them to set upon him, to do him any harm, even though he was exposed to perils by sea and land, by thieves and robbers, by his own countrymen and Heathens, in city and country, and even by false brethren; see Acts xviii. 10. 2 Cor. xi. 26. it is in the future tense, he shall pursue them, he shall pass safely<sup>1</sup>; or in peace: even by the way that he had not gone with his feet; travelling in foreign parts, in distant countries, in tracks of land unknown unto him; where he had never been before, even from Jerusalem round about to Illyricum, fully preaching the Gospel of Christ, Rom. xv. 19.

Ver. 4. Who hath wrought and done it, &c.] Contrived and effected it, formed the scheme, and brought it to pass; namely, raising up the righteous man from the east, and succeeding him in the manner described : calling the generations from the beginning? or rather here begins the answer to the above question, which may be rendered, he that calleth the generations from the beginning '; he has wrought and done this; and to this agree the Syriac and Arabic versions; even he that knew them from all eternity, before they were, and all the men that would be in them, and could call them by their names; and who calls things that are not, as though they were; and who calls them into being at the appointed time, and continues a succession of them, one after another; who calls by his grace all that are called in successive generations, and rules over them by his power, providence, and grace: I the Lord, the first, and with the last; I am he; the immutable Jehovah, the everlasting I AM, the Alpha and the Omega, the beginning and the ending, the first and the last; all which is said of Christ, and is the person here speaking, Rev. i. 8, 17. and xxii. 13. phrases expressive of his eternity and deity; he is the first and the last in God's thoughts, purposes, and decrees; in the covenant of grace; in the creation of all things; in the salvation, justification, sanctification, adoption, and glorification of his people; and in the church, above and below: and with the last, may be understood either of the last generations God is with, and calls as well as the first, as De Dieu; or of all believers, with whom he shall be and they with him to all eternity, so Gussetius . Now the conversion of the Apostle Paul, his commission to preach the Gospel, the extraordinary qualifications he was endowed with, the wonderful things done by him in the conversion of sinners, and planting of churches in the Gentile world, and towards the abolition of Paganism in it, are incontestable proofs of the deity of Christ; no mere creature could ever have raised up such a man, and accomplished him in such a manner, or wrought such things by him.

Ver. 5. The isles saw it, and feared, &c.] Not the victory which Abraham got over the kings; nor Cyrus's expedition against Babylon, and other nations, and his deliverance of the Jews; but the progress of the Gospel. through the ministry of the Apostle Paul: the idolatrous inhabitants of the Gentile nations as wgreat multitudes

k קורא הדורות מראש ille qui vocat rel vocavit generationes ab initio, Munster, Tigurine version. So some in Vatablus, <sup>14</sup> Comment, Ebr. p. 29,

embracing and professing the Gospel; they saw their idols neglected, and their temples abandoned; they feared what would be the consequence of all this, that their old religion their fathers retained, and they were brought up in, would be abolished; and especially a panic seized the priests on this account, whose livelihood depended upon it: the ends of the earth were afraid; for the sound of the Gospel by him, and other apostles, went into all the earth, and their words to the end of the world, Rom. x. 18. meaning the inhabitants that dwelt in the furthest parts of the earth, where ignorance and idolatry wholly reigned: they drew near, and came: not to God, nor to Abraham, or Cyrus; rather to their gods, to exert themselves in the defence of their religion; or, which is best, they got together to consult what was proper to be done on such an emergency.

Ver. 6. They helped every one his neighbour, &c.] By advice and counsel, by the best arguments they could make use of, to withstand the new religion, and defend the old one; to prevent the embracing the one, and relinquishing the other: and every one said to his brother, be of good courage: or, be strong "; they strengthened one another's hands in their idolatrous worship, encouraged each other to oppose the prevailing doctrine; urging, that the craft of some was in danger, and the religion of them all at stake, and their gods like to fall into contempt. An instance of this may be seen in Demetrius the craftsman at Ephesus, when the Gospel mightily prevailed there, who stirred up the workmen of the same craft with himself and the like, suggesting the loss of their business, and the dishonour reflected on their goddess Diana, should the apostle go on as he did; by which we may judge how it was, more or less, in other parts of the world; see Acts xix. 20, 23-28

Ver. 7. So the carpenter encouraged the goldsmith, &c.] The carpenter, when he had made a wooden image, encouraged and hastened the goldsmith, or the finer, as some render it, to do his part, in covering it with plates of gold or silver: and he that smootheth with the hammer him that smote the anvil; he that beat out thin plates of gold and silver with the hammer, in order to decorate the wooden god, encouraged the smith at the forge, that smote on the anvil, there making nails for the fastening it to a pillar or wall, to hasten his work: saying, it is ready for the sodering; for the several joints to be put together, by sodering them: and he fastened it with nails, that it should not be moved ; either the goldsmith and finer fastened the plates of gold and silver with nails, that they might be kept fast and close to it; or the smith that smote on the anvil, and made the nails, he fastened the image with them at some proper place, that so it might not fall, or be taken away. All which, as it represents the hurry and solicitude idolaters were in to keep up their craft and religion, so it exposes them to ridicule and contempt.

Ver. 8. But thou, Israel, art my servant, &c.] As the great spread and success of the Gospel could not fail of drawing the resentment of the idolatrous Heathens on those who embraced and professed it, and by whom

they were grievously persecuted under the Roman emperors; wherefore, to support them under these trials. the Lord speaks these and the following comfortable words unto them; for not carnal, but spiritual Israel are here meant; such who by the power of divine grace were turned from idols to serve the living God. who were made willing to become his servants, and whose honour it was to be so called and accounted; and being so, they might be assured their Lord and Master would protect and defend them, bless and reward them: Jacob whom I have chosen; Israelites indeed, Jacob-like, plain-hearted men, wrestling and prevailing ones in prayer with God, whom he chose to be his people, and peculiar treasure; who, though disallowed of men, were like their Lord and Saviour, chosen of God, and precious: the seed of Abraham my friend the spiritual seed of Abraham, being believers in Christ, and friends of his, as Abraham was; and whom he uses and shews to be such, by disclosing his secrets to them, John xv. 15.

Ver. 9. Thou whom I have taken from the ends of the earth, &c.] Meaning not Abraham, nor his natural seed; but such who believed in Christ, who dwelt in the furthest parts of the earth, to whom the Gospel came, and by which they were laid hold upon, and apprehended by Christ as his own: and called thee from the chief men thereof: from among the great men of the earth, out of their families, courts, and palaces: or rather called them by grace, when such personages were passed by and left; not many noble, not many mighty, being called in those times, 1 Cor. i. 26: and said unto thee, thou art my servant; and not only called them by the name, but made them such in reality: adding, I have chosen thee, and not cast thee away; nor does the Lord cast away any whom he has chosen and foreknown; and therefore being thus dear to God, as all the above titles and acts of grace shew, and being secured by him from perishing or being eternally lost, this should encourage them to suffer persecution patiently for his name's sake, and not be afraid of any of their enemies, as follows.

Ver. 10. Fear thou not, for I am with thee, &c.] Not merely by his essence or power, who is every where; or by his providence supporting, preserving, observing, ordering, and overruling all things; but in a way of special grace, to guard and protect his people, support and supply them, comfort and strengthen their hearts; wherefore they need not fear any of their enemies, nor whatsoever they may be called to suffer for his name's sake, even though they pass through fire and water, and the valley of the shadow of death: be not dismayed, I am thy God; through Christ, in a covenant way, as appeared by the effectual vocation of them; and therefore might depend on his love, be sure of his power, expect all needful supplies, and to be comfortably carried through every service and trial they were called unto; and need fear no enemies, or be dismayed at any thing that should befall them; or become weak as water, and their hearts melt like wax within them, as the Jewish commentators generally interpret the word . The Targum is, " be not broken;" in spirit. The

Verbum formatum a nomine שעוה, quod ceram significat, quæ calor<sup>3</sup> exposita facile dissolvitur, Munster.

m pin fortis esto, vel sis strenuus, Vatablus.

אל תשתע neque dissolvaris, Munster; vel ne liquefias, Vatablus.

CH. XLI. V. 11-14.

word signifies to look about, as persons in distress, and amazed : I will strengthen thee ; with strength in their souls, to perform duties, exercise grace, withstand corruptions, resist temptations, bear afflictions, suffer persecutions, and do their generation-work, according to the will of God; and if God is the strength of his people, they need not be afraid of any persons or things, Psal. xxvii. 1, 2, 3: yea, I will help thee; help them out of all their afflictions and temptations, and out of the hands of all their enemies; help them in the discharge of duty, in the exercise of grace, in bearing the cross, in fighting the Lord's battles, and in their journey to another world; help them to every mercy, temporal and spiritual, to all needful supplies of grace, and at last to glory; whose help is suitable and seasonable, and may be expected, since he is able to help, either with or without means; has promised to help his people, as here, and he is faithful that has promised; he has laid help on one that is mighty, and set up a throne of grace to come to for help in time of need; and seeing he is their helper, they need not fear what men or devils can do unto them, Heb. xiii. 5, 6: I will uphold thee with the right hand of my righteousness; either by his almighty power, or by his son, the man of his right hand, made strong for himself, and the author of righteousness to his people: this is expressive of his sustentation of them, not merely in a providential way, but in a way of special grace; and of his powerful protection and preservation of them, so as that they shall stand in the grace of God, go on in his ways, and not fall finally and totally, but persevere to the end, though their trials and temptations may be great and many.

Ver. 11. Behold, all they that were incensed against thee, &c.] For rejecting their idols, and idol-worship; for receiving the Gospel, and professing it: shall be ashamed and confounded; their idols not being able to help them, nor they to defend the worship of them: the same is said with respect to Christ, ch. xlv. 24: they shall be as nothing, and they that strive with thee shall perish; or, the men of thy strife°; all shall come to nothing, and utterly perish, as to their persons, substance, power, and dignity; as did the Roman emperors, the persecutors of God's people.

Ver. 12. Thou shalt seek them, and shalt not find them, &c.] They not existing, or being fled into holes and corners, to rocks and mountains, to hide themselves from the wrath of the Lamb, Rev. vi. 15, 16, 17: even them that contended with thee; or, the men of thy contention P; who contended with them, not by words and arguments, but by severe persecutions, striving thereby to hinder the progress of the Gospel, and to root Christianity out of the world: they that war against thee shall be as nothing, and as a thing of nought ; or, the men of thy war 9; that proclaimed and carried on war against the Christians, in order to destroy them utterly; yet they, and all their efforts, came to nothing, the Gospel prevailed, and Paganism was utterly abolished; which came to pass in Con-stantine's time, at the opening of the sixth seal,

Rev. vi. 12, 13, 14. which is a proper comment on this text.

Ver. 13. For I the Lord thy God will hold thy right hand, &c.] Take hold of it, join in league and alliance with his people as it were, go hand in hand with them ; and having such an one with them, and on their side, they need fear no enemy: or it is expressive of great freedom, familiarity, and friendship, which may assure believers of the strong affection of God towards them : and they may conclude themselves safe, being held by him as a child in the hand of its parents, which is The Lord holds the then not afraid of any thing. right hand of his people, teaching them to walk by faith, leading them into his presence, and to com-munion with himself, and keeps them from falling: or, he will strengthen their right hand'; to do his work and service, and oppose their enemies; or he will relieve their wants, and fill their hands with his good things, which is sometimes the sense of the phrase, Ezek. xvi. 45: saying unto thee, fear not, I will help thee; as one friend takes another by the hand in distress, and bids him be of good cheer, promising him all needful assistance and supply. See the note on ver. 10.

Ver. 14. Fear not, thou worm Jacob, &c.] Being like a worm, exposed to danger, and liable to be trampled upon and crushed, mean and despicable in their own eyes, and in the esteem of others ; and it may be Jacob, or the true Israelites, are so called, because of their impurity in themselves, of which they are sensible; and chiefly because of their weakness and impotence to defend themselves, and resist their enemies. It is an observation of Jarchi, Kimchi, and Ben Melech, that the strength of a worm lies in its mouth, which, though tender, can strike the strongest cedar, and penetrate into it; and the latter observes, that the strength of Israel lies in their prayers, as Jacob's did, when, wrestling with the angel, and making supplication, he had power with God, and prevailed. Now, though the saints are such poor, weak, and contemptible things, yet the Lord bids them not fear any of their enemies, he would take their part, and protect them : and ye men of Israel ; the Vulgate Latin version renders it, ye dead men of Israel'; such as were accounted as dead men, and had no more respect shewn them than the dead, that are remembered no more; or were exposed to death daily, for the sake of Christ and his Gospel; or that reckoned themselves dead to sin, and did die daily to it, and lived unto righteousness: or, ye few men of Israel, as others' render it; Christ's flock is a little flock, his church is a little city, and few men in it, in comparison of the men of the world : I will help thee, saith the Lord, and thy Redeemer, the holy One of Israel; which is repeated for the confirmation of it, and is the more strongly assured by these characters of a Redeemer of his people out of the hands of all their enemies, and the holy and just God, and sanctifier of them, which he here takes to himself, and makes himself known by.

<sup>•</sup> אנשי ריבך viri litis tuæ, Montanus ; itxæ tuæ, Vatablus. אנשי מערויך viros jurgii tui, Montanus. אנשי מלחמתך viri belli tui, Vatablus ; pugnæ tuæ, Moatanus. קמולך ui confortat dexteram tuam, Gataker.

שראל mortales Israelitæ, Castalio.

<sup>&</sup>lt;sup>5</sup> Ολιγοςος Ισχαυλ, Sept.; viri pauci Israel, Munster, Montanus; Israel, qui pauco es numero, Tigurine version.

Ver. 15. Behold, I will make thee a new sharp threshing-instrument, having teeth, &c.] The Vulgate Latin version renders it, as a new threshing-cart, having teeth like saws; and the Septuagint and Arabic versions, as the new threshing-wheels of a cart, in the manner of saws; for corn with the Jews was threshed out by drawing a cart with wheels over it, which wheels were stuck with teeth or spikes of iron; see ch. xxviii. 27, 28. or by a cart or sledge filled with stones to press it down, and at the bottom with iron teeth, which being drawn to and fro by oxen over the sheaves, separated the grain from the husk. Beckius has given a figure of this instrument, in his notes on the Targum of 1 Chron. xx. 3. p. 210. and some such-like instrument is still made use of in the eastern countries, as Monsieur Thevenot" relates; " at Damascus (he says), and " almost all Turkey over, they thresh not the corn, " but after it is cut down they put it up in heaps, " and round the heaps they spread some of it four " or five feet broad, and two feet thick; this being " done, they have a kind of sled, made of four pieces " of timber in square, two of which serve for an axle-66 tree to two great rollers, whose ends enter into " these two pieces of timber, so as that they easily " turn in them : round each of these rollers there are " three iron pinions, about half a foot thick, and a 66 foot in diameter, whose pinions are full of teeth, " like so many saws: there is a seat placed upon the " two chief pieces of the timber, where a man sits, " and drives the horses, that draw the machine, round " about the lay of corn that is two foot thick; and " that cutting the straw very small, makes the corn " come out of the ears without breaking it, for it " slides betwixt the teeth of the iron : when the straw <sup>a</sup> is well cut, they put in more, and then separate the corn from that hashed straw, by tossing all up " together in the air with a wooden shovel; for the " wind blows the straw a little aside, and the corn " alone falls straight down-in some places that ma-" chine is different, as I have seen (adds he), in Meso-" potamia; where, instead of those pinions round the " rollers, they have many pegs of iron, about six " inches long, and three broad, almost in the shape " of wedges, but somewhat broader below than above, fastened without any order into the rollers, " some straight, and others crossways; and this " engine is covered with boards over the irons, " whereon he that drives the horse sits-they take " the same course in Persia." Some apply this to the apostles of Christ, compared to oxen that tread out the corn; and who not only ploughed and sowed, but threshed in hope, and were instruments of bringing down every high thing, comparable to mountains and hills, that exalted itself against the knowledge of God, and of reducing it to the obedience of Christ ; see 1 Cor. ix. 9, 10. 2 Cor. x. 4, 5. but it seems rather to refer to Constantine, a Christian emperor, brought forth and brought up in the church; the same with the man-child the woman brought forth, caught up into heaven, raised to the Roman empire, and who ruled the nations, the Pagan ones, with a rod of iron, Rev. xii. 5. and then the church, who before was but as a worm, weak and

contemptible, now became powerful and formidable: and therefore compared to a new threshing-instrument. heavy, sharp, and cutting: thou shalt thresh the moun-tains, and beat them small, and shalt make the hills as chaff; which metaphorically design kingdoms and states; so the Targum, " thou shalt slay the people, " and consume kingdoms ;" so Jarchi and Kimchi interpret it of kings and princes; and Aben Ezra particularly of the Babylonians; but these were not destroyed by the people of God, but by the Persians: it is better therefore to understand it of the Roman emperors, and of the Roman empire conquered by Constantine, and destroyed as Pagan, and when every mountain and island were moved out of their places, Rev. xii. 7, 8. and vi. 14, 15. and the prophecy may have a further accomplishment in the destruction of Rome Papal, and all the antichristian states, when the kingdom and interest of Christ, signified by a stone cut out without hands, shall break in pieces, and consume all other kingdoms; which shall become like the chaff of summer threshing-floors, and the wind shall carry them away, and no place be found for them, as follows; see Dan. ii. 34, 35, 44. this threshing of the nations is ascribed to the church, though only as an instrument, the work is the Lord's, as in ver. 20. see Mic. iv. 13. Hab. iii. 12.

Ver. 16. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them, &c. In allusion to the custom of the Jews, who had their threshing-floors on the tops of hills and mountains, where they took the opportunity and advantage of the wind in winnowing their corn, which fanned it, and carried away the chaff, and scattered it abroad; in like manner, it is suggested, the enemies of the church and people of God should be dealt with, which are like the chaff the wind driveth away, and is found no more, Psal. i. 5. and so Rome Pagan was no more as such when subdued by Constantine, nor will the Papal antichristian states, Dan. ii. 35. Compare with this what is said of literal Babylon, which will have its accom-plishment in mystical Babylon, Jer. li. 33: and thou shalt rejoice in the Lord . the Targum is, " in the word "of the Lord;" and so it paraphrases the preceding clause, " his word shall scatter them as the whirlwind " chaff;" and therefore in him the saints shall rejoice, because it is he that destroys their enemies; so when Rome Pagan was abolished, and the devil and his angels, or the Heathen emperors, were drove out of it and destroyed, there was great joy among the people of God, saying, now is come salvation and strength, and the kingdom of our God, and the power of his Christ, Rev. xii. 10. there will be great rejoicing in the Lord like-wise when Rome Papal falls, and the saints have got the victory over the beast, Rev. xv, 2, 3. and xviii. 20. and xix. 1, 2. and shalt glory in the holy One of Israel ; whose arm alone has done the above things, and to whom the glory is to be given: it is the true character of believers to rejoice in Christ, in his person, offices, and grace, and to glory in his being made unto them wiedom, righteousness, sanctification, and redemption, Phil. iii. 3. 1 Cor. i. 30, 31.

Ver. 17. When the poor and needy sock water, and

<sup>\*</sup> Travels, Part 2. B. 1. ch. 5. p. 24.

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there is none; and their tongue faileth for thirst, &c.] || This is to be understood not literally, but spiritually; not of their outward circumstances, though the people of God are for the most part the poor of the world, and in need of the good things of it, hungry and thirsty, and naked: but of their spiritual estate: as in Christ they need nothing; but in themselves, and at different times. and in different frames, want many things; as larger discoveries of the love of God, fresh supplies of grace from Christ, more spiritual light and liveliness, fresh strength and comfort, fresh views of pardon and righteousness, fresh food for faith, and more grace of every sort to help them in their time of need; and which they seek for at the throne of grace, and in public ordinances, and sometimes they can find none, or it is a long time ere they obtain any: they thirst after doctrine, as the Targum, after the word and ordinances, and sometimes their circumstances are such, they can't come at them; after communion with God, and spiritual comfort, and can't enjoy it, being in a place where is no water; and after the blessings of grace, and can have no application of them; see Psal. xlii. 1, 2. and lxiii. 1, 2. and lxxxiv. 2. this may represent in a great measure the state of the church under the ten persecutions of the Heathen emperors, or when obliged to fly into the wilderness from the wrath of the dragon, Rev. xii. 6, 14: I the Lord will hear them; their cries and prayers, and answer them, and supply their wants, who is the Lord God Almighty, and can help them, the Lord that changes not, and therefore they shall not be consumed : I the God of Israel will not forsake them; neither their persons, nor his work of grace upon them, but will support them, and provide for them, and carry on his work in them; of which they may be assured, because he is the God of Israel, their covenant God and Father.

Ver. 18. I will open rivers in high places, &c.] Which is not usual; but God will change the course of nature. and work miracles, rather than his people shall want what is necessary for them; thus he opens to them his everlasting and unchangeable love, and makes it ma-nifest, and shews it to them, and their interest in it, which is a broad river, that cannot be passed over; this is in high places, it flows from the throne of God, and of the Lamb; and of this river of pleasure he makes his people to drink, the streams whereof make glad the city of our God; likewise the fulness of grace in his Son, whose grace is as rivers of water in a dry land, exceeding abundant, and very refreshing; also the graces of his Spirit, which he gives in great abundance, and are those rivers of water he causes to flow forth from them that believe in Christ, in the comfortable exercise of them; see Psal. xxxvi. 8. and xlvi. 4. Rev. xxii. 1. Isa. xxxii. 2. John vii. 37, 38: and fountains in the midst of the valleys; God himself is the fountain of life, and of living waters; Christ is the fountain of gardens, and in him are wells of salvation ; the grace of the Spirit is a well of living water, springing up unto eternal life; and of these, humble souls, comparable to the lowly valleys, are partakers, Psal. xxxvi. 9. Cant. iv. 15. Isa. xii. 3. John iv. 14. Jam. iv. 6: I will make the wilderness a pool of water, and the dry land springs of water: respecting either the Gentile world, which was like a wilderness and dry land before the Gospel came into it, but by that was watered and made fruitful; or the state and case of the people of God being in a wilderness condition, when the Lord takes notice of them, and supplies them with every thing necessary, so that they are like a watered garden, whose springs fail not, Rev. xii. 14. This passage is applied by the Jews to the times of the Messiah ".

Ver. 19. I will plant in the wilderness the cedar, the shittah-tree, &c.] Where such trees had not used to Where such trees had not used to grow, but in Lebanon, and such-like places. The shittah-tree is thought to be a kind of cedar; it is the same of which is the shittim-wood mentioned in Exod. xxv. 5. and xxxv. 7, 24. and is so called by the Targum here: and the myrtle, and the oil-tree; about the former there is no difficulty, and one would think there should be none about the latter, and that the olive-tree is meant; but Kimchi thinks that is not certain, and supposes the pine-tree is meant; and observes that the olive-tree is distinguished from this oil-tree in Neh. viii. 15. as indeed it is; and is by our translators there rendered the pine-tree, which they take to be meant by another word in the next clause : I will set in the desert the fir-tree, and the pine, and the box-tree together ; what we here render the pine the Targum interprets it of the elm, and so the Vulgate Latin version : now by all these are figuratively meant converted persons in the Gentile world, in whom as great a change was wrought, as if, instead of briers and thorns, came up such trees as these; and who, by the grace of God. were made as goodly and beautiful as some of these trees were; as odorous and of as sweet a scent in their graces and duties as others; and as profitable and fruitful in grace and good works like others of them; and comparable to them, as being some of them ever-green, durable, and incorruptible, because of their perseverance in grace and holiness.

Ver. 20. That they may see, and know, and consider, and understand together, &c.] Not the nations of the world, as Kimchi; but rather, as Aben Ezra, the poor and needy; who in all this, by subduing kingdoms and states, their enemies, supplying their wants when in the greatest distress, and in a marvellous manner, and converting sinners, might easily perceive, and so frankly own and acknowledge, as well as lay it to heart, and lay it up in their minds, and get understanding from it : that the hand of the Lord hath done this, and the holy One of Israel hath created it; for the things before said to be done carry in them plain marks of the hand of the Lord, and are as clear proofs of his almighty power, as what was done in the creation of all things : such as a worm to be made a threshing-instrument, to beat down mountains and hills, kingdoms and states, and make them as chaff; rivers to be opened in high places, and all manner of excellent trees to be planted in a wilderness; and indeed the work of conversion is a creation-work; men, are by it made new creatures, and are manifestly the workmanship of the hand of God.

Ver. 21. Produce your cause, saith the Lord, &c.] The Lord having comforted his people under their

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" Bemidbar Rabba, sect. 14. fol. 212. 3.

afflictions and persecutions from their enemies in the first times of Christianity, returns to the controversy between him and the idolatrous Heathens, and challenges them to bring their cause into open court, and let it be publicly tried, that it may be seen on what side truth lies: bring forth your strong reasons, saith the King of Jacob; or King of saints, the true Israel of God, who acknowledge the Lord as their King and their God, and whom he rules over, protects and defends; and this title is assumed for the comfort of them, that though he is King over all the nations of the world, yet in an eminent and peculiar sense their King; and he does not style himself the God of Jacob, though he was, because this was the thing in controversy, and the cause to be decided, whether he was the true God, or the gods of the Gentiles; and therefore their votaries are challenged to bring forth the strongest reasons and arguments they could muster together, in proof of the divinity of their idols; their bony arguments, as the word \* signifies; for what bones are to the body, that strong arguments are to a cause, the support and stability of it.

Ver. 22. Let them bring them forth, &c.] Not their reasons, as before, but their gods; let them cause them to come nigh, let them appear in court, and speak for themselves, when their worshippers have said all they can in defence of their deity : and shew us what shall happen; what shall come to pass hereafter; and by that prove their divinity ; for none but God can foretel things to come with certainty; for every thing else but what comes from God, by his prophets, is all conjecture, ambiguous, uncertain, mere juggle, trick, and deception, as were the oracles of the Heathens; but what is clearly and plainly foretold, and agreeably to the prediction comes to pass, is a proof of deity, and as such is here challenged. The us here, and the we in the following clauses, either design God, and the Christians, the true worshippers of him; or rather the three divine Persons in the Godhead, Father, Son, and Spirit, the one true God, in opposition to the gods of the Heathens. The Targum renders it, " what shall hap-" pen to us:" let them shew the former things what they be; either what were before the creation of the world, as Jarchi; what were purposed, decreed, and determined so early to be done; or let them write, or inspire their prophets to write, a history of the creation, and of the transactions of former times, as Moses did, under the inspiration of God; or let them shew what things before predicted by them have come to pass, agreeably to their predictions; or rather the first things, which may be, shew '; what will first or presently come to pass, that shew unto us if you can: that we may consider them, and know the latter end of them; or, and we will set our hearts upon them \*; weigh them well in our minds, and diligently and attentively consider them, how and in what manner it is foretold they shall come to pass, and take notice and observe the issue of them, and whether the event answers to the pre-

\* עצמותיכם a עצמותיכם os.

diction: or declare us things for to come; which are at a great distance; tell us not only what shall be done in the present age, but onward to the end of the world.

Ver. 23. Shew the things that are to come hereafter, &c.] From henceforward to the consummation of all " end;" or at the end, the end of all things; or shew wonderful things, which shall be hereafter; so Jarchi interprets the word; a word like this having the signification of signs and wonders : that we may know that ye are gods ; as ye are said to be ; that we may own and acknowledge you to be such, there being this clear proof of it, if it can be made out, foretelling things to come, both near and afar off. The Targum is, "that we " may know whether ye worship idols, in whom there " is any profit;" as if the words were spoken not to the idols, but to the worshippers of them: yea, do good, or do evil; not in a moral, but in a civil sense; do good to your friends, to your worshippers; bestow favours upon them, as I do on mine; or inflict punishment on your enemies, such as despise your deity, and will not worship you, as I do on those that despise me, and will not regard my service and worship: that we may be dismayed, and behold it together : that when we see your deity, and are convinced of it by the above proofs, we may be amazed and astonished, as not expecting such proof, and be confounded, and have no more to object unto it. The Targum is, " that we " may consider and reason together;" and bring the matter in controversy to an issue, as it is in the next verse.

Ver. 24. Behold, ye are of nothing, &c.] Not as to the matter of them, for they were made of gold, silver, brass, &c. but as to the divinity of them : there was none in them, they were of no worth and value; they could do nothing, either good or evil, either help their friends, or hurt their enemies; yea, they were less than nothing; for the words may be rendered by way of comparison, behold, ye are less than nothing \*: see ch. xl. 17: and your work of nought; the workmanship bestowed on them, in casting or carving them, was all to no purpose, and answered no end; or the work they did, or pretended to do, their feigned oracles, and false predictions: or, worse than nothing ; some render it, worse than a viper b; a word like this is used for one, ch. lix. 5. and so denotes the poisonous and pernicious effects of idolatry : an abomination is he that chooseth you; as the object of his worship; he is not only abominable, but an abomination itself to God, and to all men of sense and religion; for the choice he makes of an idol to be his god shews him to be a man void of common sense and reason, and destitute of all true religion and godliness, and must be a stupid sottish creature. The Targum is, " an abomination " is that which ye have chosen for yourselves, or in " which ye delight;" meaning their idols. This is the final issue of the controversy, and the judgment passed both upon the idols and their worshippers.

י אתם מאין ves mipus quam nihil estis, Junius & Tremellius, Piscator.

<sup>b</sup> **BND** pejus opere viperæ, Junius & Tremellius ; pejus est opere basilisci, Piscator.

priora quid ipsa, nuntiate, Montanus; הראשונות מה הנה הנירו ל priora quænam sint indicate, Piscator. בעומה לבנו & ponemus cor nostrum, Vulg. Lat. Pagninus,

Mentanus.

Ver. 25. I have raised up one from the north, &c.] Either one people, or one person; a mighty king, as the Targum; meaning either Cyrus, who might be said to come from the north, and from the rising of the sun, or the east, as in the next clause; since he was by hirth a Medo-Persian, hence called a mule; by his mother a Mede, and the country of Media lay rather to the north of Babylon; and by his father a Persian, and Persia lay to the east of it; and the forces he brought with him against it were partly Medes, and partly Persians; though some, as Jarchi observes, think two persons are meant in this and the next clause; in this Nebuchadnezzar, who came from Babylon, which lay north of Judea, to invade it; and in the other Cyrus, who came from the east, and proclaimed the name of the Lord, and liberty to the captive Jews. Kimchi and his father both interpret it of the King Messiah, as do also more ancient Jewish writers , of whom Cyrus was a type; but to me it seems best of all, as most agreeable to the scope and tenour of the prophecy, to understand it of Constantine, who, as reported, was born in Britain, in the northern part of the world; but, when called to the empire, was in the eastern parts of it; and so with great propriety it is expressed here, and in the following clause: and from the rising of the sun he shall call upon my name; which those that apply the prophecy to Cyrus explain by Ezra i. 1, 2, 3. but is much more applicable to Constantine, who was a worshipper of the true God, which invocation of his name is expressive of; and who openly professed the name of Christ, and encouraged those that did, and spread his name and fame, his Gospel and his glory, throughout the empire, east and west: and he shall come upon princes as upon morter, and as the potter treadeth clay: that is, he shall come upon them with his army, and conquer them, and tread them down, and trample upon them, as morter is trodden upon, or mire in the streets; or as the clay is trodden by the potter, who does with it as he pleases; which those who interpret it of Cyrus understand of Astyages, Crœsus, Belshazzar, and others; see ch. xiv. 1. and is as true of Constantine. who subdued the emperors of Rome, trod them under his feet, as Maximius, Maxentius, Licinius, &c.; moreover, the word sugarin, here used, is a word used by Jewish writers for priests, for such who were the deputies of the high-priest; and it may design here the Pagan priests, and the destruction of them, and of Paganism in the Roman empire by Constantine.

Ver. 26. Who hath declared from the beginning, that we may know? &c.] Who of the idols, or of their priests, that have declared things future before they came to pass, or ever predicted such an event as this before mentioned; which, if understood of Cyrus, was an hundred and fifty years before it came to pass; and if of Constantine, near a thousand years: and before time, that we may say, he is righteous? that is, who hath declared things before the time of the accomplishment of them, and they have come to pass, as they have been declared? by which it may be known that they are gods, or the priests of such that are so, by their having prescience of future events, or the spirit of prophecy; and so it may be said of them, that they are just in their pretensions, and have a rightful claim to deity, or are true prophets; so the Targum, "that "we may say it is true:" yea, there is none that sheweth, yea, there is none that declareth: that shews and declares things to come, or such as the trueGod shews and declares: yea, there is none that heareth your words; none of your worshippers that ever heard you speak a word, who, when they have prayed to you, could neverhave an answer; and therefore you have no just claim to deity; or ever heard any of your prophets say such a thing should come to pass, and it did.

Ver. 27. The first shall say to Zion, behold, behold them, &c.] Or, I the first say to Zion; I who am the first and the last, ver. 4. which some ancient Jewish writers <sup>4</sup> observe is the name of the Messiah, and apply the passage to him; or, I am the first that say these things to Zion <sup>6</sup>, behold, behold them; behold such and such things shall come to pass, and accordingly they have come to pass; or, behold, the promised Messiah, whom I have long spoken of, behold, he is come; see ch. xlii. 1. and behold them, his apostles and ministers, publishing the good tidings of salvation, as follows. The Targum is, " the words of consolation " which the prophets prophesied from the beginning " concerning Sion, behold they come;" they come to pass; which is such a proof of deity the idols and their worshippers cannot give: and I will give to Jerusalem one that bringeth good tidings; which some interpret of Isaiah; others of Cyrus; others of Christ; and others of John the Baptist. I suppose the singular is put for the plural, one that bringeth good tidings, or, an exangelist for exangelists; and may be understood of Gospel teachers, whom the Lord gave to his church and people, and by means of whom he spread his Gospel, not only in Judea, but in the Gentile world, to the overthrow of Paganism.

Ver. 28. For I beheld, and there was no man, &c.] Among all the Pagan priests and prophets, that could foretel things to come; or could prove that their idols did or could say any thing in favour of them: even amongst them, and there was no counsellor : none that could be advocates for these idols, and plead their cause; or could give any good advice and counsel to persons that needed it, and who applied to them or their idols for it: that, when I asked of them, could answer a word; when asked what they had to say on behalf of their gods they worshipped, were dumb and speechless; moreover, all this may be said of the idols themselves, that there was none among them that could foretel a future event, or give any wholesome counsel to their worshippers, or could say any thing in their own defence; and therefore, to close the controversy, the following sentence is pronounced.

Ver. 29. Behold, they are all vanity, &c.] Both the idols and the worshippers of them; in vain they claim the title of deity, to which they have no right; and in vain do men worship them, since they receive

<sup>&</sup>lt;sup>c</sup> Vajikra Rabba, sect. 9. fol. 153. 1. Bemidbar Rabba, sect. 13. fol. 208. 1. Shirbashirim Rabba, fol. 19. 2. <sup>4</sup> T. Bab. Pesach. fol. 5. 1. Bereshit Rabba, sect. 63. fol. 55. 3. and Vajikra Rabba, sect. 30. fol. 171. 2.

י לצוון לאשון לפס primus sum qui dico hæc Sioni, Tigurine version.

no benefit by them: their works are nothing; they can do nothing, neither good nor evil; nothing is to be hoped or feared from them, and the worship given them is of no avail; nothing is got by it; it is all use-less and insignificant, yea, pernicious and hurtful: here their works are nothing is to be being information in the second se their molten images are wind and confusion: though behold a most glorious Person, worthy of worship and they are made of cast metal, yet setting aside the costly praise, described in the beginning of the next chapter, matter of which they are made, they are of no more behold my servant, &c.

formed; in which he was upheld as man and Media-

# CHAP. XLII.

THIS chapter begins with a prophecy concerning a the Messiah, under the character of the servant of the Lord, and his elect, whom he supported, and was well-pleased with ; whose work is pointed at, and for which he was well qualified with the spirit without measure, ver. 1. and is described by his humility and meekness, ver. 2. by his tenderness to weak and ignorant persons, ver. 3. and by his courage and resolution, ver. 4. then follow his call to his work, and the several parts of it, introduced with setting forth the greatness of God that called him, as the Creator of the heavens and of the earth, and of men upon it, ver. 5, 6, 7. whose name is Jehovah, and whose glory is incommunicable to a creature, and whose knowledge reaches to future things, which are predicted by him, ver. 8, 9. and then Gentiles are called upon to praise the Lord, and give glory to him, partly for the above promises concerning the Messiah, ver. 10, 11, 12. and partly for the destruction of his enemies, ver. 13, 14, 15. and also for his gracious regard to such who had been blind and ignorant, ver. 16. the confusion of idolaters is prophesied of, and an exhortation is given them to make use of the means of light and knowledge, ver. 17, 18. and the blindness, ignorance, and stupidity of the Jews, are exposed, though there was a remnant among them with whom the Lord was well-pleased, for the sake of the righteousness of his son, ver. 19, 20, 21. but as for the body of the people, they were to be given up to the spoilers and robbers for their sins and disobedience, and be the butt of the divine wrath and

vengeance, ver. 22, 23, 24, 25. Ver. 1. Behold my servant, whom I uphold, &c.] The Targum is, " behold my servant the Messiah;" and Kimchi on the place says, this is the King Messiah; and so Abarbinel ' interprets it of him, and other Jewish writers, and which is right; for the prophet speaks not of himself, as Aben Ezra thinks; nor of Cyrus, as Saadiah Gaon; nor of the people of Israel, as Jarchi; but of Christ, as it is applied, Matt. xii. 17, 18. who is spoken of under the character of a servant, as he is; not as a divine Person, for as such he is the son of God; but as man, and in his office as Mediator; a servant of the Lord, not of angels, or men, but of his divine Father; who chose him, called and sent him, and assigned him his work; which was principally the redemption of his people, and which he diligently, faithfully, and fully per-

<sup>4</sup> Mashmiah Jeshuah, fol. 9. col. 1.2. Chizzuk Emunah, p. 299.

tor by his father, not only in his being as man, but was strengthened and helped in his mediatorial service. so that he did not sink under the mighty weight of the sins of his people, or of the wrath of God: or, whom I lean upon <sup>8</sup>; as a master on his servant, so Kimchi; he relied on him to do the work he undertook; he trusted him with his own glory, and the salvation of his people. This prophecy is ushered in with a behold; exciting attention to what is said concerning Christ, as of the greatest importance; directing the eye of faith to him for righteousness and salvation; and as expressive of admiration at him, that he who was the son of God should become a servant, and undertake the salvation of men : mine elect, in whom my soul delighteth; this character of elect may respect the choice of the human nature to the grace of union with the son of God; which was chosen out from among the people, and separated from them for that purpose; and was pre-ordained to be the Lamb slain for the redemption of man, and appointed to glory; and likewise the choice of Christ to office, to be the Mediator between God and man; to be the Saviour and Redeemer of the Lord's people; to be the Head of the church, and to be the foundation and the corner-stone of that spiritual building; and to be the Judge of quick and dead: and with him, as such, was the Lord wellpleased, or delighted; with his person, as the son of God; and with all his chosen, as considered in him; with what he did as his servant; with the righteousness he wrought out; with the sacrifice he offered up; and with his sufferings and death, through which peace and reconciliation were made with God for sinners: I have put my spirit upon him ; my Holy Spirit, as the Targum; not on him as a divine Person, as such he needed him not; but as man, with which he was filled without measure at his incarnation, and which rested upon him, and qualified him for his work and office, as Prophet, Priest, and King: he shall bring forth judgment to the Gentilcs; the Gospel, the produce of divine wisdom; the Gospel of God, whose judgment is according to truth; the rule of human judgment in things spiritual and saving, and by which Christ judges and rules in the hearts of his people; this he brought forth out of his father's bosom, out of his own heart, and published it in person to the Jews, and by his apostles to the Gentiles, who being

s cui innitar, Munster; innitar ei, vel illi, Pagninus, Calvin ; in co, Montanus.

converted by it, became subject to his rule and government.

Ver. 2. He shall not cry, &c.] According to Aben Ezra and Kimchi, as a judge in court is obliged to extend his voice that he may be heard: the Evangelist Matthew renders it, he shall not strive : or contend in a disputatious way, about mere words and things to no profit, or litigate a point in law; he shall bring no complaints, or enter an action against any, but rather suffer wrong, as he advises his followers, Matt. v. 40. for this does not respect the lowness of his voice in his ministry; in this sense he often cried, as Wisdom is said to do, Prov. i. 20, 21. and viii. 1, 2, 3. see John vii. 37: nor lift up; that is, his voice, as Jarchi, Kimchi, and Ben Melech supply it; or, as others, he shall not lift up faces, or accept persons; and so the Vulgate Latin version renders it, neither shall he accept any person; or the person of any man, which is true of Christ; but the former sense seems best, which agrees with what goes before and follows after: nor cause his voice to be heard in the street ; his voice was heard in the street in a ministerial way; he sometimes preached in the street, as in many other public places, Luke xiii. 26. but not in a clamorous contentious way; not in an opprobrious and menacing manner; nor in a way of ostentation, boasting of himself, his doctrines, and miracles, but behaved with great humility and meekness; his kingdom was without pomp and noise. which worldly princes are attended with; but this was not to be, nor was it his case; see the note on Matt. xii. 19.

Ver. 3. A bruised reed shall not break, &c.] The tenderness of Christ to weak and ignorant persons is here and in the next clause expressed; by whom young converts or weak believers seem to be designed; who are compared to a reed, because worthless with respect to God, whom they cannot profit; and in the view of men, who reckon them as nothing; and in themselves, and in their own view, who judge themselves unworthy of the least of mercies; and because they are weak, not only as all men are, of which weakness they are sensible; but they are weak in grace, especially in faith, and have but little hope, their love is the strongest; and because they are wavering like the reed, tossed to and fro with every wind of doctrine, and shaken with the temptations of Satan, and disturbed with many doubts and fears; and are like a bruised reed that is squeezed, and almost broke to pieces, and so of no use; these are broken in heart, under a sense of sin and unworthiness ; whose spirits are bruised and wounded with it, and whose hearts are contrite on account of it. On these Christ does not lay his iron rod, but holds out the golden sceptre of his grace to them; he does not call them to service and sufferings beyond their strength; but strengthens, supports, and upholds them with the right hand of his righteousness; he binds up their broken hearts, having poured in the balm of Gilead, his own blood, and the wine and oil of his love; he encourages them in their application to him for salvation, and manifests his pardoning grace, and restores comforts to them, and revives their

souls: and the smoaking flax shall he not quench; or, the wick of a candle "; which just going ont, has some heat, a little light, smokes, and is offensive; so the persons intended by it are fired or lighted by the divine word; have some heat of affection in them to spiritual things, but have but little light; into the corruption of nature; into the glories of Christ's person; into the doctrines of the Gospel; into the everlasting love of God, and the covenant of grace; and but little light of joy and comfort, and this almost gone, and seemingly ready to go out; and yet Christ will not extinguish it, or suffer it to be extinct; he does not discourage small beginnings of grace, or despise the day of small things; he blows up their light into a flame; he increases their spiritual light and knowledge; supplies them with the oil of grace; trims, snuffs, and causes their lamps to burn brighter. The Targum is, " the meek, who are " like to a bruised reed, shall not be broken; and the " poor, who are as obscure as flax (or a lamp ready to "go out), shall not be extinct:" he shall bring forth judgment unto truth ; which some understand of Christ's severity to wicked men, in opposition to his tenderness to his own people; see Isa. xi. 4. others of the Gospel, as preached by him in truth, as in ver. 1. but rather it designs the power of his spirit and grace accompanying the word, to the carrying on of his own work in the hearts of his people; which, though attended with many difficulties and discouragements, shall go on, and be performed; grace will break through all obstructions, and prove victorious at last; see Matt. xii. 20.

Ver. 4. He shall not fail, &c.] For want of strength to go through the work of redemption : or, grow dim i and dark, as a lamp for want of oil, or as the wick of a candle ready to go out. Hence the Septuagint version, he shall shine '; in the glory of his person, as the Son of God; in the fulness of his grace, as Mediator, which shall never fail; and in the hearts of his people by his Spirit; and in his Gospel published to the world: nor be discouraged; at the number, power, and menaces of his enemies, he had to grapple with, sin, Satan, the world, and death: or, nor be broken'; with the weight of all the sins of his people upon him; and with a sense of divine wrath; and with the whole punishment due unto them, inflicted on him, enough to have broke the backs and spirits of men and angels; but he stood up under the mighty load, and did not sink beneath it, but endured all with an invincible courage and resolution of mind : till he have set judgment in the earth; fully satisfied the justice of God for the sins of his people, and performed the work of their redemption in righteousness; and then he sent and settled his Gospel in the world, proclaiming the same; and fixed a set of Gospel ordinances to continue the remembrance of it, till his second coming. Maimonides m produces this passage to prove that the Messiah shall die, because it is said, he shall not fail -till, &c.; but this does not signify that he should fail afterwards, but that he should continue always: and the isles shall wait for his law; his doctrine or Gospel, the law or doctrine of faith, particularly that of justi-

h פשתה בהה ellychnium fumigans, Junius & Tremellius ; fumans, Piscator.

יכהה ', non caligabit, Pagninus, Montanus.

<sup>\*</sup> Avalau fei, Sept.

ירוע , nec fraugetur, Pagninus, Montanus. " Porta Mosis, p. 160.

fication by his righteousness, with every other; this the inhabitants of the islands, or distant countries, the Gentiles, should be desirous of hearing, readily em-brace and receive, and trust in Christ, made known to them in it. The Septuagint version is, and in his name shall the Gentiles trust; and so in Matt. xii. 20. see Acts xxviii. 28. and xiii. 42, 48.

Ver. 5. Thus saith God the Lord, &c.] The God of the world, as the Targum. This, with what follows, is a preface to the call of Christ, to the great work of redemption ; setting forth the greatness of God as a Creator, that calls him to it, and thereby encouraging him as man and Mediator in it, as well as the faith of his people to regard him as their Saviour and Redeemer, and believe that this work he was called unto should be performed by kim; for what is it that God, the Creator of all things, cannot do? he that created the heavens, and stretched them out; he first made them out of nothing, and stretched out the firmament of them as a curtain and canopy over the earth, and them as a tent for himself to dwell in, ch. xl. 22: he that spread forth the earth; into the length and breadth it has, for man and beast to dwell on it : and that which cometh out of it; grass, herbs, and trees, which he has spread all over it : he that giveth breath unto the people upon it; as he did to man at first, he breathed into him the breath of life, and as he gives to all since, Gen. ii. 7. Acts xvii. 25: and spirit to them that walk therein; not only breath in common with the beasts of the field, and other creatures, but a rational spirit, or a reasonable soul, an intellective faculty, a capacity of understanding things, as brutes have not. Jarchi interprets this of the Holy Spirit, which God gives to them that walk before him.

Ver. 6. I the Lord have called thee in rightcousness. &c.] Not the Prophet Isaiah, as Jarchi and Aben Ezra interpret it; nor the people of Israel, as Kimchi; but the Messiah, whom Jehovah called to the office of Mediator, in a righteous way and manner, consistent with his own perfections; and not against the will of Christ, but with his full consent: or, unto righteousness, as some"; so the Arabic version; to fulfil his righteous purposes, concerning the welfare and salva-tion of his people; to perform his righteous promises of his coming, and of good things by him; to shew his strict vindictive justice against sin, in the punishment of it; and to bring in an everlasting righteousness for his people: or it may be rendered, I have called thee with righteousness °; Christ came a righteous Person, holy in his nature, harmless in his life, and truly deserved the character of Jesus Christ the righteous : and will hold thine hand; denoting his presence with him, and nearness unto him; his favour and affection for him; his counsel and direction of him; the support and assistance he gave him; and the strength he received from him as man, to go through his work: and will keep thee ; as the apple of his eye, being dear unto him; from being hurt by his enemies till the time came to be delivered into their hands; and from miscarrying in his work; and from the power of the grave, so

as to be long detained in it: and give thee for a covenant of the people; Christ is a covenantee, a party concerned in the covenant of grace; the representative of his people in it; the surety, Mediator, messenger, and ratifier of it; the great blessing in it; the sum and substance of it; all the blessings and promises of it are in him, and as such he is given ; it is of God's free grace that he was appointed and intrusted with all this in eternity, and was sent in time to confirm and secure it for the people ; given him of his Father, redeemed by him, and to whom the Spirit applies the blessings and promises of the covenant; even the elect of God, both among Jews and Gentiles, especially the latter, as fol-lows: for a light of the Gentiles; who were in the dark as to the true knowledge of God and Jesus Christ. and the way of righteousness and salvation by him, and of all divine and spiritual things; now Christ, through the ministry of the word by his spirit, was a light unto them; by which they were enlightened into their own state and condition by nature, and into the knowledge of himself, and the mysteries of grace.

Ver. 7. To open the blind eyes, &c.] Of the idolatrous Gentiles, who were spiritually blind, and knew not the wretchedness of their case; the exceeding sinfulness of sin; their need of a Saviour, and who he was, as they did, when their eyes were opened by means of the Gospel sent among them, through the energy of the divine Spirit; for this is a work of almighty power and efficacious grace : to bring out the prisoners from the prison ; who were concluded in sin, shut up in unbelief, and under the law, the captives of Satan, and held fast prisoners by him and their own lusts, under the dominion of which they were : and them that sit in darkness out of the prison-house; of sin, Satan, and the law; being under which, they were in a state of darkness and ignorance as to things divine and spiritual. The allusion is to prisons, which are commonly dark places. Vitringa, by the prisoners, understands the Jews shut up under the law; and by those in darkness the Gentiles, destitute of all divine knowledge.

Ver. 8. I am the Lord, that is my name, &c.] Jehovah, a name expressive of his self-existence. eternity, and immutability; a name by which he made himself known to Israel of old, and which is peculiar to him, and does not belong to another, and so distinguishes him from all false gods; see Exod. iii. 14. and vi. 3. Psal. lxxxiii. 18. or, Hu is my name<sup>p</sup>; to which auro. he himself the same, answers; see Psal. cii. 27, compared with Heb. xiii. 8. and this is one of the names of God with the Jews<sup>9</sup>; as Hou is with the Turks to this day; which, in Arabic, signifies him; that is, God, as Monsieur Thevenot ' observes; see ch. xlviii. 12: and my glory will I not give to another ; that is, to another god, to a strange god, to an idol; as that has not the nature, it ought not to have the name of deity, nor divine worship given to it : this the Lord will not admit of, but will punish those, be they Heathens, or are called Christians, that give the glory to idols that is due unto his name. This is not to be understood to

Ad, sive in justitiam, Sanctius.
 בצרק cum justitia, Piscator, Forerius, Cocceius.
 יהוא שמי.

Seder Tephillot, fol. 1, 2. & 4, 1. Ed. Basil. Travels, part 1. B. 1. ch. 31. p. 41.

## CH. XLII. V.9-13.

the exclusion of the Son and Spirit, who are with the Father the one Jehovah, and share in the same glory; the Son is the brightness of his Father's glory, and the Spirit is the Spirit of glory, Heb. i. 3. 1 Pet. iv. 14. nor will he suffer the glory of the justification, salvation, and conversion of men, to be given to their works, will, and power, which is entirely due to his own grace, to the blood and righteousness of his Son, and to the energy of the divine Spirit: neither my praise to graven images ; which serves to explain the former clause, what is meant by his glory, and who by another, to whom he will not give it. Papists should observe this, for it respects not merely or only the graven images of the Heathens, but chiefly those among them that bear the Christian name; for this relates to New-Testament times. The Targum is, " and my glory, " in which I am revealed to you, I will not give to "another people; nor my praise to worshippers of " images.'

Ver. 9. Behold, the former things are come to pass, .] Which the Lord had forefold in former times. &c.] as to Abraham, concerning the affliction of his posterity in Egypt, the bringing them out from thence, and settling them in the land of Canaan; and other things by Moses and Joshua, and other prophets; and by Isaiah ; and particularly the captivity of the ten tribes. which was now come to pass in the times of Hezekiah: and new things do I declare; as the captivity of Judah and Benjamin, and their restoration by Cyrus; and more especially the mission and incarnation of Christ. his sufferings and death, and redemption and salvation by him; which were not only things to come, but new things, famous and excellent ones: before they spring up I tell you of them or before they bud forth'; while the seeds of them were under ground, sown in the purposes and decrees of God, he spoke of them in prophecy; and now former prophecies being fulfilled, and new ones delivered out, concerning things of which there was no appearance, and yet there was the greatest reason to believe their accomplishment, from the fulfilment of the former; this must be a strong proof and confirmation of the Lord being the true God, and the only one.

Ver. 10. Sing unto the Lord a new song, &c.] Ðn account of the new things before prophesied of, and now done; on account of redemption and salvation by Christ, and the conversion of the Gentiles through the light of the Gospel brought among them; the song of redeeming love, and for the Gospel, and regenerating grace; and not the Jews only, but the Gentiles also, are called upon to sing this song, as having a special share in the blessings, the subject of it: hence it fol-lows, and his praise from the end of the earth; thither the Gospel being sent, and there made effectual to the conversion of many, these are exhorted to sing and shew forth the praises of him who had called them out of Heathenish blindness and darkness into the marvellous light of the Gospel and grace of God: ye that go down into the sea ; in ships, that trade by sea; such as the Phœnicians, Tyrians, and Sidonians, to whom the

ל מורכם חצמחונה antequam pullulent, Montanus, Cocceius; ger-minent, Vatablus; antequam propullulent vel efflorescant, Vitringa. te plenitudo ejus, Munster, Paguinus, Montauus.

Gospel came, and where it was preached with success. to the conversion of many of them, and therefore had reason to join in this new song; see Acts xi. 19. and xxi. 3, 4. or such that went by sea to distant parts, on purpose to publish the Gospel, as Paul, Barnabas, Silas, and Timothy; and who, succeeding in their work, had reason to rejoice ; see Acts xiii. 4. and xvi. 11. and xx. 13. and xxi. 1: and all that is therein; or the fulness of it'; meaning not the fishes in it, but the islands of it, as next explained: the isles, and the inhabitants thereof: as Cyprus, Crete, and other isles, which heard the joyful sound of the Gospel, and embraced it, Acts xiii. 4. Tit. i. 5. and, as the sea often denotes the western part of the world from Judea, this may design the European parts of it, and the islands in it, particularly ours of Great Britain and Ireland, whither the Gospel. came very early. Ver. 11. Let the wilderness and the cities thereof lift

up their voice, §c.] The eastern part of the world, Arabia Deserta, and the inhabitants of the cities which were in it : the villages that Kedar doth inhabit ; or the courts<sup>t</sup>, or tents, the Kedarenes inhabited, who were Arabians, and dwelt in tents, which they pitched here and there, for the conveniency of their flocks; and so the Targum, " the Arabians that inhabit the wilderness " shall praise :" let the inhabitants of the rock sing : or of Petra, which Jerom says was a city of Palestine. It was the metropolis of Arabia Petræa, which whole country may be here meant, and the inhabitants of it, who had reason to sing for joy, when the Gospel was preached unto them; as it was by the Apostle Paul in Arabia, Gal. i. 17: let them shout from the top of the mountains; the wild, savage, and barbarous people that dwell there, but now become civilized, as well as evangelized, by the Gospel ; or the messengers and ministers of the word, whose feet on those mountains were beautiful, bringing the good tidings of peace and salvation by Christ. The Targum interprets this of the resurrection of the dead, " the dead, when they shall go out" " of the house of their world, from the tops of the " mountains shall lift up their voice"."

Ver. 12. Let them give glory unto the Lord, &c.] For all the great and good things he has done for them, in sending his Gospel to them, calling them by his grace, enlightening their minds, and revealing his son in them, and making them partakers of the blessings of his. grace, and entitling them to eternal glory and happiness: and declare his praise in the islands; as on the western continent, and the isles of it; so on the eastern continent, and the islands of it, the islands of Greece, the islands in the Ægean sea.

Ver. 13. The Lord shall go forth as a mighty man, &c.] In the ministry of the word, conquering and to conquer; girding his sword on his thigh; causing his arrows to be sharp in the hearts of his enemies; clothing the word with power; making the weapons of warfare. put into the hands of his ministering servants, mighty, to pull down the strong holds of sin and Satan, to cast down the proud imaginations of men's hearts, and to bring into captivity every thought to the obedience of

t דיערים atria, Montanus ; tentoria, Grotius. " Ben Melech interprets the rocks and mountains of towera built on rocks and mountains, where men dwelt-

himself; or in the army of Constantine, whom he used as his instrument for the destruction of the Pagan empire, and of Paganism in it, and for the establishment of Christianity: he shall stir up jealousy like a man of war; or a man of wars x; that has been used to fight battles; Christ is represented as a warrior, Rev. xix. 11. his church is in a warfare-state; his subjects are soldiers; his ministers are his generals under him, and with them he goes forth, and stirs up his own jealousy, his wrath and fury against his enemies, and takes vengeance on them, and the jealousy of his ministers and people, for his own glory : he shall cry, yea, roar ; not only shout aloud, as soldiers do, when they make an onset, but make a hideous noise, as the old Romans did, to frighten and dispirit their enemies. Christ, in the ministry of the word, not only cries, and calls, and invites souls, sensible of themselves and their condition, to come unto him, and partake of his grace; but he roars as the Lion of the tribe of Judah, and threatens impenitent and unbelieving sinners with his wrath and vengeance : he shall prevail against his enemies ; he shall conquer and subdue them by his spirit and grace, and make them his willing people in the day of his power; and such who will not have him to reign over them, he will rule them with a rod of iron, and break them in

pieces as a potter's vessel. Ver. 14. I have long time holden my peace, &c.] For many hundred years the Lord suffered the Gentile world to walk in their own ways, to worship their idols, and took no notice of them; he winked at and overlooked their times of ignorance, and did not bring down his vengeance upon them, nor stir up all his wrath; nor indeed did he send any among them, to reprove and convince them of their errors, and threaten them with ruin, in case of their continuance in them: I have been still, and refrained myself; had been silent, and said nothing against them in a providential way, but curbed and kept in his wrath and displeasure at their idolatry, as a woman in travail holds in y her breath as long as she can; to which the allusion is, as appears by what follows: now will I cry like a travailing woman; when sharp pains are upon her, and just going to be delivered; and that so loud as to be heard all over the house. This may be taken in a good sense; the ministers of the Gospel travail in birth, and Christ in them, until he is formed in the hearts of men by regenerating and converting grace, Gal. iv. 19. Rom. viii. 19, 20. and in an ill sense; for swift and sudden destruction, which should come on his enemies, as travail on a woman with-child. So the Targum, " as pains on a woman with-child, my judgment shall " be revealed (or exposed) upon them." I will destroy and devour at once ; all enemies that should oppose him in the spread of the Gospel, in the destruction of Paganism, and establishment of Christianity in the Roman empire, who are described in the next verse.

Ver. 15. I will make waste mountains and hills, &c.] Kingdoms, greater and lesser; kings and governors, as Jarchi interprets it; and so Kimchi understands it of the kings of the nations; by them are meant the emperors of Rome, and their governors under them, that set themselves against Christ and his Gospel, but were overcome by him; these mountains and hills became a plain before him : every mountain and island were moved out of their places, and the kings of the earth, and the great men, &c. hid themselves in the dens, and in the rocks of the mountains, and called upon them to fall on them, and hide them from the wrath of the Lamb, Rev. vi. 14, 15, 16: and dry up all their herbs; the common people, and common soldiers that were with them. and on their side; comparable, for smallness, weak-ness, and number, to the grass of the mountains and hills: and I will make the rivers islands, and dry up the pools; extirpate all the remains of idolatry, rivers and fountains being sacred with the Heathens, as mountains and hills were places where sacrifices were offered to idols. Unless by it rather should be meant, that the Lord would remove all impediments out of the way of his people, or which were obstacles of their conversion; just as he dried up the waters of the Red sea and Jordan, to make way for the people of Israel; to which the allusion may be, and which agrees with the following words.

Ver. 16. And I will bring the blind by a way that they knew not, &c.] The Targum interprets this of the people of Israel, thus, "I will lead the house of " Israel, which are like to the blind, in a way which "they knew not." But it is better to understand it of the Gentiles, who, before the light of the Gospel came among them, were blind as to the true knowledge of God, and especially as in Christ; and of Christ, and the way of peace, life, and salvation by him; and of themselves, and their miserable estate aud condition : and of the spirit of God, and his operations; and of the Scriptures, the Gospel, and the doctrines of it; and which is the case of all men in a state of nature: but the Lord, by his spirit, opens the eyes of their understandings, and shews them those things they were blind in, and ignorant of, and brings them by a way they knew not before; which way is Christ, the only way to the Father; the way of peace, righteousness, and life; the way to heaven, and eternal happiness: this they knew not before, but thought they must make their own way to God, and their peace with him; must be justified by their own works, and work out their own salvation; but, in conversion, this way to Christ is made known and plain unto them; and in this way the Lord brings all his people to eternal glory: I will lead them in paths that they have not known; in the paths of duty and truth; in the paths of faith, righteousness, and holiness, and in the ordinances of the Gospel; which they were aliens and strangers to before: I will make darkness light before them; by going before them himself, as before the children of Israel in a pillar of fire by night; by giving his word to enlighten them; by granting his good spirit, as a spirit of illumination to them; and by lifting up the light of his countenance on them : and crooked things straight ; remove all obstructions, bear them up under all discouragements, and carry them through all diffi-

a מלחמוח sicut vir bellorum, Montanus ; vir bellicosissimus, Janías & Tremellius, Piscator.

<sup>&</sup>lt;sup>7</sup> PENNN continebam me, Pagninus, Montanus; continui me, Junius & Tremellius, Vitringe; diu continui iram meam sicut halituga formina parturientis, Grutius.

culties: these things will I do unto them, and not forsake them; which may be depended upon, being promised by him that is able to perform, is true, and faithful, and changes not; and, when done, shall not be the last done for them; he will never leave them, nor forsake them, till he has brought them safe to glory.

Ver. 17. They shall be turned back, &c.] Either from their former course, from their idolatry and their idols, and be converted, and turn to the living God; or it may be understood of such Gentiles as were not converted, when others were, who should be put to flight, and should fly to the rocks and mountains to hide and cover them from the wrath of God; for this phrase is used of the overthrow of enemies, of their being obliged to turn their backs and flee: they shall be geatly ashamed that trust in graven images; as converted persons when they come to be convinced of the folly of their idolatrous practices are; and if not converted, yet are confounded when they find their idols cannot help and assist them, nor deliver them out of their trouble: that say to the molten images, ye are our gods ; as the Israelites did to the molten calf made by Aaron; and the stupidity of the one and the other is much alike; this of the Gentiles, and that of the Israelites.

Ver. 18. Hear, ye deaf; and look, ye blind, that ye may see.] Jarchi and Kinnchi think these words are spoken to Israel, who, as Aben Ezra says, were deaf and blind in heart; but they are rather an exhortation to the Gentiles that remained impenitent and unbelieving, and who were deaf to the voice of the Gospel, and blind as to the knowledge of it; and the purport of the exhortation is, that they would make use of their extèrnal hearing and sight, which they had, that they might attain to a spiritual hearing and understanding of divine things; for faith comes by hearing, and hearing by the word of God, Rom. x. 17. to hear the Gospel preached, and to look into the Scriptures, and read the word of God, are the means of attaining light and knowledge in spiritual things; and these are within the compass of natural men, who are internally deaf and blind.

Ver. 19. Who is blind, but my servant? &c.] Kimchi, taking the former words to be spoken to the Jews, thinks this is their reply; who will say in answer to it, why do ye call us blind and deaf? who so blind and deaf as Isaiah the prophet, the servant of the Lord, his messenger, and a perfect one as he is called ? but as the preceding words are spoken to the Gentiles, here the Lord does as it were correct himself, as if he should say, why do I call the Gentiles blind and deaf, when the people of the Jews, who call themselves my servants, and pretend to serve and worship me, yet there are none so blind as they in spiritual things? though they have so many opportunities and advantages of light and knowledge, yet shut their eyes wilfully against the light; hence the people and their guides, the Scribes and Pharisees, are often called blind by our Lord, to whose times this passage refers, Matt. xv. 14. and xxiii. 16, 17, 19, 24: or deaf, as my messenger that

<sup>1</sup> גוחרש כמלאכי אשלח & surdus, sicut (sub. ad guem, vel ad gues) angelum, sive nuncium meum missarus sum, Forerius, ex Vulg. Lat. and to this sense Grotius.

VOL. I.-PROPHETS.

I sent? not the Prophet Isaiah, but some other, who did not attend to what he was charged with, and did not perform his office aright; it may design in general the priests and Levites, who were the messengers of the Lord of hosts to instruct the people; and yet these were deaf to the messages that God gave them, and they were to deliver to the people: or it may be rendered, or deaf, but, or as, to whom I send my messenger\*; or messengers, as the Vulgate Latin version; and so the Targum, " and sinners to whom I send my pro-" phets;" and so it may respect the body of the people as before, who were deaf to John the Baptist, the messenger sent before the Lord; to Christ himself, and his ministry, and to his apostles, who were first sent to them : who is blind, as he that is perfect? who pretended to be so, as the young man who thought he had kept all the commandments, and as Saul before conversion, and all the Pharisees, those self-righteous persons who needed no repentance, and yet who so blind as they? and indeed, had they not been blind to themselves, they could never have thought themselves perfect; and yet when they were told they were so, could not bear it, Matt. xix. 20. Phil. iii. 6. Luke xv. 7. John ix. 41: and blind, as the Lord's servant? which is repeated for the further confirmation of it, and more clearly to shew whose servant is meant.

Ver. 20. Seeing many things, but thou observest not, &c.] The Scribes and Pharisecs saw Christ in the flesh; they saw the miracles he did; they saw the blind receive their sight, the lame walk, the lepers cleansed, the deaf hear, and the dead raised; yet they did not advert to these things, and keep them in their minds, and regard them as clear proofs of his being the Messiah : opening the ears, but he heareth not ; they heard John Baptist preach, the forerunner of Christ, and the testimony he bore of him; they heard Christ himself and his apostles; they sometimes opened their ears, and seemed to listen and hear with attention, and wonder at what they heard; and some would own, that never man spake like Jesus; and yet understood not his speech, and hardened their hearts against him ; they saw many things with their bodily eyes, but perceived them not with the eyes of their understandings; they heard with their ears, but understood not in their hearts; for their eyes were shut and their ears heavy, Isa. vi. 9. Matt. xiii. 14, 15.

Ver. 21. The Lord is well-pleased for his righteousness-sake, &c.] This may be either understood of what the Lord had done for these people in time past, and which is mentioned as an aggravation of their stupidity, disobedience, and ingratitude; he had delighted in them, and chose them above all people upon the earth, and distinguished them with his favours, which he did for the sake of his own righteousness or faithfulness to his promises made to their fathers: he magnified them with the law, and made them honourable<sup>\*</sup>; gave them a law which made them great and honourable in the esteem of others; see Deut. x. 15. and vii. 6, 7, and iv. 6, 7, 8. or it may be interpreted of what the Lord would do hereafter, either in a way of grace

ינדיל תורח ויאדיר magnificabat (eum) doctrius, & reddebat magnificam, Junius & Tremellius, Piscator; magnificum illum fecit lege & condecoravit, Vitringa.

and favour; that though they were now so ignorant and disobedient, yet in the times of salvation, in the days of the Messiah, these blind shall see, and deaf shall hear, not for their sakes, but for his righteousness-sake; when he will magnify his law and make it honourable, and the earth shall be filled with the knowledge of him; this way go the Jewish commen-tators: or rather in a way of judgment, that the Lord would be well-pleased in glorifying his justice or righteousness, in the rejection of such a blind and stupid people, who refused to receive the Messiah, against so much light and evidence; and would magnify the law, and support the authority of it, and make it honourable, by punishing the transgressors of it; but I am inclined to think that this has respect to a remnant among these people, according to the election of Jews or Gentiles, with whom he is well-pleased, or in whom he delights. The Lord's well-pleased with his Son, and with him as his servant, as Mediator, for his righteousness-sake, as in ver. 4. to which there may be some respect; and he is well-pleased with all his people as considered in him; the love he bears to them is a love of complacency and delight: the choice he has made of them; the things he has laid up for them; the care of their persons in Christ, and salvation by him; the marrying of them to him, and the taking them into his family, shew how well-pleased he is with them: he delights in them, as they are regenerated and sanctified by his Spirit; the exercise of their graces, and the performance of their duties and services, are acceptable to him through Christ; his presence with them, the fellowship with himself he grants unto them, the account he makes of them as his jewels, fully demonstrate his well-pleasedness in them : but this is not on their own account; for they are polluted and loathsome creatures in themselves, guilty of sin, deserving of wrath; and not for any righteousness of their own, which is imperfect, filthy, and not answerable to the law; which, instead of being made honourable, is dishonoured by it; there is no justification by it, and no acceptance with God through it; but for the sake of the righteousness of Christ, which is perfect, pure, and spotless; which justifies from all sin, and makes comely and beautiful, and glorifies the justice of God, as well as his righteous law, as follows : he will magnify the law, and make it honourable ; that is, he, for whose righteousness-sake God is well-pleased : the law of God is great and honourable in itself, from the author, matter, and usefulness of it; and it becomes more so by Christ the son of God being made under it; by his perfect obedience to it, and by his bearing the penalty of it, in the room and stead of his people; and by holding it forth in his hands, as a rule of walk and conversation to them; by all which it receives more honour and glory than by all the obedience of creatures to it, angels or men, though ever so perfect.

Ver. 22. But this is a people robbed and spoiled, &c.] The Jewish people, who shut their eyes against the clear light of the Gospel, and turned a deaf ear to Christ, and to his ministers, rejected him, and perseCH. XLII. V. 22-24.

cuted them; these were robbed and plundered by the Roman soldiers of all their riches and treasures, when the city of Jerusalem was taken: they are all of them snared in holes ; such of them as escaped and hid themselves in holes, and caverns, and dens of the earth. were laid in wait for and taken, and dragged out, as beasts are taken in a pit, and with a snare. Josephus b says, some the Romans killed, some they carried captive, some they searched out lurking in holes under ground, and, breaking up the ground, took them out and slew them : and they are hid in prison-houses ; being taken by their enemics out of their holes, they were put in prisons, some of them, and there lay confined, out of which they could not deliver themselves: and they are for a prey, and none delivereth; when they were taken by the Chaldeans, and became a prey to them, in a few years they had a deliverer, Cyrus, but now they have none: for a spoil, and none saith, restore; there is none to be an advocate for them; no one that asks for their restoration; for almost seventeen hundred years they have been in this condition. and yet none of the kings and princes of the earth have issued a proclamation for their return to their own land, as Cyrus did; and no one moves for it, either from among themselves or others.

Ver. 23. Who among you will give ear to this? &c.] To this prophecy of your destruction, and to what follows concerning it: who will hearken and hear for the time to come? and receive instruction from hence, and repent and reform? none at all; so blind, and deaf, and stupid, were they both before, and at their destruction, and even ever since; they take no notice of the hand of God upon them, nor hearken to the rod, any more than to the word of God; which seems to be what is meant by the time to come, or hereafter; and this will be their case till the veil is taken away, and then they shall see and hear, and turn to the Lord.

Ver. 24. Who gave Jacob for a spoil, and Israel to the robbers? &c.] To the Roman soldiers, to be spoiled and robbed by them? this was not owing to chance and fortune, or to the superior skill and power of the Roman army: did not the Lord, he against whom we have sinned? he did, but not without cause; he was justly provoked to it by the sins of the Jews, which were the meritorious and procuring causes of it; yet the Roman army could not have taken their city and plundered it had it not been the will of God, who for their sins delivered it up to them; even Titus, the Heathen emperor, himself saw the hand of God in it, and acknowledged it; "God favouring us (says he<sup>e</sup>) "we have made war; it is God that drew the Jews " out of those fortresses; for what could human hands " and machines do against such towers?" for they would not walk in his ways; in Christ, the way, the truth, and the life; nor in the ways of his commandments; or in the ordinances of the Gospel; all which they rejected : neither were they obedient unto his law ; or doctrined; the doctrine of the Gospel, particularly the doctrine of justification by faith in the righteousness of Christ; they went about to establish their own righteousness, and did not submit to his; and also

<sup>\*</sup> De Bello Jud. 1. 7. c. 9. sect. 4.

<sup>4</sup> Jb. sect. ).

aon acquieverant in doctrina ejus, Forerius.

every other doctrine respecting the person, office, and grace of Christ, whom they disbelieved, and refused to receive.

Ver. 25. Therefore he hath poured upon him the fury of his anger, &c.] The Lord was angry with these people for their rejection of the Messiah, and contempt of his Gospel; and therefore his wrath came upon them to the uttermost, not in some small drops, but in great abundance, to the utter ruin of their nation, city, and temple. Josephus says °, " the Romans came to sub-" due Palestine, but their coming was the pouring out " of the heat of the wrath of the Lord:" and the

strength of battle; or war; all the miseries and calamities that are the effects of war. The Targum is, "he " hath brought upon them the strength of his war-" riors;" the Roman soldiers : and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart; the Roman army set fire first to the lower part of the city of Jerusalem, and then the higher<sup>f</sup>, and wholly consumed it; and yet this has not to this day brought this people to lay it to heart, to consider and observe the true reason of it, their rejection of the Messiah.

CHAP. XLIII.

IN this chapter the Lord comforts his own people, || consisted of Jews, and both Jews and Gentiles conunder their afflictions, with many precious promises; asserts his deity against the idols of the nations; promises deliverance from Babylon, and a greater redemption than that; one branch of which is forgiveness of sin; and closes the chapter with a prediction of the destruction of the Jews by the Romans, for their iniquities. The Lord claims his interest in his people, not only on the foot of creation, but of redemption and vocation, and promises them his presence in the midst of afflictions, ver. 1, 2. puts them in mind of what he had done for them; and assures them of future favours, as the effect of his unchangeable love to them. ver. 3, 4. and promises the conversion of their seed and offspring in the several parts of the world, ver. 5, 6, 7. then challenges the Heathen nations to give such proofs of the deity of their idols as he was capable of giving of his, as his people were witnesses. taken from his eternity and immutability, as the alone Jehovah, and from his omniscience and omnipotence. ver. 8, 9, 10, 11, 12, 13. after which the destruction of Babylon is prophesied of, and the redemption of his people out of it; which they are encouraged to believe from his being Jehovah, their Sanctifier, Creator, and King; and from what he had done formerly for them, when he brought them out of Egypt, ver. 14, 15, 16, 17. and which yet was not to be mentioned or remembered, in comparison of what he would do in the world, a new thing, redemption by the Messiah, and the conversion of the Gentiles to the glory of his grace, ver. 18, 19, 20, 21. the sins of omission and commission the people of God had been guilty of are mentioned, which are freely pardoned for Christ's sake, ver. 22, 23, 24, 25. when the body and bulk of the Jewish nation were given up to destruction, because of their sins, ver. 26, 27, 28.

Ver. 1. But now thus saith the Lord that created thee. O Jacob, &c.] This prophecy is not concerning Cyrus, and the redemption of the Jews by him, as some have thought; nor of Sennacherib and his army, and of their deliverance from him, as Kimchi and his father interpret it; but of the Christian church, and the state of it, when Jerusalem should be destroyed, as predicted in the preceding chapter; which goes by the name of Jacob and Israel, for the first churches chiefly

verted are the spiritual Israel of God: and he that formed thee, O Israel; this creation and formation are not so much to be understood of their being the creatures of God, and the work of his hands, in a natural sense; but of their new creation and regeneration; of their being the spiritual workmanship of God, created in Christ, and formed for his glory: fear not: for I have redeemed thee; though Jerusalem shall be destroyed, and Judea wasted, and though subject to the persecutions of wicked men in all places; yet since redeemed by Christ from sin, Satan, and the law, hell, and death, nothing is to be feared from either of them : redemption by Christ is an antidote against the fear of any enemy whatsoever: I have called thee by thy name; with an effectual calling, which is of particular persons, and those by name, even the same that are redeemed by Christ; for whom he has redeemed by his precious blood, they are called by the grace of God to special blessings of grace, with a high, holy, and heavenly calling; and have no reason to fear any thing, since they are the chosen of God; have a right to all spiritual blessings; all things work together for their good; they shall persevere to the end, and at last be brought to glory, to which they are called : thou art mine ; such as are redeemed by Christ, and called by his grace, they are his Father's gift, and his own purchase; they voluntarily give up themselves to him. under the influence of his spirit and grace; they are his by profession and possession; they are his portion, people, sheep, and spouse; and his interest in them, and theirs in him, serve to prevent fear; such need not fear wanting any thing, nor any enemy, nor perishing, or miscarrying of heaven and happiness, to which fears they are subject.

Ver. 2. When thou passest through the waters, I will be with thee, &c.] The Targum and Jarchi apply this to the Israelites' passage through the waters of the Red sea, as a thing past; and Kimchi to Sennacherib's army, compared to the waters of a river strong and many, ch. viii. 7, 8. Jerom says, that the Jewish writers by waters would have the Egyptians understood; by the rivers, the Babylonians; by fire, the Macedonians; and by the flame, the Romans; which

<sup>·</sup> Josephus apud Forerium in loc.

f Josephus de Bello Jud. 1. 7. c. 7. sect. 2. aud c. 8. sect. 5. I i 2

is not amiss; but rather the afflictions of God's people || in general are meant by waters, as by rivers also, in the next clause: and through the rivers, they shall not overflow thee; because of the variety and multitude of them, as persecutions from men, those proud waves that go over them; the temptations of Satan, that enemy who comes in like a flood, and various others; and because of the rapidity and force of them, and their overflowing and overwhelming nature : now there are paths through which the people of God pass: their way lies through them to eternal glory; and though they are of some continuance, yet have an end, as paths have; and having a good guide, and sufficient strength given them, they wade through them safely; for they do not and shall not overflow them, so as to cause their faith utterly to fail, or to separate them from the love of God, or so as to destroy them; for though they come nigh them, and upon them, and may greatly affect and distress them, yet shall not hurt them, but turn to their advantage; for their God is with them, to sympathize with them, to comfort and revive them, to teach and instruct them by their afflictions, and to sanctify them to them, as well as to support and bear them up under them, and to deliver out of them : when thou walkest through the fire, thou shalt not be burnt : neither shall the flame kindle upon thee; afflictions are compared to fire and flames, because very grievous and troublesome to the flesh; and because of the apprehensions of God's wrath in them sometimes; and because of their trying nature; grace is tried by them as gold and silver in the fire; but yet the saints are not consumed by them, they lose nothing but their dross; their principles and profession are tried, and they are supported through all; which has been abundantly verified in the martyrs of Jesus; see Psal. lxvi. 12. Zech. xiii. 9.

Ver. 3. For I am the Lord thy God, the holy One of Israel, thy Saviour, &c.] The Lord is the covenant-God of his people, holy in himself, and the sanctifier of them, and their Saviour in time of trouble; and therefore need no doubt of his presence and support amidst all their afflictions; and besides they should call to mind past experiences of his goodness, to encourage their faith in him, as to present help and assistance: I gave Egypt for thy ransom; he sacrificed the Egyptians instead of the Israelites; he destroyed the first-born of Egypt, and saved Israel his first-born; he drowned the Egyptians in the Red sea, when the Israelites passed safely through it; and the destruction of the former was to make way for the salvation of the latter, and so said to be a ransom for them ; see Prov. xi. 8. and xxi. 18: Ethiopia and Seba for thee; this refers either to the rumour brought to Sennacherib of Tirhakah king of Ethiopia coming against him to war, which diverted him from the siege of Jerusalem for a time, and caused him to turn his forces upon the Ethiopians and Sabeans, whereby the Jews had a respite, 2 Kings xix. 9. or rather to the overthrow of the Ethiopians in the time of Asa, 2 Chron. xiv. 9-13. or to the king of Assyria. perhaps Salmaneser's being diverted from Palestine and Judea, and turning his forces upon Egypt and Ethiopia, as in ch. xx. and the Lord, by putting his

people in mind of these instances, suggests hereby that he will sacrifice all their enemies, rather than they shall be destroyed, and therefore they need not fear.

Ver. 4. Since thou wast precious in my sight, &c. ] As the saints are; not that they are valuable in themselves; they have no intrinsic worth in them; they are in no wise better than others; they are of the same mass and lump with others; they are of the fallen race of Adam, and are earthly and simple as he was; nor are they precious in their own sight, and much less in the eyes of the world; they are mean and despicable: but they are precious in the sight of God and Christ; in the sight of God the Father, who has chosen them, and taken them into his family, and blessed them with all spiritual blessings; and in the sight of Christ, who desired them, and betrothed them to himself, and un-dertook for them in eternity, and died for them in time; hence they are compared to things of value, to gold, to jewels, and precious stones, to a pearl of great price, to rich treasure; and are reckoned by Christ as his portion, and are as dear to him as the apple of his eye: thou hast been honourable; ever since precious, and that was from all eternity; for though they became dishonourable in themselves, through the fall of Adam, and their own transgressions, and are dishonourable in the esteem of men, yet honourable in the esteem of God and Christ; they appear to be so, by their birth, by regeneration, being born of God; by their marriage to the Son of God, the Lord of the whole earth; by their characters of kings and priests unto God; and by their clothing, the robe of righteousness, and garments of salvation, clothing of wrought gold; and by their being favoured with the presence of God and Christ, and their nearness to them : and I have loved thee; which is the source and spring of all; hence they became precious and honourable; this is a past act, an act in eternity; it is an act of complacency and delight; a continued one, God rests in his love; and it is an act of undeserved grace and favour, and unchangeably the same; it never alters: therefore will I give men for thee, and people for thy life; as, of old, the Egyptians, Ethiopians, and Sabeans, were given for the people of Israel, as in the preceding verse; so, in New-Testament times, the enemies of God's people should be given for them; that is, their enemies should be destroyed, and they should be spared and saved; so that all Jews that rejected Christ. and persecuted his people, were given up to destruction. The Pagan empire was demolished, and so will Rome Papal too be destroyed, and the church of God will be preserved, and his interest revive, and all the kingdoms of the world become his; of which the con-versions among the Gentiles in the first ages of Christianity were a pledge, prophesied of in the next words. The Talmudists<sup>s</sup>, by Adam, rendered man, understand Edom, by which Rome is often meant in Jewish writings.

Ver. 5. Fear not, for I am with thee, &c.] With thy ministers that preach the everlasting Gospel, to make it effectual to the conversion of many everywhere, as well as to bear thee up under all trials, and to cause thee to stand against all opposition: I will

<sup>\*</sup> T. Bab. Beracot, fol. 69. s.

bring thy seed from the east, and gather thee from the west; which is to be understood not literally of the return of the Jews from the Babylonish captivity; for these several quarters, east, west, north, and south, will hardly agree with that, though it may be supposed they were scattered in several countries; but spiritually of the gathering in of God's elect, whether Jews or Gentiles, which were scattered abroad throughout the world, called the *seed* of the church, because born to her, and brought up in her, and of which she consists; and therefore she herself is said to be gathered, converts being brought in from all quarters; from the east, even from India, where the Apostle Thomas is said to preach the Gospel, and from other eastern countries; and from the west, from the European nations, good part of which lay west of Judea. Our Lord seems to have respect to this passage in Matt, viii, **Y2**.

sage in Matt. viii. 12. ". Ver. 6. I will say to the north, give up; and to the south, keep not back, &c.] That is, give up, and not retain, those that belong to the Lord; here the winds are spoken to by a prosopopæia; or the inhabitants of the northern and southern climates are called upon to deliver up the Lord's people to him, for whose sake the Gospel was sent into these parts, to find them out, and bring them home; by the north may be meant the Goths, Swedes, Muscovites, and those northern isles of ours, with others; and by the south the Egyptians, Africans, and Ethiopians. Manasseh ben Israel h thinks the passage is thus expressed, which he supposes refers to the universal gathering of the Jews in the latter day to the holy land; because Media, Persia, and China, lie to the east of it; Tartary and Scythia to the north; the kingdom of the Abyssines to the south; and Europe to the west: bring my sons from far, and my daughters from the ends of the earth: such whom the Lord had predestinated to the adoption of children, and had taken into his family, and whom he regenerated by his spirit and grace, of either sex; to whom he beareth the strongest love and affection, as a parent to his children; and of whom he takes the utmost care, so that not one shall be lost; let them be in ever so distant a part of the world, he'll send his Gospel to them, his ministers after them, and his spirit shall accompany them, to bring them to himself, his son, and his churches. Manasseh, before mentioned, understands this of America, and of the Jews there; but may be much better applied to converted Gentiles there; for God has many sons and daughters in those parts.

Ver. 7. Even very one that is called by my name, kc.] That is called by the name of God, a son or daughter of his; or by the name of Christ, a Christian; whoever belongs to the Lord, whom he calls by his name; and who, being called by his grace, call upon his name, make a profession of his name, and serve and worship him: for I have created him for my glory, I have formed him, yea, I have made him; all which is expressive of the power and grace of God, in the regeneration and conversion of his people; which is a creation, a formation, a making them for himself, for the glory of his grace, and to shew forth his praise; and therefore he will gather them in, and bring them into a body together, into a church-state, that this end may be answered.

Ver. 8. Bring forth the blind people that have eyes, and the deaf that have ears, &c.] The Targum applies this to the bringing of the people of Israel out of Egypt; and others understand it of their deliverance from the Babylonish captivity; and some of the exclusion of them from the kingdom of heaven, and casting them into outward darkness, according to Matt. viii. 12. but it is rather to be understood of the conviction of them; though better of the Gentiles, and of the enlightening of them, who before were blind; and causing them to hear, who before were deaf to spiritual things, agreeably to what goes before. It seems best to consider the words as a summons to the Heathens uncalled, to the Roman Pagan empire, to come forth and appear, who were as blind and deaf as the idols they worshipped, and plead their cause, agreeably to what follows.

Ver. 9. Let all the nations be gathered together, and let the people be assembled, &c.] In one place, if it could be, in an open court of judicature; that their whole strength might be united together, and the most cogent arguments any of them are able to produce might be brought out; and that all might have an opportunity of hearing the cause fairly argued, and the point decided, and judge for themselves on which side truth lies : who among them can declare this, and shew us former things? what god or prophet of theirs can declare any future event, such as this, the redemption of the Jews by Cyrus, foretold from the mouth of the Lord by Isaiah, so long before the accomplishment of it, or any thing whatever before it comes to pass? for this does not regard things past, which might be shewn and declared; but the things they are challenged with are things future, to declare them first, before they come into being, which would be a proof of deity; for none but God, who is omniscient, can foretel future events with certainty : let them bring forth their witnesses, that they may be justified; let them produce witnesses that their gods spoke of things before they came to pass, and that they came to pass just as they foretold they would ; that their cause may appear a just one, and that they, their worshippers, are right in serving them: let them hear, and say, it is truth ; or let them hearken to the evidence against them, and acknowledge that what I say is true, and that I am the true God, and there is no other.

Ver. 10. Ye are my witnesses, saith the Lord, &c.] The people of Israel, who could testify that the Lord had foretold their affliction in Egypt, their coming from thence, and settling in the land of Canaan, many hundreds of years before they came to pass, and which were exactly fulfilled; and so the apostles of Christ, and ministers of the word, and all Christian people in all nations, are witnesses of the prophecies concerning Christ, his birth, miracles, obedience, sufferings, death, resurrection, ascension to heaven, and session at the right hand of God, all which are exactly accomplished, Acts i. 8: and my servant whom I have chosen; meaning either the Prophet Isaiah, or the prophets in gene-

<sup>h</sup> Spes Israelis, sect. 94, p. 76.

ral; or rather the Messiah. So the Targum, "and my || " servant the Messiah, in whom I am well-pleased; and who is called the faithful witness, Rev. i. 5. and iii. 14, and to whom the characters of a servant, and the Lord's chosen, well agree, ch. xlii. 1: that ye may know and believe me, and understand that I am he; by which testimonies and evident proofs of deity, from the prediction of future events, and the accomplishment of them, you may have a competent knowledge, a firm persuasion, and a clear perception of this im-portant truth, that the God of Israel, and of all true Christians, is the one only Lord God : before me there was no God formed, neither shall there be after me; intimating that idols were formed by the hands of men, and yet none of these were formed before him, and therefore could make no pretensions to deity, or to an equality with him; nor should any be formed afterwards, that could be put in competition with him. In short, the sense is, there is no other god beside him; as the Targum, Septuagint, and Arabic versions render it.

Ver. 11. I, even I, am the Lord, &c.] Jehovah, the self-existing, eternal, and immutable Being; this is doubled for the confirmation of it, and to exclude all others: and besides me there is no Saviour; either in a temporal or spiritual sense; the gods of the Heathens could not save them out of their present troubles, and much less save them with an everlasting salvation; none but God can do this, and this is a proof that Christ is God, since none but God can be a Saviour.

Ver. 12. I have declared, and I have saved, and I have shewed, &c.] The Targum is, "I have shewed " to Abraham your father what should come to pass; " I redeemed you out of Egypt, as I swore to " him between the pieces; and I caused you to " hear the doctrine of the law at Sinai." But the sense is, that God had declared by his prophets, long before the Messiah came, that he would send him; that he should come and save his people by his obedience, sufferings, and death; accordingly he was come, and was the author of salvation; the Lord had wrought out salvation by him, as he had declared he would; and this he had shewn, published, and made known by the everlasting Gospel, preached among all nations: when there was no strange god among you; that assisted in this salvation; the arm of Christ alone wrought it out: or, and this is not strange among you'; this work of salvation wrought out is not strange among you; it is well known unto you, being published in the Gospel.

Ver. 13. Yea, before the day was I am he, &c.] Before there was a day, before the first day of the creation : that is, before time was, or from all eternity, I am he that resolved upon and contrived this method of saving men; and ever since that day was k, as it may be rendered. I am he that have spoken of it by all the prophets, from the beginning of the world, and now it is accomplished: and there is none can deliver out of my hand: either such whom the Lord determines to CH. XLIII. V. 11-14.

punish, or such whom he resolves to save ; none can snatch them out of his hands, there they are safe: I will work, and who shall let it? as when he wrought the work of creation, there was no opposition to it, or hinderance of him; and in providence all things are done as he pleases; so all his purposes and decrees, which are his works within him, are exactly accomplished according to his pleasure, and none can resist his will. The work of redemption is finished just according to the draught of it in his eternal mind; and when he works upon the heart of a sinner at conversion, whatever obstructions and difficulties are in the way, these are removed, and the work is begun, and carried on, and performed, until the day of Christ. The work of the Lord in his churches, and the setting up of his kingdom in the world, in a more visible and glorious manner, shall be done, and none will be able to hinder it: who can turn it back? either his work, or his hand in working; his purposes cannot be disannulled; his power cannot be controlled; his work cannot be made void, or of no effect; he always succeeds, for he has no superior that can obstruct him.

Ver. 14. Thus saith the Lord, your Redeemer, &c.7 That redeemed Israel out of Egypt, and would redeem the Jews from Babylon in a short time, and be the author of a greater redemption to his people than either of these, even a spiritual and eternal one: the holy One of Israel, see ver. 3. holy in himself, holiness to Israel, and faithful to his promises : for your sake I have sent to Babylon; Cyrus and his army to take it, in order to deliver the Jews from their captivity in it. The Targum wrongly paraphrases it to the sense quite contrary, " for your sins have I carried you captive " unto Babylon :" and have brought down all their nobles; from their seats of honour and glory, stripped them of all their grandeur and dignity, and reduced them to a low and mean estate. This is to be understood of the princes and nobles of Babylon, who fell with the city, as their king did: or, their bars 1; for what bars are to houses and cities, that princes should be to the people, the defence and protection of them. Though some think this refers to the gates of Babylon, and the strong bars of them now broken; see ch. xlv. The Septuagint, Syriac, and Arabic versions render it fugitives; and which some understand of the Jews, who were as such in Babylon, but now should be brought out of it; which sense is countenanced by the above versions, which render it, I will raise up, bring, or bring back, all the fugitives "; others of the Chaldeans, who should be forced to fly upon the taking of their city; but the first sense seems best, which distinguishes them from the common people in the next clause: and the Chaldeans, whose cry is in their ships; who used to glory in their shipping they had in the river Euphrates, as the Vulgate Latin, and Syriac versions render it; and so the Targum calls their ships, ships of their praise; where, and of which, they used to make their ovations and triumphs; and

י בריחים cetes omnes, Junius & Tremellius; vectes univer-

<sup>&</sup>quot;Fagitivos universos, Vatables, Pagninus, Montanus; fugientes. oranes, Vitringa.

the word " used has the signification of shouting for || joy: or rather, whose cry is to the ships "; as it might be, when they found Cyrus and his army had got into the city, then their cry was, to the ships, to the ships, that lay in the river hard by, in order to make their escape; or their cry was, when they were in the ships, even in a way of lamentation and distress, because they could not get them off, Cyrus having drained the river; or it refers to their cry, when put aboard the ships that belonged to the Medes and Persians, in order to the transporting them into other countries. Such a howling there will be when mystical Babylon is destroyed, Rev. xviii. 17, 18, 19.

Ver. 15. I am the Lord, your holy One, &c.] And therefore need not doubt of the performance of those promises : the Creator of Israel, your King ; and therefore both able and willing to protect them.

Ver. 16. Thus saith the Lord, which maketh a way in the sea, &c.] Who did make a way in the Red sea, when he led Israel through it as on dry land; this, with what follows, is observed to encourage the faith of the Lord's people in the performance of what he had promised, to bring them out of Babylon; for he that had done this, and the rest that are mentioned. could easily remove all difficulties that lay in the way of their deliverance: and a path in the mighty waters; either of the Red sea, or it may be of Jordan; through which the Israelites passed into the land of Canaan.

Ver. 17. Which bringeth forth the chariot and the horse, the army and the power, &c.] Who brought forth the chariots and horses, and the mighty army of Pharaoh, out of Egypt, to pursue the Israelites into the Red sea, where they were drowned. The present tense is put for the future, as in the preceding verse; the future is put for the past tense in the next clause: they shall lie down together, they shall not rise; they lay down in the Red sea, where they sunk to the bottom, and perished, and never rose more, at least to life, nor never will, till the general resurrection : they are extinct, they are quenched as tow; or flax, or as the wick of a candle , when put into water, is quenched at once; so the Egyptians became extinct in the Red sea. Some observe an allusion to the com-modity of flax, for which Egypt was famous. Kimchi interprets the whole of the army of Sennacherib, which was brought out of their own land to Jerusalem, and was destroyed in one night by an angel. Aben Ezra of the Chaldeans being brought out to fight with the Persians. But others rather of the army of the Medes and Persians being brought against them, by whom they became extinct as tow or flax.

Ver. 18. Remember ye not the former things, &c.] Just now referred to, the bringing of Israel out of Egypt, and through the Red sea, and the drowning of Pharaoh and his army in it; for though these things were worthy to be remembered with thankfulness and praise, and to the glory of God, and for the encouragement of faith, yet not in comparison of what was hereafter to be done; meaning, not the redemption from Babylon, unless as a type of spiritual and eternal

redemption by Christ; for otherwise there were greater and more wonderful things done, when Israel were brought out of Egypt, than when they were brought out of Babylon; but the great salvation by the Messiah, which exceeds both the deliverances out of Egypt and Babylon, is meant : neither consider the things of old ; unless as figures of the new, but not to be put upon a foot with them, much less to the undervaluing of them, and indeed to be forgotten in comparison of them; see Jer. xxiii. 7, 8. The Talmudists<sup>4</sup>, by the former things, understand subjection to kingdoms; and, by the things of old, the going out of Egypt; as they do by the new thing, in the following verse, the war of Gog and Magog.

Ver. 19. Behold, I will do a new thing, &c.] A wonderful and unheard-of thing, and therefore introduced with a behold, as a note of admiration; the same with the new thing created in the earth, Jer. xxxi. 22. the incarnation of the son of God; who took flesh of a virgin, appeared in the likeness of sinful flesh, and was made sin and a curse for his people, in order to obtain eternal redemption for them; which blessing, though not newly thought of, resolved on, contrived, and agreed upon, that being from eternity; nor newly made known, or as to the virtue and efficacy of it, which had been from the beginning of the world, yet new as to the impetration of it by the blood and sacrifice of Christ ; and may be also called new, because excellent, it being of a spiritual nature, complete and eternal, and having so many valuable blessings in it, as justification, pardon, and eternal life: now it shall spring forth ; or bud forth as a branch, in a very short time, suddenly, and at once; one of the Messiah's names is that of the Branch; see Zech. iii. 8. and vi. 12: shall ye not know it? the Redeemer, and the redemption by him. It was known to them that looked for it, and to whom the Gospel is sent, and the spirit reveals and applies it; these know the nature of it, own it to be of God. and know their interest in it, and know the author of it, in whom they have believed, by the characters given of him: and as this may have respect to the redemption of Christ, so to the conversion of the Gentiles, and to the grace of God dispensed through Christ to them; when old things passed away, and all things became new; a new covenant of grace was exhibited, a new church-state set up, new ordinances appointed, and a new people called to partake of all this, on whom was a new face of things; and wonderful and excellent things were done for them, as follows: I will even make a way in the wilderness; as there was a way made for the Israelites through the wilderness, which lay between Egypt and Canaan; and through another, which lay between Babylon and Judea; so the Lord would also make a way in the Gentile world, comparable to a wilderness for its barrenness and unfruitfulness, for the Gospel to enter into it, where it should run, and be glorified; where Christ, the way of salvation, should be made known; and where there should be a way for Christians to walk together, in the fellowship of the Gospel: and rivers in the desert; the doctrines of the

ut ellychnium Junius & Tremellius, Piscator, Gataker,

Vitringa. 9 T. Bab. Beracot, fol. 13. 1. T. Hieros. Beracot, fol. 4. 1.

באניות רנתם in navibus ovatio corum, Forerius ; cumu avibus ob guas jubilant, Piscator ; in naves ovationis ipsorum, Vitringa.
 Ad naves clamor corum, Grotius, Gataker.

Gospel, and the ordinances of it, which should be preached and administered in the Gentile world, before like a desert; and the graces of the spirit, which should be brought into the hearts of men by means of them; and the large communications of grace from Christ; and the discoveries of the love of God, with the blessings of it; compared to rivers for their abundance, and for the comforting, reviving, and fructifying nature of them.

Ver. 20. The beast of the field shall honour me, the dragons, and the owls, &c.] Which is not to be un-derstood literally of these creatures, who as they had honoured the Lord, when Israel passed through the wilderness, so would again in their way praise the Lord, when they came through the deserts from Babylon, for giving them water to drink in such dry and thirsty places, to which there may be an allusion; but spiritually of the Gentiles, compared to those creatures for the savageness, fierceness, and stupidity of them, and who were reckoned by the Jews no other than as the beasts of the field; who should honour and glorify God for the Gospel brought unto them, and for his grace and mercy bestowed on them : because I give waters in the wilderness, and rivers in the desert; as before; see the note on the preceding verse; because of the plenty of divine grace, and the means of it: to give drink to my people, my chosen; to refresh and comfort the hearts of his people, whom he had chosen out from among the Gentiles, and now would call them by his grace, and set them a thirsting after Christ, and salvation by him.

Ver. 21. This people have I formed for myself, &c.] The Gentiles, compared to a desert and wilderness, wild and uncultivated, distinguished from Jacob and Israel in the next verse, and the same with the chosen people before mentioned; who being chosen of God, and redeemed by Christ, are formed anew by the spirit of Christ, made new creatures, regenerated, and transformed by the renewing of their minds, and conformed to the image of Christ, and having him formed in their souls, and principles of grace and holiness wrought in them; in consequence of which they reformed in their lives and conversation, and were also formed into a Gospel church-state, and all this done by the Lord for himself, his service, and his glory. The Targum is, " this people have I prepared for my " worship:" they shall shew forth my praise; with their lips, by ascribing their formation to the power and grace of God, and even their whole salvation to it, and express their thankfulness for the same; and likewise by their actions, by a subjection to the ordinances of the Gospel, and by their lives and conversations being agreeably to it. Joseph Kimchi, as Abendana observes, interprets this people of the beasts of the field, spoken of in the preceding verse, that should honour the Lord, and here said to be formed for himself, and should shew forth his praise; and which is taken notice of to aggravate the sins of the people of the Jews, who called not on the Lord, &c. as in the following verses; so the ants and conies are called a people not strong, and the locusts a people great and strong, Prov. xxx. 25, 26. Joel ii. 2.

Ver. 22. But thou hast not called upon me, O Jacob, &c.] The Jews, though they were the posterity of Jacob, a praying person, yet did not tread in his steps, but were more like the Heathens that called not on the name of the Lord; though there is no necessity of restraining this to prayer, it may regard the whole worship of God, which is sometimes included in the invocation of his name; and so the Targum, "and ye come " not to my worship, O ye of the house of Jacob." The Jews, in Christ's time, did not call upon his name, nor believe in him, nor receive his Gospel, nor submit to him and his ordinances; they rejected him and his service, therefore the Lord rejected them, and called the Gentiles, as before prophesied of: but thou hast been weary of me, O Israel; of the word, worship, and ordinances of God; see Mal. i. 13. Amos viii, 5.

Ver. 23. Thou hast not brought me the small cattle of thy burnt-offerings, &c.] The kids and the lambs, which, according to the law, should have been brought for burnt-offerings daily, morning and evening; and much less did they bring the larger cattle of burnt-offerings, as oxen and bullocks. The Targum and Vulgate Latin render it, the rams of thy burnt-offerings: the Septuagint version, the sheep; and the Syriac and Arabic versions, the lambs; and these were not brought to him, but to their idols; or, however, were not brought in a right way and manner, and from right principles, and with right views. Kimchi thinks this refers to the times of Ahaz, when the service of God ceased in the temple, and idolatry was practised at Jerusalem; but it seems to respect later times, nearer the times of Christ; see Mal. i. 13, 14. and iii. 7, 8: neither hast thou honoured me with thy sacrifices; what sacrifices they did offer were not offered to God, but to their idols; or they were such as were not according to the law of God; or they were not offered up in the faith of the Messiah, nor with a true spirit of devotion, and with a sincere view to the glory of God, and in the exercise of repentance for sins; but rather as an atonement for them, and that they might go on in them with ease of mind; see Isa. i. 11-15: I have not caused thee to serve with an offering ; the minchah, a meat-offering or bread-offering, which was a free-will offering, and they were not obliged to it; it was at their own option whether they would bring it or no, and which was not very chargeable to them : nor wearied thee with incense ; or frankincense, which was put upon the meat or bread offering; see Lev. ii. 1. Some understand this of all offerings in general, that they were not so many that were commanded them, as to be a burden to them; nor so expensive but that they were able to bear the charge of them, considering the fruitfulness of the land of Canaan, and especially the numerous and costly sacrifices of Heathen idolaters : and others think it has reference to the time of Israel's coming out of Egypt, and the covenant of God with them, when no mention was made of sacrifices, nor

were they enjoined them, Jer. vii. 21, 22. Ver. 24. Thou hast bought me no sweet cane with money, &c.] Or calamus', which was used in the anointing oil, and for the perfume or incense, Exod.

ז הוף calamum, V. L. Pagninus, Montanus; calamum odoratum, Junius & Tremellius, Piscator, Cocceius, Vitringa.

CH. XLIII. V. 25-27.

xxx. 7, 23. this they thought too chargeable, and so || left it out of the composition, or neglected the whole this being put a part for the whole. Jarchi gives it as the sense, that they had no need to buy it, since it grew in great plenty in the land of Israel, which he took to be cinnamon; though this is distinguished from calamus, or the sweet cane, Cant. iv. 14. wherefore Kimchi much better observes, that it was not to be had in the land of Israel, but came from a land afar off, and therefore must be bought; see Jer. vi. 20. hence grudging to give the price for it, and to be at the expense of it, bought it not, and disused it : neither hast thou filled me with the fat of thy sacrifices; they did not multiply their sacrifices, offered only just what the law required, if so many, and those of the leaner sort; and whereas the fat of the sacrifices was the Lord's, there was little of it for him in these: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities ; they were so many, and so aggravated, that he could not bear with them any longer, his patience was worn out; they were an uneasiness to him, as it were a burden upon him, and therefore would ease himself, as he sometimes does, by avenging himself, ch. i. 24. but here by pardoning them, as in the following verse. Some think that these are the words of Christ, the surety of his people, who took upon him the form of a servant for the sake of them, and had all their sins laid upon him, and which he bore, and made satisfaction for; and were to the human nature a burden, and a weariness to it; see Psal. xl. 12. This must be understood of the remnant according to the election of grace, among these people so sadly corrupted, for whose sins of omission and commission Christ made atonement; and upon the foot of his satisfaction, remission of sins proceeds, as in the next verse.

Ver. 25. I, even I am he, that blotteth out thy transgressions for mine own sake, &c.] The same with sins in the next clause ; original sin, and actual sins ; which are transgressions of the law of God, of which the law accuses, for which it pronounces guilty, curses, and condemns; which are contrary to the nature of God, strike at his deity, and must be abominable to him; they are many, yea infinite, and yet all pardoned for Christ's sake; which is here expressed by a *blotting* them out, in allusion to the blotting of a debt-book : sins are debts, and these are many, and which cannot be paid by the sinner; Christ has made full payment; as the surety of his people: upon this the debt-book is crossed; these debts are remitted for his sake: or as a cloud is blotted out, dispelled by the wind, or scattered by the sun; see ch. xliv. 22. so as to be seen no more with the eye of avenging justice, or to be charged against the sinner to his condemnation. The author of this blessing of grace is the Lord, I, even I am he; who had been so ill used, and maltreated, as before declared; whose law had been broken in such a manner; and who is the Lawgiver that is able to save and to destroy; and who hates and abhors sin, and is strictly just; and yet, notwithstanding all this, forgives it; and which he repeats for the confirmation of it, and seems to express it with the utmost pleasure, and as glorying in it, and as if it was an honour to him, and a jewel in his crown; and indeed it is his sole prerogative;

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none can forgive sins but him : aud this he does for his own sake; it is not procured by any thing of the creature; not by riches, nor by righteousness, nor by repentance, nor by faith, nor by obedience to any ordinance; it is not for the sake of these that the Lord forgives sin, but for his own sake, and his son's sake, which is the same; it is an instance of unmerited and distinguishing grace; it flows from the free grace of God; it is a branch of the covenant of grace; it is through the blood of Christ, and yet according to the riches of grace; and it is for the glory of all the divine perfections, justice, truth, and faithfulness, as well as grace and mercy; and after such a list of sins of omission and commission, to hear such language as this is surprising grace indeed ! and will not remember thy sins; God forgives and forgets; God will not remember the sins of his people against them; having forgiven them, he'll never punish them for them, which is meant by remembering them; see Jer. xiv. 10. Rev. xviii. 5.

Ver. 26. Put me in remembrance, &c.] Of this gracious promise of free remission of sins, and of all others of the same kind; not that God ever forgets any of his promises, but he may sometimes seem to do so; wherefore he would have his people put him in mind of them, that he may by his good Spirit make a comfortable application of them to him: let us plead together ; or come together in judgment, as God and the sinner may upon the foot of remission of sin, through the blood, sacrifice, and satisfaction of Christ; which may be pleaded, and will be allowed, in the court of justice : declare thou, that thou mayest be justified ; declare the promise before made; declare the grace that is expressed in it; plead the blood and righteousness of my Son, that thou mayest be justified by it, on which account remission of sin is: or it may be rather, these words are directed to another set of men among the Jews, who rejected the doctrine of forgiveness of sin by the grace of God, through the blood of Christ; such as were the Scribes and Pharisees in Christ's time, those self-justiciaries, who sought to be justified by the works of the law; setting at nought the grace of God and righteousness of Christ: now these the Lord calls upon in a way of derision, to put him in mind of any of their good actions they had done, and he had forgotten, for the sake of which they expected pardon, and not for his name's sake; and to come into open court and plead their own righteousness, and see whether they could carry their cause upon the foot of their own merits; and declare publicly what these merits and good works were, that they might be justified by them, if they were sufficient for such a purpose; but alas! these would not bear examination at the bar of strict justice, and would be far from justifying them in. the sight of God; and as their own works would be insufficient, it would be a vain thing to have recourse to the works and merits of their forefathers; for it follows,

Ver. 27. Thy first father hath sinned, &c.] Either Adam, as Kimchi, in whom all have sinned, and from whom all derive a sinful and corrupt nature; or Abraham, as Jarchi, the father of the Jewish nation, of whom they boasted, and in whom they trusted, as being of his seed, and through whose merits and worthiness they expected great things; yet he was but K k

a sinful man, though a good man, and a great believer ; | of whose infirmity and frailty many instances are on record. Some have thought Terah the father of Abraham is designed, who was an idolater; others think some particular king is meant, the father of his people; Aben Ezra supposes Jeroboam to be intended, the first king of the ten tribes who made Israel to sin; but Kimchi observes, it is better to understand it of Saul, who was the first king over all Israel; others interpret it of Ahaz; and others of Manasseh; Vitringa of Uriah the priest, in the times of Ahaz; but it seems best to take the singular for the plural, as the Arabic version does, which renders it, your first fathers have sinned; all their forefathers had sinned, from their coming out of Egypt to that day; and therefore it was in vain to have respect to them, or plead any worthi-ness of theirs in their favour; besides, they imitated them in their sins, and were filling up the measure of their inquities : and thy teachers have transgressed against me; or interpreters ; of the law to the people, the Priests and Levites, Scribes and Pharisees; such who should have taught the people, and instructed them in the knowledge of divine things, and interceded with God for them; these were transgressors of the law themselves, as well as despisers of the Gospel; these rejected the counsel of God against themselves, disbelieved the Messiah, and dissuaded the people from receiving him; they were orators, as the word is by some rendered; and they used all the oratory they were masters of against Christ, and to persuade the

people into an ill opinion of him, and at last to insist upon his crucifixion.

Ver. 28. Therefore I have profaned the princes of the sanctuary, &c.] Or will do it; the past tense for the future, common in prophetic writings; these are not Moses and Aaron, or the kings, but the priests of the temple, who had the care and government of things there, and therefore called princes; these, when this prophecy was fulfilled, were treated as common persons, and divested of their office, and laid aside; their priesthood and the honour of it were taken from them: sacrifices were abolished, and the law concerning them; this was more especially true when Jerusalem was destroyed, the temple burnt, and the daily sacrifice made to cease, by the Romans: and have given Jacub to the curse, and Israel to reproaches ; to be cursed and reproached, as the Jews are in all places to this day, wherever they be, and that very righteously, and in just retaliation for their behaviour to Christ, and their usage of his followers; for they both hung him upon the accursed tree, and imprecated his blood on them and their children, and anathematized, or delivered to an anathema ", as the word here used signifies, and cast those who professed his name out of their synagogues, as well as reproached and blasphemed him, his person, offices, miracles, and doctrines; and den in the second state of the second state of the second state of God and man, and to be a taunt, proverb, and byword throughout the world, Jer. xxiv. 9.

#### CHAP. XLIV.

IN this chapter the Lord comforts his people with the promise of the effusion of his spirit, and the blessings of his grace upon them; the consequence of which would be fruitfulness in them, and the conversion of others, who should profess themselves the Lord's people, ver. 1, 2, 3, 4, 5. he proves his deity in opposition to all false gods from his eternity, omniscience, and foretelling future events, ver. 6, 7, 8. exposes the stupidity of idol-makers and the worshippers of them, ver. 9-20. makes gracious promises of the remembrance of his people, the remission of their sins, and their redemption by Christ, ver. 21, 22, 23. of which redemption from Babylon was a type; and of that assurance is given, from the Lord's creating all things by his power; from his frustrating and infatuating diviners and wise men; from his fulfilling his predictions delivered by his prophets; and from his mentioning by name the instrument of their redemption, Cyrus, ver. 24-28. which makes way for a particular prophecy concerning him in the next chapter.

Ver. 1. Yet now hear, O Jucob my servant, &c.] These words are directed to a remnant according to the election of grace among the Jews, about the time when their princes should be profaned, and the body of the people should be given to curse and reproaches; and who are distinguished from them by the title of the Lord's servants; who, being called by grace, were made willing to serve him in righteousness and holiness, either by preaching his Gospel, and so had the title of the servants of the most high God, which shew unto men the way of salvation; or by observing his commands and ordinances, and walking agreeably to his will, serving him acceptably with reverence and godly fear; as they are also, in the next clause, distinguished from the rest by their being chosen of God: and these, having ears to hear, are called upon to hearken to what the Lord had to say unto them; for, notwithstanding the sorrowful things delivered out in the latter part of the preceding chapter, threatening destruction to the nation of the Jews; yet he had some comfortable things to say to this remnant, and therefore would now have them hear them, and attend unto them for their use and comfort: and Israel whom I have chosen; an Israel out of Israel; a seed the Lord had reserved for himself, whom he had chosen in Christ before the world was; to be holy and happy, to grace here and glory hereafter, to believe in him, and profess his name, and to serve him in their day and generation, either in a more public, or in a more private way; chosen vessels they were to bear his name, and

αχίτης
 terpretes tai, Vulg. Lat. Pagninus, Montanus, Vatablus.
 Oratores, Cocceins ; interpretes, seu oratores tui, Piscator; oratores, intercessores tui, Vitringa.

י לחרם in anathema, Montanus ; anathemati, Junius & Tremellius, Piscator, Vitringa.

## CH. XLIV. V. 2-5.

shew forth his praise. What they were to hear and hearken to is as follows,

Ver. 2. Thus saith the Lord that made thee, and formed thee from the womb, &c.] Which is not to be understood of the forming of the people of Israel into a commonwealth or church-state, for this is not said of the body of them; nor of the natural creation and formation of these individuals, but of their new creation, regeneration, and spiritual formation; which, as it was owing to the grace and power of God, by which the Lord describes himself, who is speaking to them, the consideration of it might serve to encourage their faith and confidence in the performance of the promises about to be made to them; see Psal. c. 3. Gal. 1. 15. and iv. 19: which will help thee; in the exercise of grace, in the performance of duty, in suffering for his name's sake in every time of trouble, and out of all trouble, and that right early, and when none else can : fear not, O Jacob, my servant, and thou Jesurun, whom I have chosen; the titles are as before, only instead of Israel is Jesurun, which is a name of the people of Israel, Deut. xxxii. 15. and xxxiii. 5. and here the and Arabic versions. The Septuagint version renders it, beloved Israel; the word signifies upright; and so the Vulgate Latin version translates it, O thou most upright one "; and well agrees with this little remnant of Israelites indeed, in whom there was no guile. Some derive the word from one that signifies to see, behold, contemplate x; and so it may be rendered, the seeing ones whom I have chosen, such whose eyes the Lord opened to see their own vileness and sinfulness, and the glory of Christ and salvation by him: these are bid not to fear : not any of their enemies, though they themselves were but worms; and though their number was small, and they weak and feeble, and their enemies numerous, strong, and mighty; and though their countrymen would reproach, revile, and persecute them for Christ's sake, and they should be obliged to turn to the Gentiles, and carry the Gospel among them, when those of their nation would reject it, which would issue in the ruin of it, as before predicted; see ch. xli. 10, 13, 14. and xliii. 1, 2.

Ver. 3. For I will pour water on him that is thirsty, &c.] Or rather upon the thirsty land, as the Targum; and so the Syriac version, in a thirsty place; as a dry land is a thirsty land; it thirsts for water, gapes and opens for it: see Psal. lxiii. 1: and floods upon the dry ground; large quantities of rain to moisten it, and make it fruitful; these figurative expressions are explained in the next clauses : I will pour my spirit upon thy seed, and my blessing upon thine offspring ; by which seed and offspring are meant the spiritual seed of this remnant or little church of Christ among the Jews, in the first times of the Gospel : such as should be regenerated and converted in it, and who are signified by the dry and thirsty ground; for being made sensible of their desolate condition, their barrenness and unfruitfulness, they hungered and thirsted after righteousness; were desirous of Christ and his grace, and more knowledge of him, and eagerly sought after

them; and to these are promised the spirit, and his gifts and graces, compared to water, for its purifying, softening, fructifying, and refreshing nature, and for extinguishing thirst, and giving a real pleasure and delight; see Ezek. xxxvi. 25. John iii. 5. and the abundance thereof is signified by floods of water; for in first conversion especially, there is an abounding, yea a su-perabounding of the grace of God; it is a well of living water; yea, out of the believer flow rivers of living water, John iv. 14. and vii. 37, 38. see Rom. v. 20. 1 Tim. i. 14. and this grace of the spirit is always a blessing: and indeed all the blessings of grace go along with it, as to the manifestation and application of them as justification, pardon of sin, adoption, &c.; here perhaps a more special regard is had to the extraordinary effusion of the Spirit, on the day of Pentecost, when the apostles of Christ being furnished with his gifts and graces, were fitted to go forth with the fulness of the blessing of the Gospel of Christ. The Targum of the whole is, " for as waters are given upon the " thirsty land, and they flow upon the dry land, so " will I give my holy spirit on thy children, and my " blessing upon thy children's children;" a succession of converts in the Christian church.

Ver. 4. And they shall spring up as among the grass, &c.] That is, such on whom the spirit of the Lord shall be poured with his gifts and grace, and with the blessings of it: by the grass may be meant common believers, comparable to green grass, for their numbers, being many; for their weakness in themselves; for their flourishing condition; like grass for its greenness, and verdure, and its springing up by clear shining after rain; see Psal. lxxii. 6, 16. and by those that spring up among them are intended the apostles and ministers of the word, who exceed common Christians in their gifts, and grace, and usefulness; grow up higher and taller than they, like palm-trees and cedars in Lebanon; and as such exceed private saints as tall trees exceed the grass they grow among: as willows by the water-courses; a sort of trees well known, and which delight in watery places, and grow best on banks of rivers, and shoot up apace in a very short time, and spread their branches; so the apostles, after the effusion of the Spirit on them, grew fast in gifts, and grace, and evangelic knowledge; and their usefulness spread far and near. The Targum is, "the righteous shall grow tender and delicate as the flowers "

of the grass, as a tree that sends forth its roots by flows of water."

Ver. 5. One shall say, I am the Lord's, &c.] This expresses the success of the apostles' ministry, not only among the Jews, but more especially among the Gentiles, who were not called by the name of Jacob and Israel; but now should call themselves by those names, as the following clauses shew, being called by grace and converted; when they should openly profess their faith in Christ, claim their interest in him, and acknowledge his property in them, and not be ashamed of the name of Christians; and this one, and another, even many should do. The Lord has a people who are his special and peculiar people, his be-

ישר וישרון trectissime, Vulg. Lat. a ישר rectum fuit, Forerius; so Ben Melech asys, that Israel is called Jeshurun, because he is upright among the people.

<sup>\*</sup> A שור contemplari, respicere.

loved ones, the objects of his delight and pleasure, his ( chosen and covenant-ones, his adopted ones, his treasure and his jewels; and hence he has taken such care of them; he has put them into the hands of Christ for their security; given him to be a Head, Redeemer, and Saviour of them; bestows every blessing of grace on them; will not suffer any to hurt them; and keeps them by his power: and having given them to Christ, they are his people, his portion, his spouse and bride, his children, and the sheep of his hand; hence he became incarnate on their account; laid down his life to save them; sends his Gospel, and along with it his spirit, effectually to call them; and hence all that he has is theirs, and he will keep them, and not lose any of them : and being called by grace, they are the workmanship of the spirit; his temples in which he dwells, and in whom he is as the earnest and pledge of their eternal glory : and this interest the Lord has in his people may be known by them, so as that they may be able to say, one and another, Ium the Lord's, as many of them have done ; see Psal. cxix. 94. Cant. ii. 16. Acts xxvii. 23. they may know they are the Lord's beloved ones, by his drawing them with his love, by the communications of his grace to them, by the communion with himself he indulges them with, and by what he shews unto them, and by the shedding abroad of his love in them; and that they are his chosen ones, by the Gospel coming in power to them, by their effectual calling, by the sanctification of the spirit, and their faith in Christ Jesus; and that they are his covenantones, by the application of covenant grace and blessings to them; and that they are his adopted-ones, by the spirit of adoption sent down into their hearts, witnessing it unto them; they may know that they are the redeemed of the Lamb, by their having his spirit, and by his being formed in their hearts: and they may know that they are the temples of the Holy Ghost, by his own work upon them, and his dwelling in them: and knowing this, they should and will declare, and say they are the Lord's and none other's; that they are not their own, nor Satan's, nor the servants of men, but the Lord's to whom they devote themselves, and whom they desire to serve; and therefore join themselves to his churches, and walk in his ordinances, publicly confessing their faith in him, which is telling all the world whose they are; and this they say with the utmost joy and pleasure, in an exulting, yea, even boasting way and manner. The Targum, is, "this shall say, I "am of them that fear the Lord:" and another shall call himself by the name of Jacob; reckon himself of the posterity of Jacob, in a spiritual sense; count it an honour to be called a wrestling Jacob, and a prevailing Israelite; so the Targum, "this shall pray in the " name of Jacob;" either in the name of the God of Jacob, the Messiah, or as Jacob did: and another shall subscribe with his hand to the Lord ; shall give his hand and seal to serve the Lord; shall esteem it his high and great privilege to be written among the living in Jerusalem, and to have his name registered among the " this shall offer his oblation before the Lord;" himself and his sacrifices of prayer and praise : and surname himself by the name of Israel ; shall value himself upon this, that he is an Israelite indeed, and shall choose no

other name to be called by than that of a Christian. The Targum is, "in the name of Israel; he shall "draw near;" and worship with them; all these phrases are expressive of a sincere and hearty profession of faith in Christ, and of the Christian religion, in terms borrowed from the people of Israel; see Acts ii. Al 47, and y 14. 2 Cor, yii.5.

41, 47, and v. 14. 2 Cor. viii. 5. Ver. 6. Thus saith the Lord the King of Israel, &c.] The King of the whole world, and Governor among the nations; and in a peculiar manner King of Israel, that nation being a theocracy; and especially King of spiritual Israel, or King of saints, be they of what nation they will: and his Redeemer, the Lord of hosts; who redeemed Israel out of Fgypt, from the house of bondage, and would again redeem them from the Babylonish captivity, and the whole Israel of God from sin, Satan, and the law; which he was able to do, being the Lord of hosts, of the armies above and below: I am the first, and I am the last; the first cause, and last end, of all things in nature, and providence, and grace; all things are of him, through him, and from him; all things were made by him in creation, and for his pleasure they are and were created; and all things are disposed of in his providence for his own glory; and he is the first in reconciliation, justification, and salvation, and all are to the glory of his grace : or this is a periphrasis of his eternity, who is from everlasting to everlasting, without beginning or end, the Alpha and Omega; the same is said of Christ, Rev. i. 8, 11, 17. and all the other characters before-mentioned agree with him: and besides me there is no God; all others are only gods by name, not by nature, mere nominal fictitious deities, not real ones; and 'tis to the exclusion of these from the rank of deity, these words are said; but not to the exclusion of the Son of God, and the Holy Spirit, who, with the Father, are the one true God.

Ver. 7. And who as I shall call, &c.] Which of the idols of the Gentiles can do as the king of Israel, the Lord of hosts has done? call things that are not, as though they were? call all creatures into being? call men by their names before they were born, as Isaac, Josiah, and Cyrus, of whom mention is made in the latter end of this chapter, and call them to service and usefulness in their day and generation? and call whom he pleases by his grace to eternal glory? and shall declare it; the end from the beginning, things future that are yet to come to pass; or the purposes and decrees of God, his counsel and covenant, his mind and will? and set it in order for me; give an exact and orderly account of things that shall be throughout the successive ages of time; as Jehovah did with respect to the people of Israel, whose God and king he was; he foretold to Abraham their going into Egypt, and bondage there, their deliverance from thence, and settlement in the land of Canaan, and now their deliverance from Babylon, and by name who should be the instrument of it; none of the gods of the Gentiles could do this, or any thing like it, or order and dispose all occurrences in providence for his own glory, and the good of men : since I appointed the ancient neople? meaning either the ancient patriarchs, Abraham, Isaac, and Jacob, and their posterity, the children of Israel, who were early formed into a body

CH. XLIV. V. 8-10.

politic, and into a church-state; see Deut. xxxii. 6, 7, 8. or rather the first man, and the first race of men that inhabited the world before the flood, called the old world; and so the sense is, who ever did the things I have done, from the time I made man, and other creatures, and placed them on the earth, or from the creation of the world ? so Aben Ezra, Jarchi, and Kimchi interpret it; though it is best of all to understand this of the people of God, the church of the first-born, whose names are written in heaven, in the Lamb's book of life, from the foundation of the world; who are, as the words may be rendered, the people of eternity'; and may be so called, because they were in some sense a people that were from eternity, as the Targum paraphrases it; not that they had an actual personal being so early, for they are but creatures of time, raised up in successive generations, and but of yesterday, and of a short continuance; yet they had from all eternity a representative being in Christ, as their federal head; they were chosen in him before the foundation of the world, and had grace given them in him before the world began, Ephes. i. 3, 4. 2 Tim. i. 9. they were the people of God taken into covenant by him from everlasting, for so early was the covenant of grace made with Christ, and them in him; they stood so early related to God as his children, and to Christ as his spouse and bride; so early were they on the thoughts of God, and on his heart, and in his affections, as they were also upon Christ's, and in his hands, and their names so early registered in his book of life; so that they may be said to be indeed an ancient people, or a people of eternity, and they may be called so, because they will continue for ever, as the days of heaven, and as the sun and moon, before the Lord, Psal. lxxxix. 29, 36. everlasting habitations are provided for them, and they shall be for ever with the Lord; so the Syriac version renders it, a people for eternity : now these are appointed by the Lord to come into actual being at the time, and in the place he has fixed ; they are appointed to many things in life; not unto wrath, either here or hereafter, but to afflictions, and to death itself: and they are appointed to many good things, to be called by grace, to be saved with an everlasting salvation, and to reign with Christ in the New-Jerusalem state; se ch. xxiv. 23. where they are called ancients, as here; and to be glorified with Christ for ever; it follows: and the things that are coming, and shall come ? let them shew unto them; let the idols shew to their worshippers if they can, the things that are coming ; just coming, that are near at hand, that will be to-morrow; and that shall come, are at a greater distance, which will be in ages to come; or wonderful things, and things future, so Jarchi interprets it; a word \* like the first being used for signs and wonders. God foretels wonderful things that shall come to pass, and which accordingly do; but the idols of the Gentiles can do nothing of this kind.

Ver. 8. Fear ye not, neither be afraid, &c.] Of the accomplishment of prophecies and promises, and of professing the true God, and of adhering to Jesus

Christ, the only Redeemer and Saviour ; or of the gods of the Heathens, and of persecuting tyrants, and what they can do against you, and in favour of their idolatrous religion : have not I told thee from that time, and have declared it? what should come to pass, before it did, even every thing that has since the appointment of the ancient people; and particularly what troubles and persecutions the apostles, ministers of the word, the first Christians should meet with among the Heathens, for professing and propagating the Gospel, and what success they should meet with, which came to pass accordingly: ye are even my witnesses; as especially the apostles were, who had it from Christ's own mouth, that they should be hated and persecuted for the sake of the Gospel, and should be successful wherever they came; as they also were his witnesses in Jerusalem, and Judea, and Samaria, and unto the uttermost parts of the earth, of his person, doctrine, miracles, death, resurrection, and ascension to heaven, Acts i. 8: is there a God besides me? that is a true God ; for there were many fictitious and false deities, but none omniscient and omnipotent, that could foretel future events, and accomplish them as he did; there's no god but the one God, Father, Son, and Spirit; for this an appeal is made to the witnesses: yea, there is no God, I know not any; or, there is no rock or, is there any? a word used for God, Deut. xxxii. 4, 18, 80, 31. there is no rock to build upon for salvation, no rock for shelter and safety, but Christ the rock of ages, on which the church is built, and the gates of hell can't prevail against it, Matt. xvi. 18. and if God, who is omniscient, knows none else, there can be no other.

Ver. 9. They that make a graven image are all of them vanity, &c.] They shew themselves to be vain men, by making such vain things as graven images are; both images, makers, and worshippers of them are all vain, yea vanity itself: and their delectable things shall not profit; their idols made of gold and silver, or covered with them, and adorned with precious stones, and so delightful and desirable, are of no manner of profit and advantage, unless the matter they are made of, and the ornaments about them, were converted to other uses; yet not as gods, and worshipped as such, who can be of no service to their worshippers to help them in distress, or save them from ruin : and they are their own witnesses ; they see not, nor know that they may be ashamed; they that made them must be witnesses against themselves, and the idols they have made; they must be convicted in their own con-sciences that they can't be gods; they must be sensible that they have no sight nor knowledge of persons and things; that they can't see, nor know their worshippers. nor their wants, and cannot give them relief; and this they ought to acknowledge to their own shame that made them, and that their worshippers of them might be ashamed also.

Ver. 10. Who hath formed a god, &c.] Who ever made one? was such a thing ever known? or can that be a god which is made or formed ? who so mad, foolish

אוחיות signa, with the Rabbins אוחיות, as here, אוחיות nulla rupes, Junius & Tremellius, Piscator; non est petra, Montanus, Cocceius; estne rupes? Vitringa.

ז שרו עולם populum seculi, Munster, Pagninus, Montanus, Vata-blus, Tigurine version, i. e. qui a seculo est, Targ. populum zter-aitatis, Gataker.

and sottish, as to imagine he has made a god? or is it possible for a creature to be the maker of a god? or any so stupid as to fancy he had made one? yet such there were, so void of understanding and reason, and even common sense: or molten a graven image: first melted it, and cast it into a mould, and then graved and polished it, and called it a god? that is profitable for nothing? or seeing it is profitable for nothing, as a god; can't see the persons, nor hear the prayers, nor relieve the distresses of those that worship it; and therefore it must be great folly indeed to make an image for such a purpose, which answers no end.

Ver. 11. Behold, all his fellows shall be ashamed, &c.] Either such who join with them in the worship of the molten graven image, or god formed, when they find it is profitable for nothing; so the Targum, "behold " all their worshippers shall be confounded;" or their fellow-workmen, who took their several parts in making the image, and so must be conscious of the vanity and unprofitableness of it, and ashamed when upbraided with it: and the workmen they are of men; or, of Adamb; they are the sons of Adam, fallen men, sinful, frail, mortal creatures; they are not so much as of the angels in heaven, but of men on earth, and so very unfit to be makers of a god: let them be gathered together; workmen and worshippers, as Demetrius, and the craftsmen or shrine-makers, with others at Ephesus: let them stand up; and plead for their gods, and say all they can in the behalf of them : yet they shall fear, and they shall be ashamed together; the light of the Gospel breaking forth in the ministry of the apostles and others, the minds of many were enlightened to see the folly of worshipping idols, which brought them, and the makers of them, into contempt; who not being able to withstand the evidence and force of arguments brought against them, were covered with shame, and filled with fear, lest, should the Gospel still get further ground, their trade of idol-making would come to nothing; or lest the vengeance of heaven should fall upon them for their idolatrous practices.

Ver. 12. The smith with the tongs, &c.] Or, the worker of iron '; the blacksmith, who had a concern in making of idols, for some were made of iron, Dan. v. 4. or in making plates to cover them, or nails to fasten them with, or instruments which the carpenter made use of in cutting down trees, and fitting the wood for an image; such as the axe or hatchet, or plane, and which some think is here meant, by the word translated tongs, but is rendered an axe, Jer. x. 3. and is used for that, or an hatchet, or a plane, by the Misnic 4 writers; so the Targum renders it, " the smith out of iron makes " an axe or hatchet:" both worketh in the coals; he puts his iron in the coals, and blows upon them, and so makes it soft and and malleable, and then takes it out: and fashioneth it with hammers; beats it with hammers upon the anvil, and puts it into what form he pleases : and worketh it with the strength of his arms; uses his utmost strength to bring it into a form he is desirous of: yea, he is hungry, and his strength faileth;

he drinketh no water, and is faint; he works at it with all his might and main, is earnest at it, and is eagerly desirous of finishing his work; he works till he is hungry and thirsty, and for want of food is ready to faint and sink; and yet will not give himself time to eat and drink, being so intent upon his work: or the sense is, though he is hungry and thirsty, and faints for want of provisions, yet the god he is making, or has made, cannot supply him with any: this is said to expose the folly of idol-making, and of idol-worship. Ver. 13. The carpenter stretcheth out his rule, &c.]

Or, the worker of trees ; that works in wood, or makes images of wood; having cut down a tree, he stretches out his rule or *line* upon it, and takes the dimensions of it, and measures the length and the breadth of it, as much as is for his purpose to make a god of: and then he marketh it out with a line; coloured with ochre, or chalk, which leaves a mark, by which he knows where to cut it, and fashion it to his mind : and he fitteth it with planes; first with the rougher planes, which take off the knotty and more rugged parts; and then with a smoother plane, makes it even, and polishes it : and he marketh it out with a compass ; where its head and body, and legs and arms, and other parts must be: and maketh it after the figure of a man; with all the parts and proportion of a man: according to the beauty of a man; with the face and countenance of a man; with all the lineaments and just symmetry of a man; in the most comely and beautiful manner he is capable of, that it may be the more striking and pleasing to the worshippers of it. Jarchi's note is, " this is a woman, " who is the glory of her husband;" and so the Targum, "according to the praise of a woman;" there being she-deities, as Juno, Venus, Diana, and others: that it may remain in the house '; either in the temple built for it, whither its votaries repair to the worship of it; or in the dwelling-house, being one of the Lares or Penates, houshold-gods: it may be, this is said by way of scorn and contempt; this god being made, is set up in the house, from whence it cannot stir nor move, to the help of any of its worshippers.

Ver. 14. He heweth him down cedars, and taketh the cypress and the oak, &c.] To make gods of, trees both pleasant and durable, but all unfruitful: which he strengtheneth for himself among the trees of the forest; taking a great deal of pains in seeking out such trees as were most fit for his use, and a great deal of care in the growth of them, that they might answer his end, as well as exerting his strength in cutting of them down: he planteth an ash, and the rain doth nourish it; a tree that soon grows up, and which he plants for the pur-pose to make a god of; and this being watered and nourished with rain, which God vouchsafes, though designed for an idolatrous use, grows, and is fit for what it was intended; and being so, he cuts it down, and makes an image of it; which shews his folly and madness, that a tree of his own planting, which he has seen the growth of, and yet be so sottish as to imagine that a god may be may be made of it. The word for

מוחרת וואד מאדר Adamo, sive ex hominibus, Musstet, Pagainus, Montanus, Tigarine version.
 ארון ביון faber ferri, Pagniaus, Montanus; faber ferrarius, Vulg. Lat. Vitringa.
 Misn. Sabbat, cap. 19. sect. 1. Celim, cap. 29. 6.

شریع المحمد (Montanus; artifex lignarius, Valg.

 Lat. Pagninus; faber lignarius, Vitringa.

 The note of Ben Melech is, "as it is the glory of a woman to
 " abide in the house, and not go out of doors, so a graven image
 " abide in the house."

ISAIAH.

observes, and for which he produces Dan. iv. 33. and so Aben Ezra says it signifies in the Arabic language h; and the sense is, the body of the tree grew up, and being grown up, was cut down, and used as follows.

Ver. 15. Then shall it be for a man to burn, &c.] And which indeed is the proper use of it, but not all that this man puts it to; only the boughs, and what he cuts off as useless to his purpose, and the chips he makes, which he commits to the fire: for he will take thereof, and warm himself; with some part of it he makes a fire in his parlour, and warms himself when it is cold weather : yea, he kindleth it, and baketh bread ; he heats his oven with another part of it, and bakes the bread he has made for himself and family to live on, and which is putting it to a good use: yea, he maketh a god, and worshippeth it; he maketh a graven image, and falleth down thereto; the other part of the tree, and which is the better part, he makes an image of, and carves it, and calls it a god; and not only so, but when he has done, falls down and worships it; than which there cannot be a greater instance of stupidity and folly.

Ver. 16. He burneth part thereof in the fire, &c.] To warm himself with, as before : with part thereof he eateth flesh ; that is, with part of it he dresses flesh, and makes it fit to eat; unless the meaning is, with part of it he makes tables and trenchers to eat meat off of ; but the former sense seems most likely, and agrees with what follows: he roasteth roast, and is satisfied ; he roasts his meat with it, and eats it when roasted, and is highly pleased and delighted with it, and he eats of it to his satisfaction: yea, he warmeth him, and saith, Aha; an expression of joy and delight, being before a good fire in winter time: I am warm, I have seen the fire ; have felt it, and enjoyed the comfort of it, which has given a sensible pleasure.

Ver. 17. And the residue thereof he maketh a god, even his graven image, &c.] What remains of the tree, that is not consumed by making a fire to warm with, by heating the oven to bake bread with, and by using it in the kitchen to roast meat with, this is made an image of, and being graved and carved, is called a god, and worshipped; though it is of the same matter, and of the same nature, with that which was used for warming, baking, and roasting : he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, deliver me, for thou art my god ; he bows unto it, falls down on his knees, and spreads out his hands, and lifts them up, and uses all the gestures of adoration; yea, makes a formal address in prayer and supplication, and particularly requests that he would deliver him from present danger and distresses, of whatsoever kind he was attended with; declaring at the same time he was his god, in whom he trusted, and from whom he expected relief and succour. Monstrous stupidity !

· 2002 corpus, Luke iii. 29. 2 Cor. z. 10. Castel. Lex. Polyglott. col. 627. So in the Chaldee language.

Ver. 18. They have not known nor understood, &c.] Who the true God is, nor the worship that is due to him alone; they don't know nor understand divine and spiritual things; nay, they have not the knowledge and understanding of men; they want common sense that can do and say such things as before mentioned. both idol-makers and idol-worshippers : for he hath shut their eyes that they cannot see, and their heart that they cannot understand; either the devil, as some think, the god of this world, that blinds their eyes from seeing the folly of such gross idolatry, which he, deceiving them, leads them into; or rather God himself, who, because they like not to retain him in their knowledge, gives them up to a reprobate and injudicious mind, to believe a lie, and worship a false god; this he permits, orders, and overrules to some good ends and purposes: this is to be understood of the eyes of the understanding, which, as the word ' signifies, are daubed and plastered over, that there is no opening of them, and seeing with them; which is the judicial blindness and hardness of heart, which God sometimes in righteous judgment gives up men unto; see Rom. i. 28.

Ver. 19. And none considereth in his heart, &c.] Or, and he does not return it to his heart "; he does not come to himself again, or return to his right mind, but lives and dies under the infatuation; never once revolving it in his mind, pondering within himself what he has done, or is doing, whether right or wrong: neither is there knowledge nor understanding to say; within himself, and reason the matter in his own mind, and thus express himself : I have burnt part of it in the fire; to warm myself with : yea, also I have baked bread upon the coals thereof; both heated the oven, and baked bread with it; and also upon the live coals have laid kneaded dough, and baked a cake on them : and I have roasted flesh, and eaten it; made a fire with another part of it, and roasted meat at it, and ate it with great pleasure and satisfaction: and shall I make the residue thereof an abomination? an idol, which is an abominable thing to God, and to all men of sense and goodness: shall I fall down to the stock of a tree? or the bud of a tree<sup>1</sup>? or that which is made out of it, a tree of my own planting, cutting down, and hewing, part of which has been used to the above purposes; and the remaining lifeless log, shall I worship it as a god? and yet, though such reasoning might be justly expected from a man that is a reasonable creature, so sottish are idolaters, that they seem to be quite deprived of their rational powers, or at least these are disused

by them. Ver. 20. He feedeth of ashes, &c.] That is, the idolater delights in his idol, pleases himself with it, seeks comfort and satisfaction from it, fills and feeds himself with hopes and expectations of being helped and delivered by it; but this is all vain hope, a mere delusion; it is as if a man fed on ashes instead of

<sup>&</sup>quot; So, according to Schindler, and signifies a body, Lex. Pentaglott. 

i oblevit oculos corum, Montanus; obleverit, Cocceius; qued seufprife oblinat, Piscator. \* ולא ישיב אל לבו t non reducet ad cor suum, Pagninus, Monta

nus; reducit, Picator. <sup>1</sup> yy July ante id quod provenit ex arbore, Junius & Tremellius, Piscator; germen ligni, Forerius.

substance, can yield no nourishment, but, on the contrary, is pernicious and hurtful; and it is like Ephraim's feeding on wind, Hos. xii. 1. or on chaff instead of wheat, Jer. xxiii. 28. and so such who feed upon and delight themselves in sinful lusts, or false doctrines, may be said to feed on the same sort of food : and here it may be true of the idol in a literal sense; part of the wood of which it was made being reduced to ashes, to which some respect may be had, ver. 15, 16. and that itself was capable of the same fate. The Targum is, "behold his god, part of it is ashes;" so the Vulgate Latin version: a deceived heart hath turned him aside. from the true God, and the right worship of him, unto idolatry; the heart of man is deceitful, and desperately wicked: a man needs no other to entice him, and draw him away into any sin, and from the living God, than his own evil heart; which, being deceived itself, deceives him, and leads him to the commission of such things as are contrary to reason and common sense: and he is so infatuated with them, and possessed with a strong belief of them, that he cannot deliver his soul; divest himself of his erroneous and wicked principles, and leave his idolatrous practices, or be persuaded that he is in the wrong: nor say, is there not a lie in my right hand? that the idol, which his right hand has made, is a lie, a mere vanity, not to be depended upon and trusted in : or which is in, or at, his right hand "; and worshipped by him, and is highly esteemed and loved as his right hand; this he can't be persuaded to believe, and say that it is a falsehood and a work of errors; such is the force and fascination of idolatry, when once persons are insnared and entangled with it.

Ver. 21. Remember these, O Jacob, O Israel, &c.] Remember these persons, these idolaters before spoken of; or these things, the gross idolatries they were guilty of, and loath and abhor them, shun and avoid them, and not imitate them, and do the same things: or remember that this was formerly your case, and admire the distinguishing grace of God, in turning you from idols to serve him : for by Jacob and Israel may be meant the spiritual Israel of God, or those from among the Gentiles called by the grace of God, and incorporated into Christian churches; see ver. 5: for thou art my servant: I have formed thee; thou art my servant; and therefore should serve the Lord, and him only, and not idols, for no man can serve two masters; moreover, these were formed by the spirit and grace of God in regeneration for his service, and therefore ought cheerfully to engage therein, and abide in it, and never serve any other: O Israel, thou shalt not be forgotten of me; such as remember the Lord, and remember to serve him, he will remember, and not forget them, his love to them, his covenant with them, and the promises he has made them; he will not forget their persons, nor their service, their work and labour of love, which they have shewed to his name. The Septuagint, Vulgate Latin, Syriac, and Arabic versions, ren-der it, do not forget me; and so the Targum para-phrases it, " do not forget my fears;" to fear, serve, and worship the Lord, and him only; but Aben Ezra

food; it is feeding on that which has no savour nor and Kimchi observe, it should be rendered as it is by substance, can yield no nourishment, but, on the con- our translators.

Ver. 22. I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins, &c.] Sins and trans-gressions are compared to clouds, for the number of them, they being many as the fleeting clouds of the air; and for the nature and quality of them : as clouds are exhalations out of the earth and sea, so these arise out of the earthly and corrupt heart of man, which is as a troubled sea; and, like the clouds, they reach up to the heavens, and the cry of them calls aloud for vengeance from thence; they cause darkness, even all that darkness, both in unregeneracy, and after conversion; they intercept the light of God's countenance, and interpose between God and the souls of men, and cause him to hide his face from them; they come between them and the sun of righteousness, and cover him out of their sight; and by means of them the light and comfort of the Holy Spirit are withdrawn; and they hinder the free passage of prayer to God, at least as to the apprehension of God's people; see Isa. lix. 2. Lam. iii. 44. and they portend a storm, and threaten with a tempest of divine wrath and vengeance; but God graciously forgives them; which is meant by *blotting* them out. Clouds are blotted out either by the wind dissipating and scattering them; or by the sun breaking through them, conquering and dispersing them, which perhaps is alluded to here; and designs not the satisfaction of Christ for sin; by which he has finished and made an end of it; but rather God's act of pardon upon it, and the application of it to his people; or the discoveries of it by Christ himself, the sun of righteousness, arising upon them with healing in his wings, that is, with pardon to their souls; saying to them, thy sins, though many, are forgiven thee; and they are so blotted out and removed as to be seen no more, and as if they had never been, as a cloud is; not only no more seen by the avenging eye of divine justice, but so removed from them as not to be seen by them, as to have no more conscience of them, or feel the load and burden of them; and though other clouds or sins may arise, yet these also are blotted out in the same way, and shall never appear against the saints to their condemnation. And as, when clouds are blotted out, there is a clear sky, a serene heaven, the sun shines in its brightness, and every thing is pleasant and delightful; so when sin is pardoued, or it appears to be so, then God is beheld as the God of all grace, as all grace and love; the sinner can go with a holy boldness to him, through the blood of Christ, as being pardoned, and has fellowship with him: the evidences of interest in Christ become clear, and the comforts of the Holy Ghost are enjoyed. And let it be observed, that as no man can reach the clouds, and blot any of them out; so none can forgive sins but God. this is his sole prerogative, ch. xliii. 25. Here is mention made of a cloud, and a thick cloud; no clouds are so thick but God can blot them out, and there are no sins so great but he can forgive them; clouds, and thick clouds, are blotted out, lesser and greater sins are forgiven by him. Some read the words thus, I have blot-

" yunius & Tremellius. קימיני guod est in dextera mea, Piscator ; ad dextera meam, Junius & Tremellius.

CH. XLIV. V. 23-26.

ted out, wiped or washed away, as with a thick eloud, thy transgressions, and as with a cloud thy sins"; and give the sense thus, as clouds pouring down with rain wash the streets from the filth of them, so the Lord, as with a deluge of pardoning grace and mercy, washes away the sins of his people; grace superabounds abounding sin, and carries it all before it, and removes it clear away; now this blessing of grace is mentioned, to attach the people of God to his service, as it follows: return unto me, for I have redeemed thee; this supposes them to have backslidden from the Lord in heart or in practice, in life and conversation, or in both, and yet the Lord had forgiven them; and which was a reason why they should return to him by repentance; as nothing is a greater motive to it, or more strongly in-fluences it, than a discovery of pardoning grace; and then the people of God do return to God as their Father, who graciously receives them, and to Christ as their husband, to whom they are married, though backslidden, and to their duty to both. So the Targum, " return to my worship or service;" the reason or argument enforcing it is very strong, for I have re-deemed thee; from sin, and all its sad effects; from the law, and the curses of it; and from death and hell, and wrath to come; and therefore need not fear any of these things, or fear coming to the Lord on account of them. Such, who are redeemed, need not doubt but they shall be kindly received, though they have backslidden, and that no good thing will be withheld from them; for if God has given his son to redeem them, he will give all things freely with him; besides, being redeemed, they are the Lord's, and therefore ought to return to him, and glorify him with their bodies and spirits, which are his; and as they are redeemed from \* vain conversation, they should return from it, and not indulge one, or otherwise the end of redemption is not answered: and this being joined with the forgiveness of sin in the preceding clause, shews that that proceeds upon the foot of redemption, or upon the foot of satisfaction made by Christ; and both furnish out arguments engaging to the service of God.

Ver. 23. Sing, O ye heavens, for the Lord hath done it, &c.] Done what he promised, the forgiveness of the sins of his people, and the redemption of them. So the Targum, " because the Lord hath wrought re-"demption for his people." The Vulgate Latin version adds, mercy "; and so the Septuagint version, because God hath had mercy on Israel "; and therefore the heavens are called upon to sing on this occasion, as the angels of heaven did when the Redeemer was born, and who rejoice at the salvation of God's elect, Luke ii. 13, 14. and xv. 10: shout, ye lower parts of the earth; the earth, which is low in comparison of the heavens; the inhabitants of it, especially the Gentiles, which dwelt in the lower parts of the world, in comparison of Judea, which lay high : break forth into singing, ye mountains; kings and great men of the earth, like the strong and lofty mountains: O forest, and every tree therein ; the multitude of the common people; see ch. x. 18, 19. these are called upon to express their joy, for the following reason: for the Lord

\* So some in Gataker. • Quia fecit misericordiam, V. L. VOL. I.—PROPHETS.

hath redeemed Jacob, and glorified himself in Israel; which is to be understood not merely of their redemption from the Babylonish captivity, but of the redemption by Christ, which the former was a type of, and in which all God's people in all nations are concerned, and therefore have reason to rejoice; and in which all the divine perfections are glorified, not only the wisdom, power, goodness, grace, and mercy of God, but his holiness and justice; and saints not only have reason to rejoice, because they are redeemed from sin and Satan, and the law, and death and hell, and all spiritual enemies, but because the glory of God is great in their salvation.

Ver. 24. Thus saith the Lord, thy Redeemer, &c.] These are the words of the Son of God, of Christ, the Redeemer of his people; and the following shew him to be the mighty God, and so able to redeem them, and therefore was appointed to this work, and undertook it: and he that formed thee from the womb; that formed thee in it, and brought thee out of it, separated thee from it, and called thee by his grace: I am the Lord that maketh all things; that made all things out of nothing at first; for without Christ was not any thing made that was made; all things in heaven, and earth, and sea, were made by him; and he continues all creatures in their being, and provides for them, and governs all by his power; he works hitherto, and continues working with his divine Father, John i. 1, 2, 3. and v. 17: that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself; not to the ex-clusion of the Father and the Holy Spirit, but of all creatures, angels and men; of himself, and by his own strength and power, and, without the help of these, he stretched out the vast space of the heavens as a curtain, and spread out the earth in its length and breadth, and the large surface of it, to that great circumference which it has; a full proof of his proper deity! A man cannot stretch out a curtain, or piece of tapestry, of any bigness, without the help of another; and much less can a creature stretch out the heavens and the earth.

Ver. 25. That frustrateth the tokens of the liars, &c.] Struck dumb the oracles of the Heathens, disappointed their lying priests, and made void all the signs and tokens they gave the people, that such and such things would come to pass, which did not, and which proved them to be liars: and maketh diviners mad; soothsayers, astrologers, and such sort of persons, who pretended to foretel future events; but these not answering to their predictions, they became mad, because their credit was ruined, and they lost their reward: that turneth wise men backward, and maketh their knowledge foolishness; the wise philosophers among the Gentiles, and their schemes of philosophy, which were all confounded and destroyed, and proved foolish, through the ministration of the Gospel, 1 Cor. i. 19, 20, 27. and iii. 19. Ver. 26. That confirmeth the word of his servant, and

performeth the counsel of his messengers, &c.] Who, as he confirmed the word of Isaiah and other prophets, and fulfilled their predictions concerning the captivity of the Jews, and their deliverance from it; so he has

P OTI NAENER O GE TW ISCAND, Sept.

confirmed and established the word preached by his servants, the Gospel, which is the counsel of God, delivered out by his messengers, the apostles, and first preachers of it; it being attended with the de-monstration of the spirit, and of power, to the conversion of sinners, and to the destruction of idolatry and Pagan worship. By the Lord's servant some understand Moses, as Jarchi; others Isaiah, as Kimchi and most interpreters ; and why not Paul, as Cocceius? though the singular seems rather to be put for the plural, as the next clause explains it; and so the Arabic version renders it, his servants; to which the Targum agrees, paraphrasing it, " confirming the " words of his servants the righteous:" that saith to Jerusalem, thou shalt be inhabited, and to the cities of Judah, ye shall be built, and I will raise up the decayed places thereof; all which suppose that Jerusalem, which, in the prophet's time, was full of in-habitants, should be emptied of them, by the sword, famine, pestilence, and captivity; yet, nevertheless, there should be a return of the Jews from captivity, and this city should be peopled and inhabited again; and also, that the cities of Judah, which were now in good circumstances, should be laid waste, and all the adjacent country be in a ruinous condition, all which should be rebuilt and restored to a flourishing state again. The Lord had said it, and it should be done; as accordingly it was. This may be understood, in a spiritual sense, of the building up of the church of God, and the setting up and establishing the interest of Christ, by the preaching of the Gospel.

Ver. 27. That saith to the deep, he dry, &c.] The Targum is, " that saith to Babylon, be desolate;" The and most interpreters, Jewish and Christian, understand it of Babylon, which was situated in a watery place, by rivers of water, particularly the river Euphrates, and in a low valley: and I will dry up thy rivers; some think the allusion is to the stratagem of Cyrus, made use of, under a divine direction, to drain the river Euphrates, and make it passable for his army; by which means he surprised the city of Babylon, and took it: though others think it refers to the drying up of the Red sea and the river Jordan, which are proofs of what God can do, and a periphrasis of his power.

Ver. 28. That saith of Cyrus, he is my shepherd, &c.] Or Coresh, as his name in the Hebrew language is; and in the Persian tongue signifies the sun; from whence he had his name, as Ctesias<sup>q</sup> and Plutarch<sup>r</sup> say; to which the Hebrew word cheres, which sig-nifies the sun, has some affinity; though Joseph Sca-liger would have the name of Cyrus to signify food in the Persian language, and which answers to his character as a shepherd. The father of this illustrious person was Cambyses, king of Persia; his mother's name was Mandane, daughter of Astyages, king of Media . This prophecy, concerning him, was near two hundred years before he was born. Josephus says, that Cyrus read this prophecy himself, which Isaiah had delivered out two hundred and ten years before; and which is a proof both of God's prescience of future contingencies, and of the truth of divine revelation. The Lord honours him with the title and character of his shepherd, who was to lead his flock, the people of Israel, out of the Babylonish captivity, and guide them into their own land. It is very usual, both in sacred and profane writings, for kings to be called shepherds; and if Cyrus signifies food, as before observed, his name and office agree. Justin \* says, he had this name given him, whilst he was among the shepherds, by whom he was brought up, having been exposed in his infancy. Cyrus himself compares a king to a shepherd, and observes a likeness between them \*: and shall perform all my pleasure ; concerning the deliverance of the Jews from Babylon, and the encouragement of them to go up to their own land, and rebuild their city and temple; and many other God, though he knew it not; and what he did he did not do in obedience to his will, but as overruled by the power and providence of God: even saying to Jerusalem, thou shalt be built; these are not the words of the Lord, as before, but of Cyrus, giving orders that Jerusalem should be built: and to the temple, thy foundation shall be laid; with great propriety this is said, since only the foundation was laid in his time; the Jews being discouraged and hindered by their enemies from going on with the building in his reign, until the times of Darius, king of Persia. See Ezra i. 1, 2, 3. and iii. 10. and iv. 1-5.

## CHAP. XLV.

 ${f T}$ HIS chapter contains prophecies concerning Cyrus, [] the contention and murmuring of the Jews about him, the deliverer of the Jews from captivity; and concerning the grace, righteousness, and salvation of Christ; and the conversion of the Gentiles. An account is given of Cyrus, and of the great things God would do for him, and by him, ver. 1, 2, 3. and the ends for which he would do these things, for the sake of his people Israel; and that he might be known to be the only true God, who is the Maker of all things, ver. 4, 5, 6, 7. an intimation is given of the Messiah, as the author of righteousness and salvation; and of

ver. 8, 9, 10. encouragement is given to pray for and expect good things by him for the children of God, in consideration of the greatness of God as the Creator, who would raise him up in righteousness, the antitype of Cyrus, ver. 11, 12, 13. the conversion of the Gentiles, the confusion of idolaters, and the salvation of the Israel of God, are prophesied of, ver. 14, 15, 16, 17. which are confirmed by his works and his word, what he had done and said, ver. 18, 19. the vanity of idols is exposed, and Christ the only Saviour asserted, to

<sup>\*</sup> Excerpta, p. 648. Ed. Gronov. \* In Vita Artaxerxis:

<sup>\*</sup> Emendat. Temp. l. 6. \* Xenophon. Cyropædia, l. 3. sect. 1.

Antiqu. l. 11. c. 1. sect. 2.

<sup>Antiqu. 1. 11. c. 1. sect. 3.
Hist. ex Trogo I. 1. c. 5.
Xenophon. Cyropædia, l. 8. sect. 18.</sup> 

whom persons in all nations are directed to look for salvation, ver. 20, 21, 22. when it is affirmed with an oath that all shall be subject to him; that his people shall come to him for righteousness and strength; that his enemies shall be ashamed, and the spiritual Israel of God shall be justified, and glory in him, ver. 23, 24, 25.

Ver. 1. Thus saith the Lord to his anointed, to Cyrus, &c.] Cyrus is called the Lord's anointed, not because he was anointed with material oil, as the kings of Israel and Judah were; but because he was appointed by the Lord to be a king, and was qualified by him for that office; and was raised up by him to be an instrument of doing great things in the world, and particularly of delivering the Jews from their captivity, and restoring them to their own land: whose right hand I have holden ; whom he raised up, supported, strengthened, guided, and directed to do what he did: to subdue nations before him; which was accordingly done. Xenophon<sup> $\gamma$ </sup> relates, that he subdued the Syrians, Assyrians, Arabians, Cappadocians, both the coun-tries of Phrygia, the Lydians, Carians, Phœnicians, and Babylonians; also the Bactrians, Indians, Cilicians, the Sacæ, Paphlagonians, and Megadinians; likewise the Greeks that inhabit Asia, Cyprians and Egyptians. Herodotus<sup>2</sup> says, that he ruled over all Asia: all which the Lord subdued under him; for it was he that did it rather than Cyrus; it was he that clothed him with strength and courage, gave him skill in military affairs, and success and victory: I will loose the loins of kings; as Crœsus king of Lydia, and Belshazzar king of Babylon, by divesting them of their dignity, power, and government; and particularly this was true of the latter, when, by the handwriting on the wall, he was thrown into a panic; and the joints of his loins were loosed, Dan. v. 6: to open before him the two leaved gates; and the gates shall not be shut; the gates of cities and palaces wherever he came, which were opened to receive him as their conqueror and sovereign; this was very remarkably true of the gates of the palace of the king of Babylon, when the army of Cyrus by a stratagem had got into the city, and were come up to the king's palace, they found the gates shut; but a clamour and noise being made, the king ordered to see what was the matter; the gates being opened for that purpose, the soldiers of Cyrus rushed in to the king, and slew him"; but, what is more remarkable, the gates of brass, which shut up the descents from the keys to the river, were left open that night Babylon was taken, whilst the inhabitants were feasting and revelling; which, had they been shut b, would have defeated the enterprise of Cyrus; but God in his providence ordered it to be so.

Ver. 2. I will go before thee, and make the crooked places straight, &c.] Or, level the hilly places; as

Cito, sive ibb. 1. csp. 130.
 Gyropzdia, lib. 7. csp. 23, 23.
 Herodot. lib. 1. csp. 191.
 The Septuagint reader the word by een, mountains; Gussetius by eminences, high places, such as stood in the way of passage into countries. The Vulgate Latin interpretait of florious persons; and Abendana says it is right to understand it in this way; and applies. It to Zerubabel, and those that went up with him to Jerusalem, with the

pioneers do. The sense is, that he would remove all impediments and obstructions out of his way, and cause him to surmount all difficulties: I will break in pieces the gates of brass, and cut in sunder the bars of iron; with which the brasen gates were barred: in the wall that surrounded Babylon there were a hundred gates, all made of solid brass, twenty-five on each side of the square; which, no doubt, are here referred to: which could not hinder the entrance of Cyrus into the city, and the taking of it; though they were not then destroyed by him, but by Darius afterwards': these gates of brass are mentioned by Abydenus, as made by Nebuchadnezzar, and as continuing till the empire of the Macedonians.

Ver. 3. And I will give thee treasures of darkness, and hidden riches of secret places, &c.] What had been laid up in private places, and had not seen the light for many years. The Jewish Rabbins say', that Nebuchadnezzar having amassed together all the riches of the world, when he drew near his end, considered with himself to whom he should leave it; and being unwilling to leave it to Evil-merodach, he ordered ships of brass to be built, and filled them with it, and dug a place in Euphrates, and hid them in it, and turned the river upon them; and that day that Cyrus ordered the temple to be built, the Lord revealed them to him: the riches of Crœsus king of Lydia, taken by Cyrus, are meant; especially what he found in Babylon, which abounded in riches, Jer. li. 13. Pliny says, when he conquered Asia, he brought away thirty-four thousand pounds of gold, besides golden vessels, and five hundred thousand talents of silver, and the cup of Semiramis, which weighed fifteen talents. Xenophon<sup>h</sup> makes mention of great riches and treasures which Cyrus received from Armenius, Gobryas, and Crœsus : that thou mayest know that I the Lord, which call thee by thy name, am the God of Israel; to call him by name two hundred years, or near it, before he was born, was a proof that he was God omniscient, and knew things before they were, and could call things that were not, as though they were; and this Cyrus was made ac-quainted with; for, as Josephus<sup>1</sup> says, he read this prophecy in Isaiah concerning him; and all this being exactly fulfilled in him, obliged him to acknowledge him the Lord, to be the Lord God of heaven, and the Lord God of Israel, Ezra i. 2, 3.

Ver. 4. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name, &c.] Not so much for the sake of Cyrus, and to do honour to him, was it that he so long before he was born called him by his name; but to assure the people of the Jews, the Lord's chosen people, and who were his servants, of the certainty of their deliverance, their deliverer being mentioned by name; and it was for their sakes, and not his, that he called him, and raised him up to do such great things as he did, that he might de-

leave of Cyrus, who were good men, and honourable in their works, whom the Lord directed in their way right, and prospered them in whom the Lord directed in their way right, and property the buildings of the temple, 4 Herodot. lib. 1. cap. 179. and lib. 3. cap. 189. 6 April Euseb. Prepar, Evangel. lib. 9. cap. 41. p. 457. 7 Vide Abendana in Miclol Yophi in loc.

- Nat. Hist. lib. 33. cap. 3.
- Cyropædia, lib. 3. cap. 3. lib. 5. cap. 4. lib. 7. cap. 14. Antiqu. lib. 11. cap. 1. sect. 9.

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<sup>&</sup>lt;sup>y</sup> Cyropædia, lib. 1. p. 2. <sup>\*</sup> Clio, sive lib. 1. cap. 130.

liver them from their captivity : and it is for the sake of God's elect, whom he has chosen to holiness and happiness, to serve him, and be with him for ever, that he has called Christ, of whom Cyrus was a type, and sent him into the world, to be the Saviour and Redeemer of them: I have surnamed thee; not only called him by his name, Cyrus, but surnamed him his shepherd, and his anointed, ch. xliv. 28. and xlv. 1: though thou hast not known me; as yet not being born; and when he was, and was grown up, he was ignorant of the true God; and though, upon sight of the above prophecy, and under an immediate influence and impression, he acknowledged the God of Israel to be the God of heaven; yet it does not appear that he left the Pagan idolatry; for Xenophon \* relates, that when he found his end was near, he took sacrifices, and offered them to Jupiter, and the sun, and the rest of the gods; and gave them thanks for the care they had taken of him; and prayed them to grant happiness to his wife, children, friends, and country.

Ver. 5. I am the Lord, and there is none else, &c.] Whom thou, O Cyrus, for the words are directed to him, ought to own, serve, and worship: there is no God besides me; in heaven or earth, in any of the countries conquered by thee, and thou rulest over; for though there were gods and lords many, so called, these were only nominal fictitious deities; not gods by nature, as he was; of which the following, as well as what is before said, is a proof: I girded thee, though thou hast not known me; the Lord girded him with a royal girdle, a symbol of kingly power; he made him king over many nations; he girded him with strength, courage, and valour for war; and made him so expeditious, successful, and victorious, as he was, though a Heathen prince, and ignorant of him, in order to answer some valuable ends of his own glory, and the good of his people, and particularly for what follows.

Ver. 6. That they may know from the rising of the sun, and from the west, &c.] That all the inhabitants of the world, from east to west, which takes in the habitable part of the world, that from north to south not being entirely so; that all within this compass, by hearing what great things God did by Cyrus, and for his people, might know, own, and acknowledge, that there is none besides me: I am the Lord, and there is none else; or, besides me is nothing'; all creatures are nonentities in comparison of God; and he fills up all places, and every thing lives, and moves, and has its being in him; and there is no God, the Lord, the eternal Jehovah, but the one true God, Father, Son, and Spirit.

Ver. 7. I form the light, and create darkness, &c.] Natural light, or that light which was produced at the first creation, and of which the sun is the fountain and source: or day which is light, and night which is darkness, the constant revolutions of which were formed, appointed, and are continued by the Lord, Gen. i. 3, 4, 5. and viii. 22. moral light, or the light of nature, the rational understanding in man; spiritual light, or the light of grace, by which things spiritual and super-

natural are known; the light of joy and comfort from Christ, the sun of righteousness; and the light of eternal glory and happiness: this is all from God, of his producing and giving; and so darkness is his creature; that natural darkness which was upon the face of the earth at the beginning; what arises from the absence of the sun, or is occasioned by the eclipses of it, or very black clouds; or any extraordinary darkness, such as was in Egypt; or deprivation of sight, blindness in men; and, in a figurative sense, ignorance and darkness that follow upon sin; judicial blindness, God gives men up and leaves them to; tempora afflictions and distresses, and everlasting punishment. which is blackness of darkness: I make peace, and create evil; peace between God and men is made by Christ, who is God over all; spiritual peace of conscience comes from God, through Christ, by the Spirit; eternal glory and happiness is of God, which saints enter into at death; peace among the saints themselves here, and with the men of the world; peace in churches, and in the world, God is the author of, even of all prosperity of every kind, which this word includes: evil is also from him; not the evil of sin; this is not to be found among the creatures God made; this is of men, though suffered by the Lord, and overruled by him for good: but the evil of punishment for sin, God's sore judgments, famine, pestilence, evil beasts, and the sword, or war, which latter may more especially be intended, as it is opposed to peace; this usually is the effect of sin; may be sometimes lawfully engaged in; whether on a good or bad foundation is permitted by God; moreover, all afflictions, adversities, and calamities, come under this name, and are of God; see Job ii. 10. Amos iii. 6: I the Lord do all these things; and therefore must be the true God, and the one and only one. Kimchi, from Saadiah Gaon, observes, that this is said against those that assert two gods, the one good, and the other evil; whereas the Lord is the Maker of good and evil, and therefore must be above all; and it is worthy of observation, that the Persian Magi, before Zoroastres", held two first causes, the one light, or the good god, the author of all good; and the other darkness, or the evil god, the author of all evil; the one they called Oromazes, the other Arimanius; and, as Dr. Prideaux <sup>n</sup> observes, " these " words are directed to Cyrus king of Persia, and must " be understood as spoken in reference to the Persian " sect of the Magians ; who then held light and dark-" ness, or good and evil, to be the supreme Beings, " without acknowledging the great God as superior to " both;" and which these words shew; for Zoroastres,

" both;" and which these words shew; for Zoroastres, who reformed them in this first principle of their religion, was after Isaiah's time.

 $\vec{V}er.$  8. Drop down, ye heavens, from above, and let the skies pour down righteousness, &c.] Or, the righteous One, as the Vulgate Latin version; the Lord our righteousness, Christ the author of righteousness, who was to bring in an everlasting one; and whose coming was to be, and was, as the rain, as the former and latter rain to the earth, Hos. vi. S. and who came from heaven to earth to fulfil all righteousness; and with

<sup>&</sup>quot; Vid. Pocock. Specimen Arab. Hist. p. 147, 148.

<sup>\*</sup> Cyropædia, lib. s. cap. 45. י קוד (אין guod nihilum absque me, Forerius.

<sup>\*</sup> Connexion, part 1. p. 215.

him came an abundance of blessings of rich grace, even all spiritual blessings, peace, pardon, righteousness, salvation, and eternal life, which were poured down from above upon the sons of men; thus the Holy Ghost, the spirit of prophecy, proceeds at once from Cyrus to Christ, from the type to the antitype, from the temporal redemption of the Jews to the spiritual redemption of the Lord's people; and these words are to be considered, not as a petition of the prophet, or of the church, for the coming of Christ, and salvation by him; but a promise and prophecy of it. Aben Ezra and Kimchi take them to be an address to the angels of heaven to assist in the affair of the salvation of Israel; these did drop down or descend, even a great multitude of them, at the incarnation of Christ, and pub-lished the good tidings of good things that came byhim : let the earth open, and let hem bring forth salvation ; or the Saviour, as the Vulgate Latin version; Christ the author of salvation, who was appointed to be the sal-vation or Saviour of his people, who came to effect it, and has obtained it; heaven and earth were both concerned in bringing forth this fruit of righteousness and salvation, as the word ° rendered bring forth signifies; see Isa. iv. 2. Christ was the Lord from heaven, and yet made of a woman in the lowest parts of the earth : Christ, who is the truth, sprung out of the earth ; and he, who is the author of righteousness, looked down from heaven, Psal. lxxxv. 11. and it follows : let righteousness spring up together ; or bud forth P as a branch ; one of the names of the Messiah, frequent in prophecy : I the Lord have created it; or that, both righteousness and salvation; or Christ as man, the author of both, whom God appointed, and raised up, and sent to be the Redeemer and Saviour of his people. The Targum interprets this of the resurrection of the dead, paraphrasing the whole thus; " let the heavens from above minister, and the clouds flow with good ; let the earth " open, and the dead revive; and let righteousness be " revealed together; I the Lord have created them."

Ver. 9. Woe unto him that striveth with his Maker, &c.] That contends with him, enters into a controversy, and disputes with him, or litigates a point with him; quarrels with his purposes and decrees; murmurs and repines at his providences, and finds fault with his dispensations: this seems to have respect to the murmurs, quarrels, and contests of the Jews about Christ, the author of righteousness and salvation, when he should appear : let the potsherd strive with the potsherds of the earth ; let men strive with men, who are as earthen vessels made of the same mass and lump, and so are upon an equal foot, and a match for each other; but let them not have the insolence and vanity to strive with their Maker, who, as he has made them, can dash them in pieces as a potter's vessel: shall the clay say to him that fashioneth it, what makest thou? yet this might be said with as much propriety and justice as that the Jews should quarrel with God for not sending the Messiah as a temporal prince to rescue them from the Roman yoke; but in a mean and humble manner, in the form of a servant, as

• שרו ישם fructificent, Vatablus ; edant fructum salutis, Junius & Tremellius,

a man of sorrows, and acquainted with griefs; and, at last, became obedient to the death of the cross, the way in which he was to be the Saviour of men: or thy work, he hath no hands? or thus, or thy work say unto thee, he, the potter, hath no hands; no power nor skill to make me; I can make myself: as weakly, as wickedly, and as foolishly did the Jews, seeing no need of the Saviour sent them, nor of his righteousness and salvation, argue for justification by their own works, and in favour of their self-sufficiency to work out their own salvation. The Targum takes the words to be spoken to idolaters, and paraphrases the former part thus; "woe to him who thinks to contend in judg-" ment against the words of his Creator, and trusts that

" earthen images shall profit him, which are made out " of the dust of the earth," &c.; and there are many interpreters who think they are spoken against the idolatrous Babylonians, particularly against Belshazzar, as Kimchi; and others, against Astyages, a king of Persia, who was angry with the father and mother of Cyrus, and sought to have slain him as soon as born<sup>9</sup>.

Ver. 10. Woe unto him that saith unto his father, what begettest thou ? &c.] That quarrels with him, and complains of him, because he was not of the other sex, or not so wise, or so rich, or so handsome, as others: or to the woman; disdaining to call her mother : what hast thou brought forth ? equally as absurd and impious it was in the Jews to quarrel with Christ for his conversation with sinners, and the reception of them; or for the regeneration of such persons; or to find fault with God for the conversion of the Gentiles, and resent it, and be angry at it, as they were; see Rom. x. 19, 20. 1 Thess. ii. 16. Ver. 11. Thus saith the Lord, the holy One of Israel,

and his Maker, &c.] He whose name alone is Jehovah, who is glorious in holiness, the Sanctifier of his people, and the Maker of them, both as creatures, and new creatures : ask me of things to come concerning my sons, and concerning the work of my hands command ye me; these words are not spoken to idolaters, or the idolatrous Jews, or those of them that were inclined to idolatry; directing them to ask of the Lord, and not of their idols, things to come, which they were not able to shew, and to seek to him for, and insist upon the performance of his promises to them, his children, and creatures; but to the spiritual Israel of God, as the preface shews, directing them to inquire after things future, concerning his children and people, especially among the Gentiles, whom the carnal Jews despised ; and to expect, and believe, and even as it were demand the performance of them, being promised and prophesied of: there are some who are the sons of God, not by creation only, or by natural birth, or by desert, or merely by profession, but by adopting grace; which is a very great and excellent privilege, preferable to civil or national adoption, or to the highest rank of sonship among men; a blessing which continues for ever, and entitles to eternal life: and these become the work of the Lord's hands in regeneration; they are

רועצות germinare faciet, Pagninus, Montanus, Vatablus; pregenainet germen, Vitringa,
 Yid. Abendana in Miclol Yophi in loc.

made new creatures; they are his workmanship, created in Christ Jesus; whatever is wrought in them is of his operation, faith, hope, love, and every other grace, which make up that good work which shall be performed until the day of Christ: first, men are the sons of God by adoption, and then they are his workmanship in regeneration; and the latter because of the former, and of which the latter is an evidence : now there were and are things to come, concerning these persons; there were some things to come, and which were to come to pass, and did, in the first times of the Gospel, as the incarnation of Christ, and redemption by him; his sufferings and death, and the glory that should follow; the effusion of spirit, and the conversion of the Gentiles; all which were for the sake of these sons of God, and respected them : and there are other things yet to come concerning them, and will be accomplished in the latter day; some things sad and sorrowful, as the giving the outward court to the Gentiles, the Protestant churches to the Papists, and the slaying of the witnesses; and others desirable and joyful, as the numerous conversions of the Jews and Gentiles; their extensive knowledge of spiritual things, and their abundant peace and prosperity; the increase of brotherly love, their purity, spirituality, holiness, and righteousness; their power, authority, and dominion, both in the spiritual and personal reign of Christ, and their ultimate glory. And now the Lord allows his people, and encourages them to ask of him these things; to inquire of him by prayer, and by searching the Scriptures, what these things are that are to come; what of them have been accomplished, and what of them remain to be accomplished, and how long it will be to the end of these won-ders, Dan. xii. 6. and so Jarchi interprets the word, rendered things to come in the text, signs and wonders : and they may and should pray for the accomplishment of them; yea, insist upon and demand them. The Lord not only allows his people to put him in remembrance of his promises and prophecies, but to plead for, and, as it were, require the performance of them; and so the words are an encouragement to the importunate prayer of faith. Faith in prayer has great power with God, a kind of command over him; it holds him to his word; it will not let him go without the blessing; nor let him alone till he has made good his promise; nor give him any rest, day nor night, till he has fulfilled the things to come concerning his sons. Some <sup>7</sup> read the words by way of interrogation, do ye ask or question me concerning things to come ? what I intend to do hereafter? am I obliged to give you an account of my secret purposes and designs? or make you acquainted with future events? do ye, or should ye, command me concerning my sons, and the works of my hands? will you prescribe to me what I shall do in my family? am I a father, and must I be directed what to do with my sons? am I the Maker of all men, and must I be told what to do with the work of my hands? what arrogance and insolence is this! but the former reading and sense are best.

Ver. 12. I have made the earth, &c.] The Targum adds, by my Word; the essential Word, the Lord Jesus Christ; see Heb. xi. 3. this, with what follows, is said to shew that the Lord was able to bring to pass things to come, concerning his children, and the works of his hands, which he allowed his people to inquire of him concerning, and to insist upon the performance of them; since he was the Creator of all things, and had made the earth out of nothing, in the beginning of time, by the word of his power: and created man upon it; the last and chief of the creation, for the sake of whom the earth was made; and man was made to dwell upon it, manure, and cultivate it: I, even my hands, have stretched out the heavens; as a canopy over the earth, as a curtain and tent to dwell in; a phrase often used to express the greatness and majesty of God; see ch. xl. 22. and xlii. 6: and all their host have I commanded; into being, and to perform their offices regularly and constantly, the sun, moon, and stars, as well as the heavenly host of angels; see. Psal. xxxiii. 9. and exlviii. 5. what is it that such a God cannot do? he is able to do more than his people can ask of him, or think to receive from him, Ephes. iii. 20.

Ver. 13. I have raised him up in righteousness, &c.] Though this may be said with some respect to Cyrus, yet chiefly to Christ, of whom Cyrus was a type; him the Lord appointed and determined to be the Saviour and Redeemer of his people; him he sent forth in time for that purpose, in righteousness or faithfulness to his promises concerning him: or, unto righteousness . as the Vulgate Latin version; to bring in an everlasting righteousness for the justification of his people: or, with righteousness, as the Septuagint version is ': I have raised him up a King with righteousness; a righteous King, a King that reigns in righteousness, as Christ does, and better agrees with him than Cyrus; see Jer. xxiii. 5. 6: and I will direct all his ways; or make them plain"; remove all difficulties and obstructions out of his way ; he shall succeed and prosper, as the pleasure of the Lord did prosper in the hands of Christ; God being at his right hand as man and Mediator, to direct, counsel, and assist him, and to make him successful: he shall build my city ; not Cyrus, for he did not build the city of Jerusalem, whatever orders he might give for it, ch. xliv. 28. though his proclamation only mentions the temple, Ezra i. 2-5. but Christ, the builder of the church, often compared to a city, and called the city of God, of which the saints are fellow-citizens; and which is built by Christ, upon himself the Rock, against which the gates of hell cannot prevail, Matt. xvi. 18: and he shall let go my captives, not for price, nor reward, saith the Lord of hosts; the Lord's people are captives to sin, Satan, and the law; Christ has not only redeemed these captives, but has proclaimed liberty to them, and delivered them from their bondage by his spirit and grace; and all this freely, not through any merits of theirs, but of his own rich grace and mercy; and though they are redeemed with a price; yet not with corruptible things, as silver and gold, but with the precious blood of Christ; and whatever their redemption

۳ الثانية ( aquabo, Piscator ; aquaturus, Junius & Tremellius ; rectu Acabo, Vatablus ; rectificabase, Cocceius ; aquas faciaus, Vitringa.

<sup>&</sup>lt;sup>7</sup> So Gataker, and some in the Dutch annotations, and Vitringa.

PTY1 ad justitiam, V. L.
 Mera disauorysis, Sept. cum justitis, Forerjus.

and freedom cost him, it costs them nothing, it is to

them without money and without price, Isa. II. 3. Ver. 14. Thus saith the Lord, &c.] The following words are said not to Cyrus, nor to Christ, but to the church, as the feminine pronouns shew; and Kimchi observes, they are directed to Jerusalem: the labour of Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature, shall come over unto thee ; a prophecy of the conversion of many in these nations, who should join themselves to the churches of Christ, formed among them, and make use of their riches, got by merchandise, labour, and industry, for the support of the interest of religion; and had its accomplishment in part, in the first times of the Gospel, which was brought into Egypt, as it is said, by the Evangelist Mark; and by which, no doubt, many were converted and formed into a church-state, and others joined them. The Ethiopian eunuch, baptized by Philip, carried it into his country, where it also met with success, was embraced and professed; as it will be more so in the latter day, when the kings of Seba and Sheba shall offer gifts to Christ, and bring their riches into the church, the same with the Sabeans here; see Psal. 1xxii. 10, 15. who are said to be men of stature ; that is, of a large and tall stature, as the men of Seba are said to be by other " authors; or, men of measure ". The Targum renders it, men of merchandise ; who used measures in trade and business: and they shall be thine; give up themselves to the church, become members of it, and submit to its rule and discipline : they shall come after thee; follow the church and its pastors, as they have "walk after thy word;" be directed, guided, and governed by the church: *in chains they shall come over*; being subdued and conquered by the grace of God, shall come in the chains of efficacious grace, drawn with the cords of love, and bands of a man; and yet shall come willingly, being made willing in the day of the power of divine grace upon their souls: and they shall fall down unto thee, they shall make supplication unto thee ; this is not to be understood of religious worship and invocation, such as is made to God, who only is the object of adoration and prayer in that sense; but is only expressive of their profound veneration and respect for the church of God, beseeching that it would receive them into, though unworthy of, its communion; see Isa. xlix. 23, Rev. iii. 9 : saying, surely God is in thee, and there is none else, there is no god ; induced thus to come to the church, and shew all this respect unto her, from this consideration, that God is in the midst of her, of a truth, her name being Jehovah Shammah, the Lord is there; here he grants his presence, here his word is preached, and ordinances administered; and hither converts flock, in hope of enjoying the same blessing also, being fully satisfied there is no other God but in Zion, Zech. viii. 23. Ezek. xlviii. 35. This passage of Scripture is thus explained in the Jewish Chronicles ': the labour of Egypt, that is, Pharaoh king of Egypt: and the merchandise of Ethiopia, that is, Tirhakah, king of Ethiopia : and the Sabeans, men of

stature, these are their armies: they shall come over to thee, this is Jerusalem : they shall be thine, peace being now made with thee: they shall come after thee, that is, Hezekiah : in chains they shall come over, in chains and bracelets : they shall bow down to thee, and make supplication to thee, they shall give praise to God in the

midst of thee, and say, surely God is in thee. Ver. 15. Verily thou art a God that hideth thyself, &c.] Who hid himself from the Gentile world for some hundreds of years, who had no knowledge of the true God, lived without him in the world, and whose times of ignorance God overlooked, and suffered them to walk in their own ways; though now he would make himself known by his Gospel sent among them, and blessed for the conversion of them. He is also a God that hides himself from his own people at times, withdraws his gracious presence, and withholds the communication of his love and grace. These seem to be the words of the prophet, speaking his own experience, and that of other saints : or rather of the church, upon the access of the Gentiles to her, declaring what the Lord had been to them in former times; but now had shewed himself to them in a way of grace and mercy. Some render it thou art the hidden  $God^{z}$ ; invisible in his nature; incomprehensible in his essence; not to be found out to perfection, nor to be traced in his providential dispensations; his judgments are unsearchable, and his ways past finding out. It may be applied to Christ in his state of humiliation; for though he was God manifest in the flesh, yet the glory of his deity was seen but by a few, being hid in the coarse veil of humanity; he appearing in the form of a servant, who was in the form of God, and equal to him; and to him the following words agree: O Godof *Israel*, the Saviour; for he is God over all, and the God of his spiritual Israel in an especial manner; and the Saviour of them from sin, wrath, condemnation, and death, by his obedience, sufferings, and death; or if it is to be understood of God the Father, who is the God of Israel, he is the Saviour of them by his Son.

Ver. 16. They shall be ashamed, and also confounded, all of them, &c.] This refers not to any persons spoken of before; not to Israel or the church, or converts among the Gentiles that came to her; but to those that follow, of whom the same is said in other words: they shall go to confusion together, that are makers of idols; the Targum is, "worshippers of images;" both may be designed: this refers to the first times of the Gospel, and its coming into the Gentile world, and its success there; when the oracles of the Heathens were struck dumb; idols and idol-temples were forsaken; and Paganism was abolished in the Roman empire; and when the gods they served could not help them, but they fled to the rocks to hide them from the wrath of God and the Lamb, Rev. vi. 15,

16, 17. Ver. 17. But Israel shall be saved in the Lord, &c.] of Jacob, for only a remnant of them were saved; indeed, in the latter day, when there will be a general

<sup>\*</sup> Au by Agatharcides, I. 5. c. 50. in Gataker. \* הדם שאר vin mensurae, Vatablus, Cocceius, Pagninus, Montanus; i.e. ofa large measure, as Ren Melech interprets it; avies wieson, Sept. viri sublimes, Vulg. Lat.

י Seder Olam Rubba, כי 23. p. 64, 65. אל מסחחר אל ימסחחר tu es Deus absconditus, V. L. Tigurine version; tu es abditus Beus Israelis, Syr.

conversion of them, there will be a general salvation f of them, all Israel shall be saved; but here the spiritual Israel of God are meant, such as God has appointed unto salvation; who are taken into the covenant of his grace, in which their salvation is secured; who are his spiritual people, whom Christ saves from their sins; who are redeemed by the blood of Christ, and are called by his grace; who believe in him, and hope in the Lord: these shall be saved ; there is a certainty of their salvation, and not a mere probability and possibility of it only. It is not they may be, but they shall be saved; it is the will of God they should, whose will cannot be resisted; they are the purchase of Christ, which he will never lose, and the Spirit is the earnest and pledge of salvation to them : and it is in and by the Lord they are saved, not in and of themselves; their destruction is of themselves, but their salvation is of the Lord; and they are saved as they are in him, and owing to their being in him; they are chosen in him, and hence spring all the blessings of grace and salvation to them; they are representatively in him, as their federal Head; they are openly in him, in effectual vocation; and they are justified in him, and by his righteousness, and so saved; and being in him, there is no condemnation to them, nor can they ever come into it. They are saved by the Lord; by the Word of the Lord, as the Tar-gum; by Jesus Christ, the incarnate Word; by his obedience, sufferings, and death; by his blood, righteousness, and sacrifice; and by his interceding life, and that with an everlasting salvation; which is distin-guished, by this epithet, from a temporal one, and is opposed to eternal damnation, the desert of sin; it is the salvation of the immortal soul, and includes in it grace and glory, which are perpetual and everlasting; and the duration of it is owing to the perpetuity of Christ's person, office, and grace: or, with a salvation of ages, or worlds \*: ye shall not be ushamed, nor con-founded, world without end; or, unto the ages of eternity b; that is, such who believe in Christ, and are saved by him, they shall not be ashamed, though the makers and worshippers of idols will; they shall not be confounded, neither in this world, nor in the other; they shall not be ashamed of Christ, his word, and ordinances, nor of their faith and hope in him, or of their sufferings for him; they shall not be ashamed in the resurrection-morn, their vile bodies being fashioned like to the glorious body of Christ, when others shall rise to shame and everlasting contempt; nor shall they be ashamed at the coming of Christ, and when they stand before him, being clothed with white robes, and having on the wedding garment; when they shall be introduced into his own and his Father's kingdom and glory, into the world of happiness, which will know no end.

Ver. 18. For thus saith the Lord, that created the heavens, &c.] These words, and what follow, are the words of the Son of God, of the Lord the Saviour, in whom Israel is saved with an everlasting salvation; and this is said to assure them of it, as well as to dis-

tinguish himself from the gods of the Gentiles, who made not the heavens and the earth, as he had done; for by the Word of the Lord, the essential Word of God, were the heavens made in the beginning; see Psal. xxxiii. 6. Heb. i. 10: God himself, that formed the earth, and made it, he hath established it; the Saviour is God himself, truly and properly God, who has all the perfections of deity in him; and this appears as from his creation of the heavens, so from his forming, making, and establishing the earth; he made the chaos of the earth out of nothing; he formed that chaos he made into a beautiful order, and prepared, as the last word ' signifies, fitted, and furnished it with every thing convenient for man and beast : he created it not in vain, he formed it to be inhabited; the earth indeed was tohu when it was first created, Gen. i. 2. which word is used of the chaos of the earth first made, here rendered in vain; but then it was not created to continue so, nor did it continue so; for though it was first without form, it was soon formed in a beautiful manner, and fitted for the habitation of men and beasts, and especially the former; and more especially for the habitation of the saints, those sons of men, with whom the delights of Christ were from eternity, and whom he foresaw would dwell in the habitable parts of the earth, which was a pleasure to him; and for the sake of them was it made to be inhabited, and not by them with the wicked promiscuously only as now, but when purified, and refined by fire, to be the habitation of the righteous, with Christ at the head of them; as will be the case in the thousand-years' reign: I am the Lord, there is none else; the one Jehovah with the Father and the Spirit, and there is no other that is the Creator of the heavens and the earth.

Ver. 19. I have not spoken in secret, in a dark place of the earth, &c.] In a private whisper, in a muttering manner, and out of the belly, as the Heathen priests did; and from out of cells, dens, and caverns of the earth, from whence the oracles of Heathen deities were delivered; but in a free, open, clear, and public manner, before multitudes, in the face of all men, or where there was a great concourse of people: so Christ delivered the law on Mount Sinai, in an audible manner, attended with a multitude of angels, and before all the people; and when here on earth he said nothing in secret, but openly to the world, in the synagogues and temple of the Jews, where they resorted in great numbers, John xviii. 20. and ordered his disciples also to publish on the house-tops what they heard with their ears, Matt. x. 27: I said not unto the seed of Jacob, seek ye me in vain; that is, he never suffered the seed of Jacob, Israelites indeed, praying Jacobs and prevailing Israels, the true worshippers of him, to seek him in vain; to pray unto him and worship him to no purpose, or without fruit to themselves; for all such who seek him early and earnestly, heartily and diligently, and where he may be found, always find him ; he receives them, and not rejects them; and they receive that from him which is worth seeking after, and amply rewards all their

<sup>\*</sup> אוועו אווער salute seculorum, Pagninus, Montanus, Vatablus; salvatione seculorum, Cocceius. So Ben Melech interprets it, this world and the world to come; everlasting salvation takes in both.

<sup>•</sup> אין דער און אין in secula perpetuitatis, Montanus, Vatablus. • קוננה paravit eam, Musculus; aptavit, instruiz, Gataker; ex-aptavit, Cocceius, Vitringa.

The Targum is, " nor have I said to the || trouble. " seed of the house of Jacob in vain, seek my fear:" I the Lord speak righteousness ; the word of righteousness, the doctrine of justification by his own righteousness; that which he wrought out by his obedience, sufferings, and death, he declared and brought near in the ministry of the word; see ch. xlvi. 13. The Tar-gum renders it, truth; grace and truth came by Christ, John i. 17: I declare things that are right; according to right reason, agreeably to the word of God, both law and Gospel, fit for men to receive, and what made for his own and his Father's glory; see Prov. viii. 6. 18.

Ver. 20. Assemble yourselves, and come; draw near together, ye that are escaped of the nations, &c.] Not that escaped the sword of Cyrus's army, the Chaldeans; nor the Jews that escaped out of Babylon and other countries, by his means; but the remnant, according to the election of grace among the Gentiles; such who were called out of Heathenish darkness into the marvellous light of the Gospel, and escaped the idolatries that others continued in ; these are called and summoned together, as to observe the grace of God to themselves, so to labour to convince others of their gross ignorance and stupidity in worshipping idols, and to judge and pass sentence on the obstinate among them : they have no knowledge that set up the wood of their graven image; or that lift up or carry the wood of their graven image<sup>4</sup>; the inside of whose graven image is wood, though covered with some metal which is graved ; and for a man to carry such an image on his shoulders, either in procession or in order to fix it in some proper place for adoration, argues great ignorance and stupidity; such persons can have no knowledge of deity, that can believe that a log of wood, covered with gold or silver, graved by art and man's device, and which they are obliged to carry upon their shoulders, can be a god, or a fit object of worship: and pray to a god that cannot save, itself, nor them; can't hear their prayers, nor return an answer to them; can't help and assist them in distress, nor deliver them out of their troubles; and therefore it must be the height of madness and folly to pray unto it.

Ver. 21. Tell ye, and bring them near, and let them take counsel together, &c.] Tell them what I say of their ignorance and stupidity; and gather them all together, their gods, their makers, and their worshippers, and let them lay their heads together, and consult what proof they are able to give of their divinities, particularly by foretelling things to come: who hath declared this from ancient time? who hath told it from that time? that is, who of all their gods or priests have ever declared this or any one thing, at any distance of time before it came to pass? either this everlasting salvation of my people, or the redemption by Cyrus, which was a type of it, and was spoken of beforehand? have ever any of them foretold any thing like this, and it came to pass as predicted ? not one of them. Have not I the Lord? he had. Christ, by his

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spirit in the prophets, signified before-hand his sufferings and his death, and the glory that should follow, 1 Pet. i. 11. and when he was here on earth, he foretold his being betrayed to the chief priests; his being delivered to the Gentiles; his scourging and crucifixion, and resurrection from the dead; all which came to pass exactly as he had predicted, Matt. xx. 18, 19: and there is no God else beside me, a just God and a Saviour : there is none beside me . Christ is the one God with the Father and Spirit, and there is no other; nor any Saviour of lost sinners, but him; there is salvation in him, and in no other; and he is just in things pertaining to God, in satisfying his justice, and fulfilling his law; he was set forth as Mediator to declare his righteousness, and which is displayed in the work of redemption by him; so that God is just, whilst he is the justifier of him that believes in him. Rom. iii**.** 25, 26.

Ver. 22. Look unto me, &c.] And not to idols, nor to any creature, nor to the works of your hands; to your own righteousness and doings; to your wounds; to your tears and humiliations; to your own hearts and frames; to your graces and the exercise of them; all must be looked off of, and Christ only looked unto by a direct act of faith, for righteousness, for pardon, for all supplies of grace, and for glory and eternal happiness. He is to be looked unto as the Son of God, whose glory is the glory of the only-begotten of the Father, full of grace and truth; as the Lamb of God that takes away the sin of the world; as the only Mediator between God and man; as the Saviour and Redeemer of lost sinners; and considered in all his offices and relations : under all circumstances he is to be looked to; when in the dark, look to him for light; when dead and lifeless, look to him for life; when weak, look to him for strength; when sick, look to him for healing; when hungry, look to him for food; and when disconsolate, look to him for comfort; for none ever look to him and are ashamed or disappointed. they have what they look for; and as it is profitable, so pleasant to look to Jesus, and he himself is wellpleased with it; and therefore here encourages to it, adding, and be ye saved; or, ye shall be saved<sup>\*</sup>: Christ is set up in the Gospel, and the ministration of it to be looked at, that men may be saved by him; and it is the will of God, not only that men should look to him, but that whosoever sees him, and believes in him, should not perish, but have everlasting life: the ministers of the Gospel are appointed to shew men the way of salvation by Christ, and to assure them that he that believes in him shall be saved; and saints in all ages have looked unto him, and have been saved by him; and therefore this may be taken for a sure and certain thing, that such that look to Christ, as the Israelites did to the brasen serpent, the type of him, shall be saved, John iii. 14, 15: all the ends of the earth; all that live at the furthest part of the earth; Christ has a people there, the Father has given him for his possession, and which are the purchase of his blood, and for whose sins he became the propitiation;

gestantes lignum sculptilis sui, Junius & Tremellius; qui portant, Cocceius, Vitringa. occetus, vieringa. ° הוושען salvi eritis, V. L. Pagninus, Tigurine version. M m

and to these he sends his Gospel and his ministers, to find them out, and publish salvation to them, and to assure them, that however distant they are, both as to place and state, yet through looking to him by faith they shall be saved, even though they are the worst and vilest of sinners: for I am God, and there is none else; and so mighty to save, able to save to the uttermost, all that come to him, and to God by him, be they where they will; since he is truly God, there is virtue enough in his blood to pardon sin, and cleanse from it; and in his righteousness to justify from all sin; and in his sacrifice to explate it; and therefore sensible sinners may safely look to him, and venture their souls on him. The Targum is, "look " unto my Word, and be ye saved," §c. Ver. 23. I have sworn by myself, &c.] Christ being the

true God, he could swear by no greater, Heb. vi. 13. this shews that what follows, and is here sworn unto, is of great importance, and strictly true, and would certainly be accomplished : the word is gone out of my mouth in righteousness; both what goes before, that such that look unto him shall be saved; and also what follows, concerning the subjection of every creature to him; this was what he had resolved in his mind, and declared in his word, by promise and prophecy, should be; and as it was agreeably to truth and justice, it should certainly, and in faithfulness, be performed, and shall not return void and without effect, but be exactly and punctually accomplished: that unto me every knee shall bow, every tongue shall swear; that is, every one, or at least the generality of mankind, shall be subject to Christ, embrace his Gospel, submit to his ordinances, profess his name, and serve and worship him; this will be when the fulness of the Gentiles is brought in, and the Jews are converted: the apostle quotes this passage, and applies it to the judgment-day, when all, whether they will or no, shall confess that Christ is God, which he so often asserts in this context; see Rom. xiv. 10, 11. Phil. ii. 10, 11.

Ver. 24. Surely, shall one say, in the Lord have I righteousness and strength, &c.] That is, one and every one of these that shall be brought to submit to Christ. and to confess him, shall declare it as their faith, that in Christ alone is their righteousness or righteousnesses '; that they have a full and complete righteousness in him, and which serves for many; consisting of the holiness of his nature, the obedience of his life, and his sufferings of death; by which the law is honoured. justice satisfied, God is well-pleased, and they are acquitted and discharged; and which is pure, perfect, and everlasting, is given them of grace, and entitles them to eternal life; and this they have in Christ as their covenant Head and representative, and which they come to have by being in him : it is not inherent in them, but is in Christ, by whom it is wrought out, and becomes theirs by the imputation of it to them, and which they receive by faith ; and this is an act of faith concerning it here expressed, and which declares the certainty of it, and of interest in it, and excludes all others: for it may be rendered, only in the Lord, &c."; and

רקרז justitiæ, Montanus; omnis justitis, Junius & Tremellius, Piacator.

seems to be spoken with great joy, in an exulting way, and what may be said at all times; for this righteousness is always in Christ, and strength likewise to enable them to exercise every grace; to do the will and work of God; to bear afflictions; to withstand Satan's temptations, and oppose their own corruptions; and to which they have not sufficient strength in themselves, but there is enough in Christ. Some take these to be the words of the prophet, and differently interpret them. Some thus, as Abendana observes, " saith the prophet, these future things I know not in " a way of wisdom, but by the Lord, who saith unto " me, my God of righteousness and strength." Aben Ezra thus, " surely in the Lord that speaketh with me alone are righteousness and strength." Joseph Kimchi takes it to be in the form of an oath, " the " prophet said, I swear by the name of the Lord, that " unto me he saith, righteousness and strength unto " him shall come; as if he had said, the author or doer of righteousness and strength shall draw near to " him, and all that are incensed against him shall be " ashamed." Even to him shall men come ; or every one of the above persons; they shall come to Christ, not merely to his word and ordinances, but to himself by faith; for righteousness and strength; for peace and pardon; for spiritual rest, joy, and comfort; for food and clothing; for all supplies of grace, and for eternal life; or if not in a way of grace now, they shall come to him, and appear before him at the last judgment, whether they will or no. And all that are incensed against him shall be ashamed; that are incensed against his person, his deity, personality, and divine sonship; against his blood, righteousness, sacrifice, and satisfaction ; against his offices, kingdom, and glory; these shall be ashamed, either when they are convinced of the truth of these things now, or however when they shall appear in his glory at the last day. Kimchi connects this verse with the preceding, thus. " he saith, every tongue shall swear verily by " the Lord alone, and not by another god; and so " saith God, I have righteousness and strength to " give to them that serve me; and all the people who are incensed against me, and reject my service unto that day, then shall they come unto him, and con-" " fess before him, and shall be ashamed for what they have done." The Targum is, " in his word they shall confess, and all the people shall be confounded with their idols, who rush upon his people."

Ver. 25. In the Lord shall all the seed of Israel be justified, &c.] All the spiritual Israel of God, whether Jews or Gentiles; all the spiritual seed and offspring of Christ, to whom be stands in the relation of the everlasting Father and federal Head; these being given to him, and being in him, are justified in him from all things; and these, all and every one, shall be brought to see their need of his righteousness, and look to him for it, and receive it from him by faith; and be manifestatively justified in their own consciences, as they will be openly at the bar of God, before angels and men, hereafter. The Targum is, "in or by the Word " of the Lord all the seed of Israel shall be justified."

ד מחווה tantummodo in Jehova, Junius & Tremellius ; duntaxat in Domino, Tigurine version; tantum, Cocceius. So some in Vatablusand shall glory ; in Christ, as the Lord their righteous-ness; not in themselves, in their own righteousness, and redemption, 1 Cor. i. 30, 31. holiness, wisdom, and strength, but in this, that Christ

## CHAP. XLVI.

THIS chapter contains a prophecy of the taking of || sun, and Nebo the moon, which may have its name Babylon by Cyrus, and of the deliverance of the Jews; who are encouraged to expect the divine protection, and a continuance of it; are dehorted from idolatry, and directed to look to the Lord alone for righteous ness and salvation. The taking of Babylon is signified by the demolition of its idols, which become the plunder of the enemy, and by the carrying of the inhabitants of it captive, ver. 1, 2. Then follows a promise of grace and mercy to the remnant of Israel that should now be delivered; that the Lord, who had cared for them from the infancy of their state, would not leave them in their declining times, ver. 3, 4. when they are dehorted from the worship of idols, from the consideration of the matter of which they were made, as silver and gold; from their being the works of men's hands; and from their inability to move themselves, or help others; and from the Lord being the true God, as appears by his omnipotence and omniscience, ver. 5, 6, 7, 8, 9, 10. A description is given of Cyrus, who should be the instrument of the Jews' deliverance from Babylon, ver. 11. And the chapter is concluded with an address to the stout-hearted and unrighteous Jews, to observe the righteousness and salvation which were brought near and set before them, ver. 12, 13.

Ver. 1. Bel boweth down, Nebo stoopeth, &c.] These are names of the idols of Babylon. Bel is by some thought to be the contraction of Baal, the god of the Phœnicians, called by them Beel; so Beelsamin<sup>h</sup>, in the Phœnician language, is Lord of heaven : but rather this is the Belus of the Babylonians, who was a renowned king of them, and after his death deified; whom Nebuchadnezzar, according to Megasthenes', calls Belus his progenitor, and by whom Babylon was walled about. This idol is, no doubt, the same with Jupiter Belus, who had a temple in Babylon with gates of brass, and which was in being in the times of Herodotus k, as he reports. This name is sometimes taken into the names of their kings, as Bel-shazzar or Belteshazzar. Nebo was another of their idols, an oracular one, from whom, by its priests, prophesies of things future were pretended to be given out; for it may have its name from (ICK), to prophesy, and answers to the Apollo or Mercury of other nations. The Alexandrian copy of the Septuagint has very wrongly, instead of it, Dagon the god of the Philistines; and so the Arabic version Dsagon. This name Nebo was also taken into the names of the kings of Babylon, as Nabonassar, Nabo-palassar, Nebu-chadnezzar, and others. As Bel is the same with Belus, so Nebo is the same with Beltis, the queen Megasthenes or Abydenus speaks of in the same place; and Bel may design the

from נוב, to bud forth, or make fruitful, as the moon does; see Deut. xxxiii. 14. It is said of both these deities, that they stooped or bowed down; being taken down from the high places where they were set up-right, and looked grand and majestic, and where they might be seen and worshipped by the people. Jarchi gives the words another sense, that it represents in a sarcastic way these idols, as through fear, in a like condition that men are in, in a fit of the colic, who not being able to get to the close-stool, are obliged to bend their knees, and ease themselves as they can<sup>1</sup>. Aben Ezra seems to refer to the same signification of the word, when he says the sense was well known, but it was not fit to write it. The prophet goes on in the derision of these idols : their idols were upon the beasts, and upon the cattle; that is, being taken down, and broke to pieces for the sake of the silver, and gold, and brass that were about them, or they were made of, they were put into sacks by the Persians, and laid upon camels, and mules, and horses, and transported into Media and Persia. Jarchi interprets it, their idols are like to beasts, which defile themselves with their dung as they do; and so the Targum renders it, " their " images are in the likeness of serpents and beasts. These were the forms of them: your carriages were heavy loaden, they are a burden to the weary beast; this seems to be spoken to the Persians, who loaded their carriages, and their beasts, with this lumber, that their waggons were ready to break down, and their cattle groaned under the weight of it; a sarcastic jeer at the idols which were become the plunder and prey of the soldiers. It was usual at the taking of cities to demolish the idols of them; and this was typical of the demolition of Heathen idols, and the cessation of Heathen oracles in the Gentile world, through the spread of the Gospel in it, in the first times of Christianity.

Ver. 2. They stoop, they bow together, &c.] Either the beasts under their burdens, or other idols besides those mentioned; or rather the Babylonians themselves, who were obliged to submit to the conquerors : they could not deliver the burdens; the idols could not save themselves from being laid as burdens upon the beasts, any more than they could save their worshippers: so the Targum understands this and the preceding clause of them; " they are cut off, and cut to pieces together, they could not deliver those that " carried them ;" or else the Babylonians are designed, who could not save their gods from being used in this shameful manner: but themselves are gone into captivity, or their souls "; what were as dear to them as

 <sup>&</sup>lt;sup>b</sup> Sanchoniatho spud Euseb. Præpar. Evangel. 1. 1. c. 10; p. 34.
 <sup>i</sup> Apud Euseb. Præpar. Evangel. 1. 9. c. 41. p. 456.
 <sup>k</sup> Clio, sive l. 1. c. 161. Vid. Pausan. Messen. p. 261.

Vid. Gloss. in T. Bab. Sanhedrin, fol. 63. 2. Cocceius.

their own souls, their idols; to whom also souls may be ascribed by way of derision, being inanimate as well as irrational; and it is not unusual for idols to be said to be carried captive; hence those words of Tertullian, manent & simulachra captiva: or rather the Babylonians, who went into captivity themselves, and so could not save their idols: thus they who had led captive the Jews are led captive themselves; and thus it will be with mystical Babylon, Rev. xiii. 10.

Ver. 3. Hearken unto me, O house of Jacob, &c.] The Jews, the descendants of Jacob : and all the remnant of the house of Israel; those that remained of the ten tribes that had been carried captive long ago. These may, in a spiritual sense, design those who are Israelites indeed; the household of the God of Jacob; the chosen of God, and called; the remnant according to the election of grace : which are borne by me from the belly, which are carried from the womb : here the Lord distinguishes himself from the idols of the Babylonians; they were laid as burdens upon beasts, and bore and carried by them; but the Lord is born and carried by none, but bears and carries his people. The allusion is to tender parents that have compassion on their children as soon as born, and take care of them, and bear them in their bosoms, and carry them in their arms; and may have respect, in the literal sense, to the infant state of the Jews, both as a church and commonwealth, when the Lord took pity on them, and care of them, and bore them as a father bears his son; and bore with their manners too, and carried them all the days of old through the wilderness to Canaan's land; see Numb. xi. 12. Deut. i. 31. Acts xiii. 18. Isa. lxiii. 9. It may be applied to the care of God in the preservation of men by his providence, especially his own people, whose God he is from their mother's belly; who takes them under his protection as soon as born, and carries them through every state of infancy, youth, manhood, and old age, and never leaves nor for-sakes them; see Psal. xxii. 10. and lxxi. 5, 6, 17, 18. and xlviii. 14. and with great propriety may be applied to regenerate persons, who, as soon as born again, are regarded by the Lord in a very visible, tender, and compassionate manner; he *bears* them in his bosom, and on his heart; he bears them in his arms; he puts his everlasting arms underneath them; he bears with them, with all their weakness and infirmities, their peevishness and frowardness; he bears them up under all their afflictions, and sustains all their burdens; he bears them through and out of all their troubles and difficulties: he carries them, in like manner, in his bosom, and in his arms; he carries them into his house, the church, which is the nursery for them, where they are nursed and fed, and have the breasts of consolation drawn out to them; he carries on the good work of grace in them; he carries them through all their trials and exercises safe to heaven and eternal happiness; for they are poor, weak, helpless creatures, like new-born babes, can't go alone, but must be bore up and carried. Ver. 4. And even to your old age I am he, &c.] The

same he ever was, the eternal and unchangeable Jeho-

vah ; the same in his love and affections; in his sympathy and care; in his power and protection; in his promises, truth, and faithfulness to his people, in their last days, as at the first moment of their conversion; and therefore they are safe; see Psal. cii. 27. Mal. iii. 6: and even to hoar hairs will I carry you"; which is doing more than the most tender parent does, or can, or need to do! God won't leave his people in the decline of life, when pressing infirmities are upon them, and they stand in as much need as ever of being bore up, supported, and carried: wherefore it follows, I have made ; these persons, not merely as creatures, but as new creatures; they are formed for myself; they are my sons and daughters, the works of my hands : I have an interest in them, therefore I will bear, even I will carry; from the first of their regeneration, to their entrance into glory; see the note on vcr. 3. And will deliver you; out of all affliction; out of all temptations; out of the hand of every enemy; from a final and total falling away; from a body of sin and death; from death eternal, and wrath to come; and even at last from the grave and all corruption.

Ver. 5. To whom will ye liken me? &c.] Was it lawful that any likeness might be made, which yet is forbidden, Exod. xx. 4. what likeness could be thought of? is there any creature in heaven or earth, among all the angels or sons of men, to whom God can be likened, who has done such works of power, and acts of grace, as to care and provide not only for the house of Israel, from the beginning of their state to the close of it, but for all his creatures from the beginning of life to the end thereof, yea, from the beginning of the world to the end of it, and has shewn such special grace and goodness to his chosen people, in such a kind and tender manner? And make me equal; or any equal to him in power and goodness, since all are but worms, dust, and ashes, as the small dust of the balance, yea, as nothing in comparison of him. And compare me, that we may be like ? which is impossible to be done; for what comparison or likeness can there be between the Creator and a creature, between an infinite, immense, and eternal Being, possessed of all perfections, and a finite, frail, imperfect one? see Isa. xl. 18. To pretend to frame a likeness of such a Being, is to act the absurd and stupid part the Heathens do, described in the following verses.

Ver. 6. They lavish gold out of the bag, &c.] As if it was of no value and account; that is, the Heathen idolaters, some of them, who are excessively devoted to idolatry; these, being rich, take out their bags of gold, and give it in a very profuse manner to a workman to make a golden image for them, not caring what it cost them; such an one was that which Nebuchadnezzar made, sixty cubits high, and six broad; Dan. iii. 1. see an instance of profuseness this way in the Israelites themselves, Exod. xxxii. 2, 3, 4. And weigh silver in the balance; or with a reed. Others, though idolaters, yet less devoted to idolatry, and more tenacious of their money, make silver do for a god, and weigh it out to the workman, that it be made of

<sup>&</sup>lt;sup>a</sup> This seems to express more than old age, as Ben Melech observes; hence the Jews say, a man sixty years old is come to old age, and one of seventy to heary hairs.

<sup>•</sup> ا حوارم in calamo, Paguiaus, Montanus. The bar of the balances on which they hang the scales with threads, Ben Melech says, is called קנה, the reed. So Vatablua.

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such a weight, and no more, and that they might not be cheated of their silver; or they weighed it to pay the workman for his workmanship. Money formerly was not coined and stamped, so not numbered by pieces, but weighed. And hire a goldsmith, and he maketh it a god; a finer or founder, with whom they agree for such a sum of money, and he, of the gold or silver that is put into his hands, makes a god : he casts and moulds it into such a form or shape that is agreed upon, and this is called a god; though nothing but a piece of gold or silver fashioned by art and man's device, and the work of his hands : they fall down, yea, they worship; the god they made; both the artificer, and he that employed him, fall down upon their knees, or their faces, and pay divine worship and adoration to the idol; though the one knew it was made of his own gold or silver, and the other knew it to be the workmanship of his hands. Worshipping is more than falling down, as Ben Melech observes, and therefore it is said, yea, they worship.

Ver. 7. They bear him upon the shoulder, they carry him, &c.] That is, the idol; men carry him upon their shoulders in procession, and expose him to the view and veneration of the people, just as the host is carried in procession by the Papists; or the idol being made, the workman or his men lift it up, for it cannot lift up itself, and take it upon their shoulders, and carry it home to the proprietor: and set him in his place; in his house, if an household god: or in the temple, church, or place of public worship, if designed for that: or cause him to rest under him?, or in his place; under the roof of his house or temple; a jeer upon him, as if he was weary of his long journey, though carried. Here again the idols are distinguished from the true God, and he from them; they are carried on men's shoulders, and set in a certain place, but he carries all his people, and is not limited to, or included in any place: and he standeth, and from his place he shall not remove; the idol being set in his place stands fast, being nailed; he stands upright as a palm-tree, and can never stir from the place where he is, to help any of his worshippers, in whatsoever distress they may be; nor can he get out of the way of any danger to which he may be exposed; if the temple or house, in which he is, is on fire, or overflowed with water, or broke into by thieves, he cannot move out of his place, and escape the danger; a fine deity to be worshipped indeed! see ch. xliv. 13. Jer. x. 4, 5. Yea, one shall cry unto him, yet can he not answer; as Baal's priests and worshippers cried to him, but no voice was heard, nor answer returned, 1 Kings xviii. 26, 29. for though they have ears, they hear not, and mouths, yet they speak not, Psal. cxv. 5, 6. nor save him out of his trouble; that is, the idol cannot save the idolatrous worshipper out of his distress, which has caused him to cry unto him; see ch. xlv. 20.

Ver. 8. Remember this, &c.] Or these things, as the Syriac version, concerning the matter of which, and the manner in which idols are made; their impotency to move themselves, and their inability to help their

votaries, and the difference between them and the true God: and shew yourselves men; and not brutes, as the makers and worshippers of images are, or shew themselves as if they were; who unman themselves, and act contrary to the natural reason of mankind: or be ye strong<sup>9</sup>; so the Targum and Jarchi; fortify yourselves against all temptations to idolatry, and against all the arguments and persuasions of idolaters; or burn yer, or be ye inflamed, so Rabenu Hai and Joseph Kimchi; that is, blush and be ashamed at such sottishness and stupidity, as men when they are ashamed look as if their faces were inflamed; so the Vulgate Latin version renders it, be ye confounded '; or the sense is, be fervent in spirit, be fired ' with zeal for God and his glory, and with indignation against such gross idolatry: bring it again to mind, O ye transgressors; of the law of God, in this instance of idolatry; meaning either the Babylonians, or rather the Jews, who had been drawn in by them to idolatrous practices; calling upon them to return to their senses; to use and exercise their reason; to recollect and reconsider things, and observe and repent of the folly and wickedness they had been guilty of.

Ver. 9. Remember the former things of old, &c.] The things that were from the beginning, or the ancient things done by the Lord, whether as the effects of power, wisdom, and goodness, or in wrath, or in mercy; such as the creation of the heavens, and the earth, and all things in them; the destruction of the old world, and of Sodom and Gomorrah; the bringing of Israel out of Egypt through the Red,sea and wilderness, to Canaan's land, and all the wondrous things then done for them; which are so many proofs of the true deity of the God of Israel, in opposition to the idols of the Gentiles: for I am God, and there is none else; as he must needs be that did the above things: I am God, and there is none like me; for greatness or goodness, or that has done the like things; not one of the gods of the Gentiles.

Ver. 10. Declaring the end from the beginning, &c.] The end of the Jewish state, both as a church, and a commonwealth, from the first settlement of it in the times of Moses, and by him, Deut. xxxii. 29. The end of the world, and all things in it, as early as the times of Enoch, the seventh from Adam, Jud. ver. 14. 15. The end and issue of every event, at least of many very remarkable and momentous ones, before they came to pass; and particularly things relating to Christ, the beginning and end; the fulfilling end of the moral law for righteousness; the scope and design of the ceremonial law, to which that tended, and in which it issued; as well as the end of the whole Scripture, of the prophecies and promises of it: and this end was declared very early, and spoken of by all the prophets that were from the beginning of the world; and which is a full proof of the omniscience of God, and so of his true deity, Luke i. 70. Gen. iii. 15. And from the ancient times the things that are not yet done; that were not at this time done, though they are since: such as the captivity of the Jews, and their

יניקחהן החתוין & quiescere eum faciunt auo loco, Musculus. קראמשט די oborate vos, Pagninus, Tigurine version; so Ben Melech interprets the word.

 <sup>&</sup>lt;sup>r</sup> Ardete, comburite vos, some in Vatablus.
 <sup>s</sup> Confundamini, Vulg. Lat. & erubescite, Calvia.
 <sup>t</sup> Insendimini sive corrigimini selo, Vitringa.

return from it; also the incarnation of Christ, his obedience and sufferings, and the glory that should follow; his resurrection, ascension, and session at the right hand of God; the work of redemption by him; the effusion of the spirit; the spread of the Gospel among the Gentiles, and their conversion; and others which are now not yet done; as the conversion of the Jews in the latter day, and the bringing in the fulness of the Gentiles; the glory of the church in those times as to knowledge, peace, purity, power, and authority ; the destruction of antichrist; and the second coming of the Messiah; all which have been declared from ancient times; and as the former have been accomplished, there is reason to believe the latter will: saying, my counsel shall stand; the purposes and decrees of God, which are within himself, wisely formed by him, eternal and unfrustrable; and which shall stand, or be accomplished, being the counsels of him who is all-wise, all-knowing, all-powerful, unchangeable, true, and faithful; whether they respect the providence of God in relation to the world in general, and the government of it, or to particular persons, and their affairs, from the time of their birth to their death ; or whether they respect his grace and goodness in the salvation of men; such as his purpose according to election, the covenant of his grace, redemption by Christ, effectual vocation, and eternal glorification; all which, as they are according to the will and counsel of God, stand firm and sure, and shall have their full accomplishment; see Psal. xxxiii. 11. Prov. xix. 21. And I will do all my pleasure; as he has done in creation, and does in providence, so he has done, can do, and does in grace, in predestination and redemption, and in effectual vocation. And particularly this may refer to the deliverance of the Jews by Cyrus, a type of Christ, and deliverance by him, as follows:

Ver. 11. Calling a ravenous bird from the east, &c.] Or a flying fowl, or swift-winged bird"; for the word used does not so much denote rapaciousness as swiftness; which well agrees with Cyrus, who is here meant, and not Abraham, as Jarchi, nor Nebuchadnezzar, as others; and who was always swift in all his expeditions, and always recommended celerity and dispatch of business to his soldiers and others, as Xenophon \* often observes; and very remarkable is that speech of Tigranes to him, in which he tells him \*, that he so far exceeded the king of Armenia in swiftness, that he came upon him with a great army, from a far country, before he could get his army together. which was just by him. And very observable are the words of Cyrus himself, who was desirous of being a thorough horseman, that he might seem to be arbeant almo, a winged or flying man y. So the Targum here renders it, a swift bird. Aben Ezra, who interprets it of Cyrus, says he is so called, as if he flew to do the will of God; and Kimchi observes of Cyrus, that he has this name because he came swiftly, and in CH. XLVI. V. 11, 12

haste, as a bird that flies: and it is no unusual thing for a mighty monarch, or a general, march-ing with his army, to be compared to a flying bird, particularly an eagle, Jer. xlviii. 40. and xlix. 92. Ezek, xvii. 3, 7. Hos. viii. 1. and may be the bird intended here, which well suits with Cyrus, who had, as Plutarch <sup>z</sup> reports, an aquiline nose; hence men that have such noses, among the Persians, are highly esteemed ; and Xenophon \* says, that the standard of Cyrus was a golden eagle upon the top of a high spear, and which is retained by the kings of Persia. Cyrus is said to be called from the east, because, as Kimchi observes, his country lay to the east of Babylon: the man that executeth my counsel from a far country ; as Persia was from Babylon, Assyria and other pro-vinces lying between; but though he lived in a far country, and knew nothing of the affairs of the people of God in Babylon, or what work he was to do, yet God called him, and brought him to do his will, which he was ignorant of : so God sometimes puts into the hearts of men to fulfil his will, which they are strangers to, Rev. xvii. 17. It is in the Hebrew text, the man of my counsel's; not with whom the Lord consulted, for none are of his counsel in this sense; but whom in his counsels, decrees, and purposes, he appointed to such service, and whom he made use of as an instrument to do his pleasure; see ch. xliv. 28: yea, I have spoken it, I will also bring it to pass : I have purposed, I will also do it ; the counsel of the Lord, concerning the deliverance of his people from Babylon, by the hand of Cyrus; this he had purposed in his own breast, had spoken of in prophecy, and would certainly perform. R. Joseph Kimchi in-terprets this verse of the Messiah, and so does Jerom, of whom, no doubt, Cyrus was a type; and what is here said agrees with him: he may be compared to a flying bird for his swiftness in coming at the appointed time; he came from the east, as the rising sun of righteousness; he was the man of God's counsel in the highest sense, and came, being called, to execute it; the work of redemption was according to the eternal purpose of God, and spoke of by all the holy pro-phets, and now accomplished; and his righteousness and salvation are made mention of in the following verses.

Ver. 12. Hearken unto me, ye stout-hearted, &c.] This is not an address to the Chaldeans, as Kimchi and others think, who were merciless and cruel to the Jews, and far from doing that which was right unto them, but oppressed them, and would not let them go; but to the Jews themselves, at least to the wicked and profligate among them, who were always a stout-hearted, stiff-necked, and a rebellious people; and even those who made more pretences to religion were only self-righteous, and were far from true righteousness. The whole may be applied to all persons destitute of the grace of God, professors or profane, who

ע מיץ avem, a velocitate, Munster; so Vatablus; ab מוש in volando celeriter & cum impetu, Forerius; so Ben Melech says, Cyrus is sur-named a fowl, because of his great swiftness and haste to come to Babuilting a low, occause of the great writtens and make to come to Ba-byion; though he observes that some say, that a ravenous fowl is called my; the singular may be put for the plural; so Cocceius renders it, solecres, birds, and may design the whole army pof Cyrus. \* Cyropedia, 1.1.c. 17. and 1.3.c. 6. and 1.6.c. 17.

<sup>\*</sup> Cyropædia, l. 3. c. 2. 7 Ib l. 4. c. 17.

<sup>2</sup> In Apothegm.

Cyropædia, l. 7. c. 1.

איש עצתי virum mei consilii, Munster, Pagninus, Montanus; 80 according to the Keri : but the Cetib is 1799 W'R, the man of his counsel.

are stout or stubborn-hearted; have hard and impenitent hearts; proud and haughty in their hearts; proud of their wisdom, power, and strength; stout in their hearts against God, as appears by their words and actions; oppose themselves to the people of God, his word and ordinances; and some so daring as to make a mock at sin, at religion, and a future state, and outbrave death itself; though when God calls them to an account, as he sometimes does by his judgments here, and will at the last judgment hereafter; or by the workings of his spirit upon them, convincing them of sin, rightcousness, and judgment; their hearts fail, and they cannot be strong and endure; when his word comes with power, and they hear it, and feel the energy of it, they are cut to the heart, and their stout and proud spirits are brought down, and made to submit: even such that are far from rightcousness; as all men are in a state of nature, none are righteous, no, not one, but are full of all unrighteousness ; even those that are the most righteous and religious, externally, are without a righteousness; they do not attain to one by the law of works; they go about to establish their own, and do not submit to the righteousness of God. and so are far from it: and indeed all God's elect, in a state of unregeneracy, are far from any knowledge of the righteousness of Christ, they not being yet convinced of the need of it, and it having not yet been re-vealed and applied unto them, and received by faith; now these are called upon to hear the word externally, which coming with power, causes them to hear spiritually what follows:

Ver. 13: I bring near my righteousness, it shall not be far off, &cc.] Meaning either the faithfulness of God, in fulfilling his promises; or the justice of God displayed in redemption by Christ; or Christ himself, God's righteous One, and the Lord our righteousness; or rather the righteousness of Christ itself, which Jehovah the Father may call his, because he sent his Son to work it out, approved of it, accepted it, and imputes it to his people, and justifies them by it; and

which was near to be wrought out by Christ, and revealed in the Gospel; and which is brought near and applied by the Spirit of God to a sensible sinner, to a sinner convinced of the insufficiency of his own righteousness, and of the suitableness and excellency of Christ's, and of his need of it; and which is near in Christ, and in the Gospel, for faith to come at, at any time; nor is it ever far off from the believer, to whom it is imputed, and on whom it is put: and my salvation shall not tarry; either Christ, who is God's sal-vation, provided and appointed by him, who was to come as a Saviour, and should not tarry; nor did he tarry beyond the appointed time, Hab. ii. 3. or the salvation itself wrought out by him; this work is done by Christ, and is published in the Gospel, and is brought nigh and applied by the spirit of God in conversion, in due and proper time, and shortly will be fully enjoyed in heaven: and I will place salvation in Zion for Israel my glory: the Saviour himself was to come to Zion; near to Zion was salvation wrought out; here the Gospel of salvation was first published. and out of it the word of it was sent into all the world; and in Zion, the church of God, Christ the Saviour is to be met with; and his salvation is the safety of it. it is placed about it instead of walls and bulwarks; and all this is for the Israel of God, the spiritual Israel, chosen, redeemed, and called, and who shall be saved with an everlasting salvation; and who are the glory of God, have the glory of God, the grace of God in them, and the righteousness of God upon them, by which they are glorious; who enjoy the presence of the glorious God, and who is glorified in them, and by them; whose glory, even the glory of all his perfections, wisdom, grace, mercy, justice, holiness, truth, and faithfulness, is great in their salvation. So Kim-chi gives the sense of the words, " the salvation I will " give to them shall be glory to me." Or Israel may be called his glory, because he gives glory to them; not only grace here, but glory hereafter, when their salvation will be complete, that is, completely enjoyed.

## CHAP. XLVII.

THIS chapter is a prophecy of the destruction of Babylon, and of the Chaldeans, and declares-the causes of it. The mean, low, ignominious, and miserable condition Babylon and the Chaldeans should be brought into by the Lord, the Redeemer of his people, is described, ver. 1, 2, 3, 4, 5. the causes of it are their cruelty to the Jews, ver. 6. their pride, voluptuousness, and carnal security, ver. 7, 8. their sorceries and enchantments, and trust in their own wisdom, ver. 9, 10. wherefore their destruction should come suddenly upon them, and they should not be able to put it off, ver. 11. their magic art, and judiciary astrology, which they boxsted of, by them they could neither foresee nor withstand their ruin, which would be of no avail unto them, ver. 12, 13, 14. nor their merchants neither, ver. 15.

Ver. 1. Come down, and sit in the dust, O virgin daughter of Babylon, &c.] The kingdom of Babylon is meant, as the Targum paraphrases it; or the Babylonish monarchy, called a virgin, because it had never been subdued and conquered from the first setting of it up, until it was by Cyrus; so Herodotus 's says, this was the first time that Babylon was taken; and also because of the beauty and glory of it: but now it is called to come down from its height and excellency, and its dominion over other kingdoms, and sit in a mournful posture, and as in subjection to other princes and states. Jerom observes, that some interpret this of the city of Rome, which is mystical Babylon, and whose ruin may be hinted at under the type of literal Babylon. And though the church of Rome boasts of her purity and chastity, of her being espoused to

<sup>c</sup> Clio, sive 1. 1. c. 191.

CH. XLVII. V. 2-6.

Christ as a chaste virgin, she is no other than the great whore, the mother of harlots; and though she has reigned over the kings of the earth, the time is coming when she must come down from her throne and dignity, and sit and be rolled in the dust: there is no throne, O daughter of the Chaldeans: that is, for her; there was a throne, but it was for Cyrus and Darius, kings of Persia, who should now possess it, when the king of Babylon should be obliged to come down from it. So the seat and throne which the dragon gave to the beast shall be taken from it, and be no more, Rev. xiii. 2: for thou shalt no more be called tender and delicate: or be treated in a tender and delicate manner; or live deliciously, and upon dainties, as royal personages do, Rev. xviii. 7. Ver. 2. Take the millstones, and grind meal, &c.]

Foretelling that the Chaldeans should be taken captives, and used as such, and sent to prison-houses, where they should turn the mill, and grind corn into meal; a very servile work, and which used to be done by captives and slaves, even by female ones, Exod. xi. 5. and xii. 29. see Judg. xvi. 21. The Targum is, " go into servitude;" of which this was a sign: uncover thy locks; the attire and dress of the head, by which the locks were bound up and kept together; but being taken off, would hang loose, and be dishe-velled, as in captives and mourners. The Targum is, " uncover the glory of thy kingdom." make bare the leg; or the shoulder, as the Vulgate Latin version, to be scourged by the Persians : uncover the thigh, pass over the rivers; they are bid to tuck up their clothes so high, that they might pass over the rivers which lay between them and Persia, whither they were car-ried captives. The Targum is, "thy princes are " broken, the people of their army are scattered, they pass away as the waters of the river." 46

Ver. 3. Thy nakedness shall be uncovered, yea, thy shame shall be seen, &c.] Not only stripped of their garments, and have nothing to cover their naked bodies, being spoiled of all by the soldiers; but should have nothing to cover those parts which women are most ashamed should be exposed to view, and which is often the case of such who fall into the hands of the conquerors. It is said of the whore of Rome, of mystical Babylon, that the kings of the earth should hate her, and make her desolate and naked, Rev. xvii. 16: I will take vengeance; for though the Medes and Persians were the instruments, the destruction was of the Lord, who took vengeance of the Chaldeans, for their ill usage of his people; as he will on mystical Babylon, Rev. xviii. 20. and xix. 2: and I will not meet thee as a man; in a humane way, with lenity, tenderness, and compassion, but with inflexible wrath and fury; not with human strength, which is but weakness, but with the strength of the mighty God; as is said of mystical Babylon, strong is the Lord God that judgeth her, Rev. xviii. 8. or it may be rendered, I will not meet a mand; or a man shall not meet me, to stop or hinder me, by strength or might, or by prayers and entrea-ties. So some give the sense, "I will not receive the

TR FIER R<sup>1</sup>) & non occurram homini, Cocceius; so some in Vstablus; neque feram obstare quenquam mihi, Junius & Tremellius.

" intercession of any man for thee;" which is observed by Kimchi. The Targum is, "I will change " thy judgment from the children of men;" which agrees with the first sense.

Ver. 4. As for our Redeemer, &c.] Or, saith our Redeemer, as it may be supplied <sup>e</sup>: or, our Redeemer will do this; inflict this punishment on Babylon, even he who has undertook our cause, and will deliver us from the Babylonish yoke, and return us to our land: these are the words of the Lord's people, expressing their faith in the things foretold of Babylon, and in their own deliverance: the Lord of hosts is his name; and therefore able to redeem his people, and destroy his enemies, being the Lord of armies above and below, and having all at his command: the holy One of Israel; the sanctifier of them, their covenant-God, and therefore will save them, and destroy their enemies, being hateful to him, because unholy and impure.

hateful to him, because unholy and impure. Ver. 5. Sit thou silent, &c.] Here the speech is directed again to Babylon, which used to be a place of noise and hurry, as well as famous and much talked of all the world over; but now there should be a deep silence in it, no voice to be heard, the inhabitants being gone, and no discourse concerning it; no more talked of and celebrated for its magnificence and authority, trade and riches, but buried in oblivion. It is represented as sitting in silence, either as a mourner, or as one that is free among the dead, remembered no more: and get thee into darkness, O daughter of the Chaldeans; meaning either captivity or imprisonment, prison-houses being dark; or into the state of the dead, which is a state of darkness : for thou shalt no more be called the lady of kingdoms: the mistress or governess of them, as she had been, having subdued many kingdoms and nations, and added them to her monarchy, which now would be at an end. Thus mystical Babylon, or Rome, has reigned over the kings of the earth, and has been mistress over many nations; but the time is coming when she will sit in silence, and no voice will be heard in her; and when the kingdom of the beast will be full of darkness, Rev. xvii. 15, 18. and xviii. 22, 23. and xvi. 10.

Ver. 6. I was wroth with my people, &c.] The people of Israel, for their sins and transgressions, particularly their idolatries. Here begin the reasons and causes of the destruction of Babylon, and the first mentioned is their cruelty to the people of God; for though he was angry with them himself, yet he resented their being ill used by them: I have polluted mine inheritance; the Jews, who, as they were his people, were his portion and inheritance, as he was theirs: these he is said to pollute, by suffering the Heathen to enter into the land. and defile their city and sanctuary, and carry them captive into an unclean and idolatrous country : and given them into thine hand; to correct and chastise, but in measure, not to kill and destroy: whereas thou didst shew them no mercy; used them very cruelly, and exceeded the commission given: upon the ancient hast thou very heavily laid thy yoke ; whose age should have

So Ben Melech, I will not receive the request of a man, his supplication for them.

\* Inquit vindex noster, Junius & Tremellius ; hoc dicit, Piscator.

commanded reverence and respect, and whose weakness and infirmities called for compassion; but nothing of this kind was shewn; they were not spared because of age, but had insupportable burdens laid upon them; and if not they, then much less young men; see Lam. v. 12.

Ver. 7. And thou saidst, I shall be a lady for ever, &c.] That her monarchy would continue in a suc-cession of kings, that should rule over all nations to the end of the world. So mystical Babylon, when near her ruin, will say, I sit a queen-and shall see no sorrow, Rev. xviii. 7: so that thou didst not lay these things to thy heart; neither the sins she had been guilty of, particularly in acting the cruel part towards the people of God; nor the evils foretold should come upon her; these she did not consider of and think upon, so as to repent of the one, and prevent the other: neither didst remember the latter end of it; or, thy latter end '; either her own latter end, the end of her wickedness which she had committed, as Jarchi; the end of her pride, that she should be humbled, as Aben Ezra and Kimchi; or her ruin and destruction, the end she should come to at last; this she never thought of, but put this evil day far from her: or she remembered not the latter end of Jerusalem, who, though a lady too, fell by her own hand ; which sense Kimchi takes notice of: or she did not consider what would befall the Jews in the latter day; that God would put an end to their calamities, and deliver them out of Babylon, as he had foretold.

Ver. 8. Therefore hear now this, thou that art given to pleasures, &c.] To carnal lusts and pleasures; gratifying her sensual appetite ; indulging herself in every thing that was agreeable to the senses; abounding in delicacies, and living deliciously; as is said of mystical Babylon, Rev. xviii. 4, 7. particularly given to venereal pleasures. Curtius says , " no city was more corrupt in its manners, or furnished to irritate or allure to " immoderate pleasures. Parents and husbands suf-" fered their children and wives to prostitute them-" selves to strangers, so that they had but a price." Yea, every woman was obliged by a law to do this once in life, and that in a public manner, in the temple of Venus; the impurities of which are at large described by Herodotus<sup>h</sup> and Strabo<sup>i</sup>: that dwelleth carelessly ; in great confidence and security, being fearless of danger, and insensible of any: that sayest in thine heart, I am, and none else besides me ; sole monarch of the world, empress of the whole universe; no competitor with me, none that can rival me. These words are sometimes used by the eternal and unchangeable Jehovah of himself, and indeed they suit with none but him; and it is the height of insolence and blasphemy in a creature to use them of itself; they fitly express that sovereignty, supremacy, infallibility, and even deity, which mystical Babylon assumes and ascribes to her head : I shall not sit as a widow, neither shall I know the loss of children; not be without a head, king, or monarch, which is as a husband to the

f חחריתה novissimi tui, Vatablus; who observes a various reading. יה חוזרירות א הסיוצאות ונוו, variablus; who observes a various reading. In some copies it is החריחת, thy latter end; which is followed by the Vulgate Latin. \* Hist. I. S. c. 1. sect. 1. Clio, sive I. 1. c. 199. PROPHETS.---VOL. I.

state; nor without numerous subjects, which are as children. The like mystical Babylon says, I sit a queen, and am no widow, Rev. xviii. 7.

Ver. 9. But these two things shall come to thee in a moment on one day, &c.] Suddenly, at once, at one and the same time. The destruction of Babylon was very sudden; the city was taken by surprise, before the inhabitants were aware of it, while the king and his nobles were regaling themselves at a feast; that very night Belshazzar was slain, and Darius the Mede took the kingdom, Dan. v. 30, 31. and so those two things she boasted of would never be her lot came upon her together and at once : the loss of children, and widowhood; bereaved of her king, and the whole royal family, and of her people in great numbers, who were either slain, or carried captive; or, however, the kingdom was transferred from them to another people. When Babylon was taken by Cyrus, according to Xenophon<sup>k</sup>, not only the king was slain, but those that were about him; and orders were presently given to the inhabitants to keep within doors, and to slay all that were found without. Though Dr. Prideaux 1 thinks this prophecy had its accomplishment when Babylon was besieged by Darius, who, to save provisions, slew all their own women, wives, sisters, daughters, and all their children, reserving only one wife and maid-servant to a man; and when it was taken, Darius ordered three thousand of the principal inhabitants to be crucified. And in much such lan-guage is the destruction of mystical Babylon expressed, when God shall kill her children with death; her plagues shall come in one day, death, and mourning, and famine, Rev. ii. 23. and xviii. 8: they shall come upon thee in their perfection ; those evils and calamities shall be fully accomplished, not in part only, but in whole; she should have no king to govern, nor any thing like one; should have no share of government; and her children or subjects should be entirely destroyed : for the multitude of thy sorceries, and for the great abundance of thine enchantments; which the Chaldeans were very famous for; this is another reason given for their destruction; see Dan. ii. 2. or, in the multitude of thy sorceries", &c. ; notwithstanding these, her destruction should come upon her, which her sorcerers and enchanters could neither foresee nor prevent. Sorceries are ascribed to mystical Babylon, and as the cause of her ruin, Rev. ix, 21, and xviii. 23.

Ver. 10. For thou hast trusted in thy wickedness, &c.7 In wealth and power wickedly obtained; in political schemes wickedly contrived; in her ambition and pride, tyranny and cruelty; and especially in her wicked arts of astrology, divination, and magic: thou hast said, none seeth me; lay her schemes of policy, which she thought so deeply laid, as not to be discovered; perform her magic arts, which were secretly done, and other her wicked actions done in the dark; but nothing can be hid from the omniscient God: thy wisdom and thy knowledge, it hath perverted thee; her

<sup>&</sup>lt;sup>i</sup> Geograph. l. 16. p. 513.

tanus; in multitudine præstigiarum, Cocceius. N n

high opinion of her own wisdom and knowledge in political affairs, or in magic arts, deceived her, and turned her from right to wrong ways, which issued in her ruin. This rightly describes the Jesuits, and other emissaries of the church of Rome, who trust in their wickedness, their craft and cunning, which none can penetrate into; but there is an all-seeing eye upon them, which discovers their intrigues, blasts their designs, and brings them into confusion: and thou hast said in thine heart, I am, and none else besides me ; none so wise and knowing as myself. This is what the oracle said of the Chaldeans<sup>n</sup>, "the Chaldeans and "the Hebrews are the only wise." This is repeated, to observe the haughty and insolent boasts of themselves.

Ver. 11. Therefore shall evil come upon thee, &c.] The evil of punishment, a great calamity; so Nebuchadnezzar foretold, as Abydenus relates °, that  $\sigma v \mu \phi_{oen}$ , a calamity, should come upon the Babylonians; a day of evil, because of the above sins Babylon was guilty of: thou shalt not know from whence it riseth; from what quarter it will come, little dreaming of Cyrus, with whom the Chaldeans had had no quarrel. So mystical Babylon will not know from whence her ruin will come; little thinking that the kings of the earth, who have committed fornication with her, and have given their kingdoms to her, will hate her, and burn her flesh with fire : or, thou shalt not know the morning of it ": that is, on what day, or at what time, it will be. Babylon was taken when it was not thought of, as appears from the book of Daniel, and profane history. Aristotle reports, that it was said, that the third day after Babylon was taken, one part of the city did not know that it was taken. Or the sense is, this day of evil and calamity should be such a dark and gloomy day, there should be no light in it, it should be as the night, and therefore its morning or light should not be known, so Aben Ezra: and mischief shall fall upon thee; contrived for others; the pit dug for others she should fall into herself: though the phrase seems to denote the mischief coming from above, by the hand of heaven, and suddenly and irresistibly; which should fall with weight and vengeance upon her, to the crushing and utter destruction of her: thou shalt not be able to put it off; or, to explate it'; and atone for it, either by prayers and entreaties, which God will not regard, ver. 3. or by gifts, or by ransomprice, by gold and silver, which the Medes and Persians were no lovers of, ch. xiii. 17: and desolation shall come upon thee suddenly, which thou shalt not know ; that is, before-hand ; neither the persons from whom nor the time when it shall come; notwithstanding their astrologers, diviners, and monthly prognosticators, pretended to tell what would come to pass every day; but not being able by their art to give the

least hint of Babylon's destruction, as to either time or means, the Chaldeans were in great security, quite ignorant of their ruin at hand, and which therefore came suddenly and unawares upon them; as will the destruction of mystical Babylon.

Ver. 12. Stand now with thine enchantments, and with the multitude of thy sorceries, &c.] An ironical expression, deriding those evil arts, bidding defiance to them, calling upon the masters of them to do their utmost by them: wherein thou hast laboured from thy youth, from the infancy of their state; as soon as their monarchy was founded, or they became a people, they were given to these practices, and were famous for them; and in which, no doubt, many among them were brought up from their youth; and to gain the knowledge of which they were at great labour and expense; and yet it was all in vain, and to no purpose: if so be thou shalt be able to profit. if so be thou mayest prevail; if skill in these things can be of any advantage to keep off the impending calamity, and fortify against the powerful enemy that will quickly surprise thee; try if by thine art thou canst foresee the danger, and prevent it.

Ver. 13. Thou art wearied in the multitude of thy counsels, &c.] Taken of astrologers, diviners, and soothsayers; who were never able to give any satisfactory answers to questions put to them, or to give good advice in cases of emergency; as appears from Nebuchadnezzar's consultation with them about his dream; and Belshazzar's about the hand-writing upon the wall, which was the very night that the city was taken, Dan. ii. 2, 10. and v. 7, 8, 30: let now the astrologers ; or, viewers of the heavens'; not that look upon them, and consider them as the work of God's hands, in order to glorify him; but that examine the face of the skies, and the position of the heavenly bodies, their conjunctions with, and aspects on each other, in order to foretel what shall be below: or, the dividers of the heavens', as it may be rendered, from the use of the word in the Arabic language; who divide the heavens into so many parts, or houses; who, as Kimchi", from the same use of the word, fix and determine things according to the stars; and who next are called the star-gazers; that look at them, and, according to their position, conjunction, aspect, and influence, judge what will come to pass among men. So Cicero observes ", that the Chaldeans, by long observation of the stars, were thought to have formed a science, whereby they could foretel what should happen to every one, and what fate he was born to : the monthly prognosticators; or that make known months, or for the months"; what shall be in every month; what weather it will be, and what things shall happen; such as our almanack-makers. Let these now all meet together, and stand up and save thee from those things that shall

<sup>\*</sup> Apud Euseb. Præpar. Evang. l. 9. c. 10. p. 413.

Ib. c. 41. p. 456.
 P הוועני שחרה scis auroram ejus, Montanus, Vatablus, Coc-לא תרעי שחרה לא הרעי שחרה certains (i) in the provide the sector and gues, monthands, valuables, Coc-certains, city as non cognossis auroram, Vitringa. That is, as Ren Melch explains it, thou shalt not know the time of its coming; for it shall come suddenly, as a thing comes in a morning, which a man is not aware of till he sees it.

א פולוג א. פ. א. י Politic, I. 3. e. 3. ז א תוכלי כפרת לא מורלי כפרת לא מורלי כפרת garine version, Junius & Tremellius, Piscator, Cocceius, Vitringa.

י הוברי שמים speculantes colos, Paguinus, Montanus, Tigurine version ; contemplatores colorum, Vitringa.

come upon thee; which they were never able to do; for if they could not foretel these things by their art, it could not be thought they could give any directions how to escape them, or put upon any methods that would secure from them.

Ver. 14. Behold, they shall be as stubble, the fire shall burn them, &c.] That is, these astrologers and diviners shall be like stubble; weak as that, as the Targum; they shall be no more able to stand before the fire of divine wrath, or before the judgments of God, by the hands of the Medes and Persians, than stubble can stand before a consuming fire: they shall not deliver themselves from the power of the flame; from those dreadful calamities that shall come upon them like flames of fire; and if they can't deliver themselves by their art and skill, how should they deliver others? there shall not be a coal to warm, nor fire to sit before it; stubble, when burnt, leaves no coals to warm a man with; and though it gives a blaze for a short time, while burning, it is quickly out, and gives no light nor heat for a man to sit by, so that there is little or no profit by it; which signifies that there were no hope, or help, or comfort, to be expected from those sorts of persons.

Ver. 15. Thus shall they be unto thee with whom thou hast laboured, &c.] In training them up in those arts, and in consulting with them in cases of difficulty; in which they were of no service, and now in time of danger as uscless as stubble, or a blaze of straw: even

thy merchants from thy youth; either the above astrologers and diviners, who had been with them from the beginning of their state; and who had made merchandise of them, and were become rich as mer-chants by telling fortunes, and predicting things to come by the stars: which sense our version leads to by supplying the word *even*; or rather merchants in a literal sense, which Babylon abounded with from the first building of it; it being the metropolis of the empire, and the mart of nations: these, upon the destruction of the city, shall wander every one to his quarter, or passage<sup>7</sup>; to the country from whence they came, and to the passage in that part of the city which led unto it; or to the passage over the river Euphrates, which ran through the city; or to the next port, from whence they might have a passage by shipping to their own land: it denotes the fright and fugitive state in which merchants, from other countries, should be in, when this calamity should come upon Babylon; that they should leave their effects, flee for their lives, and wander about till they got a passage over to their native place, and be of no service to the Chaldeans, as follows: none shall save thee; neither astrologers nor merchants; so the merchants of mystical Babylon will get without the city, and stand afar off, and lament her sad case, but will not

## C H A P. XLVIII.

THE prophecy of this chapter is concerning the de-  $\|$ liverance and salvation of the Jews, and is addressed unto them; who are described by their natural descent and lineage, and by their hypocrisy in religious things, ver. 1. 2. By their obstinacy and impudence, and by their proneness to idolatry, and to ascribe that to idols which belonged to God; which were the reasons why the Lord foretold all former things to them, before they came to pass, ver. 3, 4, 5. And for the same reasons also he declared unto them what should be hereafter, particularly the destruction of Babylon, and their deliverance by Cyrus, ver. 6, 7, 8. From which account of them it would clearly appear, that it was not for any merits of theirs, but for his own name's sake, for his own glory, that he chose them, purified, and saved them as gold tried in the fire, ver. 9, 10, 11. He observes his own perfections, his eternity and immutability, and power displayed in creation, to engage their faith in the promise of deliverance, ver. 12, 13. and points out the deliverer Cyrus, a type of Christ, whom he loved, called, sent, and made him prosperous, ver. 14, 15, 16. Then he directs them to walk in his ways, with promises of peace and pro-sperity, ver. 17, 18, 19. And the chapter is concluded with an exhortation to go out of Babylon with joy, publishing wherever they came their redemption, and who would be supplied with all necessaries in their return to their own land; only it should be observed,

that there was no peace or happiness for the wicked, ver. 20, 21, 22.

Ver. 1. Hear ye this, O house of Jacob, &c.] Who were of the house and family of Jacob, his descendants and posterity; and who were of the house of the God of Jacob, had a name and a place there, at least in profession: which are called by the name of Israel; a name given to Jacob, because of his prevalence with God in prayer; but these had only the name, not the thing, however not as yet; they were neither praying Jacobs, nor prevailing Israels; they were not Israelites indeed : and are come forth out of the waters of Judah ; that is, were of the seed of Judah, as the Targum, Aben Ezra, and Kimchi interpret it; these were waters out of his buckets, as Jarchi observes from Numb. xxiv. 7. so we read of the fountain of Jacob, Deut. xxxiii. 28. These were streams from thence; they were of the tribe of Judah, to whom the kingdom belonged; from whence was the chief ruler, the Shiloh, the King Messiah; they were of these waters, though not born again of water and of the spirit : which swear by the name of the Lord God; own him for their God, acknowledge him their Lord and King, and solemnly promise to serve him, and yield obedience to him: and make mention of the God of Israel; or remember him<sup>z</sup> in their religious exercises; invoke his name, sing his praises, ask of him the ordinances of righteousness, honour him with their lips, speak honourably

יוכירו recordantur, Munster, Vatablus. N n 2

א לעברו ad vel in transitum suum, Tiguriue version.

of him, and profess to remember his works of old at their solemn feasts: but not in truth, nor in righteousness; not according to the will of God, nor truth of things; nor in the integrity of their hearts, but in an hypocritical way, and not in sincerity and uprightness; in word and tongue only, not in deed and in truth; worshippers of God they were externally, but not in spirit and truth.

Ver. 2. For they call themselves of the holy city, &c.] The city Jerusalem, so called because the temple, the place of divine worship, was in it, the residence of the holy One of Israel: they valued themselves, not only upon their being of the family of Jacob, and of the tribe of Judah, but that they were inhabitants of Jerusalem, the holy city; as many now call themselves fellow-citizens with the saints, and of the household of God, when they are strangers both to God and his people in the experimental knowledge of things: and stay themselves upon the God of Israel; professed to trust in the Lord, and lean upon him, and rely upon his power and providence, his mercy and goodness, and expect all needful things from him, renouncing all confidence in the creature; and yet at the same time acted an hypocritical part, their faith was feigned: see Mic. iii. 11. The Lord of hosts is his name; whom they professed to be their God and Father, their Lord and Husband, their Saviour and Redeemer; who has all power in heaven and in earth, and does according to his will in both worlds, having the hosts of angels and armies of men at his command, and therefore so called.

Ver. 3. I have declared the former things from the beginning, &c.] From the time of their first ancestors, from the time of Abraham their father, to whom was declared what should befall his posterity; that they should sojourn in Egypt, be afflicted there, and come out from thence with great substance; that they should be brought into the land of Canaan, and settled in it, the inhabitants of it being driven out before them, Gen. xv. 13-18. And they went forth out of my mouth, and I shewed them; they were told to Abraham by word of mouth; they were shewn to him in prophecy: I did them suddenly, and they came to pass; for very quickly these things began to take place, even in Abraham's time; for his seed being a stranger in a land not theirs, and afflicted near four hundred years; must be reckoned from the birth of Isaac; and all which exactly came to pass as was foretold; not one thing which the Lord had spoken of failed; all was punctually fulfilled, Josh. xxi. 45.

punctually fulfilled, Josh. xxi. 45. Ver. 4. Because I knew that thou art obstinate, &c.] Or hard<sup>\*</sup>, hard-hearted, an obdurate and rebellious people, contradicting and gainsaying: and thy neck is as an iron sinew: stiff-necked, inflexible, not compliant with the will of God, and his commands; unwilling to admit his yoke, and bear it: and thy brow brass; impudent, not ashamed of sin, nor blushing at it, refusing to receive correction for it, having a whore's forehead. This the Lord knew and foreknew, and therefore declared before-hand what would come to pass unto them; who otherwise would have had the

of him, and profess to remember his works of old at || assurance to have ascribed them to themselves, or their their solemn feasts: but not in truth, nor in righteous- || idols, and not to him.

Ver. 5. I have even from the beginning declared it to thee, &c.] From the beginning of their being a people, even before they were formed into a body politic; yea, from the original of them, from the time of Abraham their ancestor, as before observed : before it came to pass I shewed it thee ; some hundreds of years before ; first to Abraham, then to Isaac, then to Jacob, then to Joseph, and then to Moses, and by him to the children of Israel: lest thou shouldest say, mine idol hath done them, and my graven image, and my molten image, hath commanded them; or my libation or fusion of wine, oil, or blood, by which, as by other things, they made conjectures of what was to come to pass so Gussetius b interprets the last word ; lest they should ascribe their deliverance out of Egypt to the idols they made and worshipped, being a people prone to idolatry; as they did when they made a golden calf, and danced about it, Exod. xxxii. 4. This the Lord knew before-hand, and therefore to prevent this stupidity, or convince them of it, he foretold what should come to pass, which their idols were never able 10 do.

Ver. 6. Thou hast heard, see all this : and will ye not declare it? &c.] You have heard of all these things, how they were foretold before they were; how they came to pass exactly as they were predicted; now look over these prophecies, and compare them with. the events; see the exact completion of them; and when you have so done, can you be so stouthearted and impudent as to deny them, or not own and confess them? I have shewed thee new things from this time, even hidden things, and thou didst not know them ; meaning the destruction of the Babylonish empire, and the deliverance of the Jews by Cyrus, prophesied just now in the preceding chapters; things not yet come to pass, newly revealed, which were hidden in the breast of God, and unknown to them until prophesied of; and which were typical of redemption by the incarnate Son of God, whose incarnation, and salvation by him, were new, unheard-of, and wonderful things; and of the new state of things under the Gospel dispensation, when all things shall become new; the doctrines and ordinances of which are new ; the whole Gospel is a hidden mystery, and unknown to men till revealed and made known by the spirit of God.

Ver. 7. They are created now, and not from the beginning, &c.] Not that they were now done or brought into being, for as yet Cyrus was not born; though the raising of him up, and holding his right hand, and his executing the counsel of God, are spoken of as if they were already done, because of the certainty of them, ch. xlv. 1, 13. and xlvi. 11. Aben Ezra interprets created by decreed; though these were not now decreed by God; for no new decrees are made by him; but those which were made by him of old were now revealed and made manifest by prophecy, which is the sense of the phrase; so Kimchi observes, " the time " when they went out of the mouth of God is the " time of their creation." Thus in like manner the incarnation of Christ, his sufferings and death, and

ה אמרה של quod durus tu es, Pagninus, Montanus ; te durum esse, Junius & Tremellius, Piscator, Vitringa.

<sup>&</sup>lt;sup>b</sup> Ebr. Comment. p. 517.

### CH. XLVIII. V. 8-10.

salvation by him, things decreed from eternity, are spoken of in this prophecy as if actually done, because of the clear manifestation and certainty of them : even before the day when thou heardest them not; they were in the breast of God, kept and reserved in his mind, and therefore are before called hidden things, before the Israelites heard any thing of them; as were the things respecting Christ, and salvation by him; which were not only in God, who created all things by Christ, but were revealed before the Israelites had any knowledge of them, even to Adam and Eve, immediately after their fall; and were spoken of by all the holy prophets from the beginning of the world: lest thou shouldest say, behold, I knew them; lest they should ascribe their present knowledge of them to their own sagacity and penetration; as if they were not obliged to a divine revelation, but of themselves had got the secret, and became acquainted with these things.

Ver. 8. Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened, &c.] This, as Kimchi rightly observes, is said by way of reproof; shewing that they were so far from knowing these things before the prophecy of them was given out, that when it was, they did not hearken or listen to them; they did not understand them, nor receive and embrace them, but turned a deaf ear to them; their hearts being hardened, and they given up to blindness of mind; which was the case of the Jews, even when the Messiah, the antitype of Cyrus, came, and there was a more clear revelation of Gospel The there was a more clear in 9, 10. John xii. 39, 40. To this sense is the Targum, "yea, thou has not " heard the words of the prophets; yea, thou hast " not received the doctrine of the law; yea, thou hast " not inclined thine ear to the words of the blessings and " curses of the covenant I made with thee at Horeb :' for I knew that thou would est deal very treacherously; with God, and with one another, as they did; and were, as Jeremiah calls them, an assembly of treacherous men; and especially so they were in Christ's time, and to him; one of his own disciples treacherously betrayed him into the hands of the Jews, and they delivered him into the hands of the Gentiles to be crucified and slain; all which he knew before-hand, John vi. 64. Matt. xx. 18, 19. And so the Lord knows all the wickedness and unfaithfulness of men, and of his own people, who are by nature children of wrath, as others; yet this hindered not the designs of his grace, and the discoveries of his love to them, after expressed : and wast called a transgressor from the womb; from the time of their civil birth, as a people and state, God was their father that settled and established them; in this sense they were his children, whom he begot, brought up, and nourished; though they rebelled against him, and as soon almost as born, soon after they came out of Egypt, which were the days of their youth, of their infancy as a church and people; witness their murmurings and unbelief, their idolatry in making a golden calf, and worshipping it : and this is applicable to every particular person, and

his natural birth, even to every one of God's elect: who are all conceived in sin, and shapen in iniquity; go astray from God from the womb; and the imagination of whose heart is evil from their youth, and are continually transgressing the righteous law of God, and therefore justly deserve this name.

Ver. 9. For my name's sake will I defer mine anger, &c.] From age to age, for those sins which had been committed, and continued in ever since they were a people. The above account of them shews that it was not for any merits of theirs, or any works of righteousness done by them, that he shewed favour to them, as afterwards expressed; but for his own name's sake. and because of his glory; because these people were called by his name, and said to be his people, lest therefore his name should be reproached among the Heathen, or he should suffer any diminution of his glory, therefore he did not at once stir up all his wrath, as their sins deserved, but prolonged it from time to time: and for my praise will I refrain from thee, that I cut thee not off; that is, refrain mine anger from thee; or seal or stop my nostrils', that the smoke of his wrath and anger might not go out from thence to destroy The Targum is, "I will confirm (or establish) them. The Targum is, "I will confirm (or establish) " thee, that I may not consume thee;" and this he would do, because of his praise, of the praise of his mercy, grace, and goodness; and that he might have a people to praise him, which he would net, should they be cut off.

Ver. 10. Behold, I have refined thee, but not with silver, &c.] But it is not usual to refine with silver; not silver with silver, nor any other metal with it; that itself is what is refined; this therefore cannot be the sense of the words; wherefore they are, by others, differently rendered ; by some, not in silver '; not in a furnace of silver, as Aben Ezra; but in a furnace of poverty, as the Septuagint, Vulgate Latin, and Syriac versions render the next clause; and to the same sense the Targum; that is, I have tried, and purified, and refined thee, not by prosperity, but adversity; not with riches, which has its snares, temptations, trials, and exercises, but with poverty, which also has the same, or greater; and therefore Agur desired neither, Prov. xxx. 8, 9. By others, but not into silver<sup>\*</sup>, so as to make silver of them, whereby all the labour was lost; but this is contrary to the following clause : by others, not for the sake of silver '; so the Septuagint version ; or for the gain of it, as the Arabic; which sense suggests that God was no gainer by their afflictions; what he did was freely, without money or price, and all the use and profit were to themselves; see Psal. xliv. 12. Others think, that instead of beth, in, it should be caph, as, a note of similitude, and be rendered, but not as silver's : but that the text is corrupted, and ought to be thus altered, there is no authority for it, and besides is contrary to several express passages of Scripture, Psal. lxvi. 10. Zech. xiii. 9. Mal. iii. 3. Rather therefore it should be rendered, but not among silver "; along with that, which requires a fierce fire, is kept in the furnace or melting-pot until all the dross is

Con mun aglugu, Sept.; non pro pecunia, Tigurine version. Quasi argentum, V. L. tanquam argentum, Munster, Pagninus, Calvin.

<sup>&</sup>lt;sup>b</sup> Inter argentum, Syr.

consumed: but if God was to afflict his people to such a degree, they would not be able to bear it; and if they were to continue under his afflicting hand till all their dross, sin, and corruption were removed, they would be utterly consumed; was he to contend, or be wroth for ever, the spirit would fail before him, and the souls that he has made; wherefore he does not afflict in this fierce and furious manner, but gently and gradually, in measure, in mercy, and not in strict jus-tice, 1 Cor. x. 13. Isa. xxvii. 8, 9. and lvii. 16. Jer. x. 23. and xxx. 11. and by such gentle means he refines and brightens the graces of his people, tries and proves their principles and profession, and reforms their man-ners: I have chosen thee in the furnace of affliction; such was the affliction of Israel in Egypt, called the iron furnace, Deut. iv. 20. and as God has his furnace to punish and consume his enemies, so he has his furnace to try, purge, and purify his people, Isa. xxxi. 9. and which is a fiery one, and very grievous and distressing, especially when the wrath of God is apprehended in it, though fury is not in him: when he afflicts, it is all in love, and therefore is said to choose his people at such a time; which is to be understood not of their election to grace and glory; for that is not done in time, but in eternity, and is of them, not as transgressors, or as in the corrupt mass, but as in the pure mass of creatureship: rather of vocation, which is the fruit, and effect, and evidence of election, and is expressed by choosing, John xv. 19. 1 Cor. i. 26. and sometimes afflictions have been the means of it; or God has in them, or by them, brought them to himself, as he did Manasseh: but it seems best of all to understand it of the manifestation of election: God sometimes under afflictive providences appears to his people, and tells them that he has loved them with an everlasting love, and assures them that they are his chosen ones; he knows their souls, and owns them as his own in their adversities; besides, in afflicting them, he deals with them as his children and chosen ones; and because they are so, he takes the pains he does with them, which he does not with others, to purge and purify them, Psal. xxxi. 7. Heb. xii. 7. Moreover, he makes them choice and excellent persons by afflictions; they come forth out of them as choice experiences of the love and grace of God, and of the truths of the Gospel, and of the promises of it: afflicted saints are commonly the choicest believers; they become thriving and flourishing Christians, humble and holy ones; more fit for their master's use, more weaned from the world, and wrought up for heaven and happiness. Some, as Jarchi and Aben Ezra, render the words, I have chosen for thee the furnace of affliction<sup>1</sup>, or thee for the furnace of affliction; afflic-tions are chosen and appointed for the people of God, aud they are chosen for and appointed unto affliction, Job xxiii. 14. 1 Thess. iii. 3. Some, as Aben Ezra and Kimchi observe, by the change of a letter, read bachantica, have proved thee, or tried thee, instead of bachartica, I have chosen thee; but without any reason. Ver. 11. For mine own sake, even for mine own sake, will I do it, &c.] Defer his anger, not cut off his

בחרתיך בכור עני ' elegi tibi, sive pro se formacem afflictionis, Gataker.

CH. XLVIII. V. 11-13.

people and destroy them, but redeem and save them: this, in the literal sense, respects the redemption and deliverance of the Jews by Cyrus from the Babylonish captivity; which the Lord did, not for any deserts of theirs, but for the sake of his own honour and glory; or, as the Targum, " for my name, and for my word;" which is repeated here again and again for the confirmation of it, and that it might be more observed. In the mystical sense, it respects redemption and sal-vation by Christ, of which the former was typical: for how should my name be polluted ? blasphemed and evil-spoken of among the nations of the world; who would be ready to say, that either the Lord did not love his people, and was not mercifully disposed towards them; or that he could not save them, and that their hands, or their gods, were mightier than he; see Deut. xxxii. 26, 27. and I will not give my glory to another; to another people, as the Targum, or to another god; see the note on ch. xlii. 8.

Ver. 12. Hearken unto me, O Jacob and Israel. my called, &c.] Called before out of Egypt, and now out of Babylon, and who had the name of God called upon them, and who called upon the name of the Lord; so such who are called with a holy calling, according to the purpose and grace of God, by the spirit and grace of Christ, unto fellowship with him, to partake of his grace here, and glory hereafter, are styled the called of Jesus Christ, Rom. i. 6. and who seems to be the person here speaking, as appears from the follow-ing clause: and it may be observed, that Jacob and Israel are described here in a different manner from what they are in the beginning of the chapter, since the Lord had declared his designs of grace towards them, and that he had chosen them, and would save them for his name's sake: which they had reason to believe he could and would do, from the account which he gives of himself: and they are called upon to hearken to him, as follows, I am he, I am the first, and I also am the last; the everlasting I AM, the immutable Jehovah, the Alpha and Omega, the beginning and the ending, the first cause and last end of all things; phrases expressive of the self-existence, supremacy, eternity, and immutability of Christ, Rev. i. 8, 17. and what is it that such a sovereign, eternal, and unchangeable Being cannot do?

Ver. 13. Mine hand also hath laid the foundation of the earth, &c.] Which is ascribed to the Wisdom, Word, and Son of God, Prov. iii. 19. Heb. i. 10. This Aben Ezra and Kimchi interpret of the left hand ", seeing the work of the heavens is ascribed to the right hand in the following clause; the earth being less honourable than the heavens: and my right hand hath spanned the heavens; stretched them out as a curtain or canopy over the earth, and measured them out with a span, as easily as a man measures any thing with his hand; see ch. xl. 12. when I call unto them, they stand up together; or, I called them, and they stood up together, as the Targum; and so may refer to the first creation of them, when at the word of God, and by his almighty fiat, they rose into being at once, Psal. xxxiii. Kimchi observes, that the houses of Hillell and Shammai were divided about this matter, which were

k Vid. T. Bab. Menachot, fol. 36. 9.

CH. XLVIII. V. 14-17.

ereated first, the heavens or the earth; at which R. Simeon ben Jochai wondered, since, according to the text, they were both created together'; though this may be understood of the consistence and permanency of the heavens and the earth, being upheld by the Lord, and by the word of his power, and of the ready obedience of the heavenly bodies to do his will, who, like servants, rise up at once at the word of his command; see ch. xl. 26.

Ver. 14. All ye assemble yourselves, and hear, &c.] That is, the people of the Jews, Jacob and Israel his called, before addressed; who are bid to gather together, and draw nigh, that they might hear what the Lord had to say to them : which among them hath declared these things? that are future, that concern the redemption and salvation of Israel? which of all the idols among the nations, or of the priests and soothsayers among them, whom the Jews were prone to listen to, that could foretel things to come, such as these the Lord had said should be? the Lord hath loved him; not Israel, as the Targum; but Cyrus, whom the Lord loved as a man, as he does all his creatures; and whom he distinguished from others, by bestowing excellent qualifications on him; and whom he raised to great dignity, and gave him great honour, by using him as an instrument in his hand for the deliverance of his people; and who was a type of Christ, the dear Son of God's love, in whom he is always well-pleased. He will do his pleasure on Babylon, and his arm shall be on the Chaldeans; either he shall do as he pleases with Babylon, and with his army destroy the Chaldeans; or he shall do the pleasure of God on Babylon, and destroy the inhabitants of it, and deliver his people from it. This is also true of Christ, who will do his pleasure on mystical Babylon, destroy antichrist, and all the antichrisrian states, with his mighty arm and power, with the breath of his mouth, and with the brightness of his coming.

Ver. 15. I, even I, have spoken, &c.] What I will do, and what shall certainly come to pass; for not one word of the Lord ever fails; what he has spoken he will make good; what he has said to his son in his council, and in covenant, or has delivered out by promise or prophecy, Numb. xxiii. 19: yea, I have called him; not Abraham, as the Targum; but Cyrus, whom he called by name, as well as called him to his work and office as a deliverer of his people, ch. xlv. 4. and so he called Christ also to his work and office, which he did not take to himself, but was called of God, Heb. v. 4, 5: I have brought him; from a far country, from Persia to Babylon; and who has also brought forth his servant, the branch, the Messiah, Zech. iii. 8: and he shall make his way prosperous ; or his way shall be prosperous "; being made so by the Lord, who directed his way, and removed all difficulties and obstructions in it, ch. xlv. 1, 2, 3, 5, 13. and so the pleasure of the Lord has prospered in the hands of Christ, who has succeeded in the work of redemption and salvation he was called to, Isa. liii. 11. these are the words

of God the Father, confirming what the Messiah said in the preceding, and who is introduced speaking in the next verse.

Ver. 16. Come ye near unto me, hear ye this, &c.] An address to the Jews, to attend the ministry of Christ, and hear the doctrine he had delivered to them: I have not spoken in secret from the beginning; from the beginning of his ministry; which he exercised not in private houses, but in the synagogues of the Jews, and in the temple, whither a large concourse of people resorted, John xviii. 20: from the time that it was, there am I; from the time that his ministry began there, he was in the same places, in Judea and Galilee, always publicly preaching the Gospel, and doing good : or rather, before the time that it was, there was  $I^*$ ; Christ existed before his incarnation, before he appeared as the great Prophet in Israel; he existed as the Word and Son of God from all eternity, and was with God his Father from everlasting; he was by him, and brought up with him, and lay in his bosom so early: and now the Lord God and his Spirit hath sent me; in the fulness of time, in the likeness of sinful flesh, to preach the Gospel, fulfil the law, and to redeem and save the Lord's people. Here is a glorious testimony of a trinity of Persons in the Godhead; Christ the Son of God is sent in human nature, and as Mediator; Jehovah the Father and the Spirit are the senders of him; and so is a proof of the mission, commission, and authority of Christ, who came not of himself, but was sent of God, John viii. 42. it may be rendered, and now the Lord God hath sent me and his Spirit's: both were sent of God, and in this order; first, Christ, to be the Redeemer and Saviour; and then the Spirit, to be the Convincer and Comforter; see John xiv. 26. and xv. 26. and xvi. 7, 8. Ver. 17. Thus saith the Lord, thy Redeemer, &c.] A.

character peculiar to Christ, who engaged in covenant to be the Redeemer of his people; was promised and prophesied of as such; and who came into this world for this purpose, and has obtained eternal redemption : the holy One of Israel; who came of Israel as man, and as such was holy, and without any spot or stain of sin ; and who, as God, is the most holy, in his nature and works; and, as Mediator, the Sanctifier of Israel, and is in the midst of them as such: 1 am the Lord thy God; and so fit to be the Redeemer and Sanctifier of them; and happy are those who can say with Thomas, my Lord and my God; and who further describes himself, and declares his work and office : which teacheth thee to profit; or teacheth thee profitable things "; as the whole of the Gospel ministry is, whether it respects doctrines relating to the knowledge of the Persons in the Godhead; the knowledge of God in Christ; the person and offices of Christ; and the person and operations of the Spirit: or to the knowledge of man; his lost and depraved state; having sinned in Adam, the guilt of his sin is imputed to him, and a corrupt nature propagated; the bias of the mind being to evil, and man impotent to all that is good : or to the way of

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י Vid. T. Bab. Chagigab, fol. 12. 1. אורעליות דרכו די דרכו די te prosperabitur via ejus, Paguinus, Montanus; ביזלק עם אים אים אים אים איירות הי היותה איד היותה לי היותה לי היותה לי היותה לי tempore horum eventuum, Forerius.

salvation by the grace of God, as the fruit and effect of f the love of God; the doctrines of his eternal love, and of redemption by Christ; of justification by his righteousness; pardon by his blood; atonement by his sacrifice; regeneration by his spirit and grace; and of the perseverance of the saints in faith and holiness. These are profitable doctrines, which serve to display the riches of divine grace, make for the glory of the Redeemer, and the good of souls, their peace, joy, comfort, and salvation. These are the wholesome words of our Lord Jesus. Or whether these teachings respect ordinances which Christ has appointed, and in his word and by his spirit teaches men to observe; and which are profitable to lead to him, are breasts of consolation from him, and the means of spiritual strength : or whether they regard the duties of religion, the performance of good works; which, though not profitable to God, and not meritorious of any thing from him, yet are profitable to men; to others by way of example, and otherwise, and to the doers of them, who find pleasure, peace, and advantage, by them. Christ was a teacher of these things when on earth, and he still teaches them by his ministers, whom he commissions and qualifies, and by his spirit accompanying their ministrations : which leadeth thee by the way that thou shouldest go; Christ leads his people out of the wrong way, in which they naturally are, into the right way ; to himself, as the way to the Father, and as the way of salvation, and unto eternal life; he takes them by the hand, and teaches them to go in the path of faith, and to walk in him by it; he leads them in the ways of truth and righteousness, in the highway of holiness, in the path of duty; and, though in a rough way of afflictions, yet in a right way to heaven and happiness. Ver. 18. O that thou hadst hearkened to my command-

ments, &c.] Which the Jews did not, but slighted and despised them, and were not obedient to them. So, in the times of Christ, they disregarded his doctrines, though so profitable; and despised his ordinances and commands, which were not grievous; they neither hearkened to them themselves, nor would suffer others; wherefore our Lord expresses his great concern at it, and his desire, as man, after their welfare; see Matt. xxiii. 13, 37: then had thy peace been as a river: their prosperity, temporal and spiritual, had been abundant, and would have always continued, have been increasing and ever-flowing, yea, overflow-ing, like the waters of a river. The Targum is, the river Euphrates, a river which ran through Babylon: but they had no regard to the things which related to their temporal, spiritual, and eternal peace, these were hid from their eyes, Luke xix. 42: and thy righteousness as the waves of the sea : large, abundant, numerous as the waves of the sea; which may regard acts of justice and righteousness, which are the support of a people and state, and blessings the fruit thereof; and which God of his goodness bestows on such a people, as all kind of prosperity, protection, safety, and continuance.

Ver. 19. Thy seed had also been as the sand, &c.] Upon the sea-shore, as numerous as that, as was proCH. XLVIII. V. 18-21.

mised to Abraham, Gen. xxii. 17: and the offspring of thy bowels as the gravel thereof; that is, of the sand; the little stones that are in it, which lie in great numbers on the sea-shore; the same thing expressed in different words, denoting the number of their posterity, as it would have been, had they received the Messiah, his doctrines and ordinances: it may be rendered, and the offspring, or those that go out of thy bowels, that spring from thee, are born of thee, as the bowels thereof 9, that is, of the sea; as what is within it, particularly the fishes of it, which are innumerable; and so Aben Ezra and Jarchi interpret it; and which sense is mentioned by Kimchi and Ben Melech: his name should not have been cut off nor destroyed from before me; the name of Israel, as the Targum has it; the name of the people of the Jews is no more in the land where they dwelt; they are cut off as a nation; their city and temple are destroyed, where they appear no more before the Lord; which would not have been, had they hearkened to the Messiah, embraced his truths, and been obedient to his commands.

Ver. 20. Go ye forth of Babylon, &c.] Which the Jews had leave to do by the proclamation of Cyrus; and so the people of God will be called to come forth out of mystical Babylon before its destruction, to which these words are applied, Rev. xviii. 4. perhaps this, in the figurative sense, may be a call to the Christians in Jerusalem, now become another Babylon for wickedness, to come out of it a little before its ruin; and may be applied to the call of persons, by the Gospel, from a state of confusion, sin, and darkness, in which they are: flee ye from the Chaldeans with the voice of singing ; not by stealth, or through fear, but openly and publicly, and with all the tokens and demonstrations of joy and gladness. So the Christians separated from the unbelieving Jews; as will the followers of the Lamb from the antichristian states, Rev. xix. 1. and so all that are called by grace should flee from the company of wicked men: declare ye, tell this. utter it even to the end of the earth ; this shews that something more than deliverance from the Babylonish captivity is here intended; for what had all the ends of the earth to do with that? even redemption and salvation by Christ, typified by it; which the apostles and ministers of the word are here exhorted to declare, publish, and proclaim, to the ends of the earth; Christ having a people there to be called and saved by him ; and accordingly such a declaration has been made, Rom. x. 18. see ch. xlv. 22: say ye, the Lord hath redeemed his servant Jacob; as the people of the Jews from the Babylonish captivity, so the people of God, his spiritual Jacob and Israel, his sons and servants, from sin, Satan, and the world, the law, its curses, and condemnation, by the precious blood of Christ, which is the sum and substance of the Gospel declaration.

Ver. 21. And they thirsted not when he led them through the deserts, &c.] As when he led the people of Israel through the wilderness to Canaan's land, though they sometimes thirsted for want of water, yet they were supplied with it, by which their thirst was extinguished, to which the reference here is. So when they came out of Babylon, and passed through the

sicut viscera ejus, Montanus; interiora maris, Munster.

waste and desert places which lay between that and Judea, they were supplied with all necessaries. Thus the apostles of Christ, when they travelled through the Gentile world, comparable to a desert, publishing redemption and salvation by Christ, had every needful supply, both of temporal and spiritual things; they lacked not any thing. In like manner the people of God, whilst they pass through the wilderness of this world to the heavenly glory, are furnished and refreshed with living water out of the fountain and ful-ness of grace in Christ, of which if a man drink, he shall thirst no more, John iv. 14. see Isa. xlix. 10: he caused the waters to flow out of the rock for thee; that is, for the Israelites in the wilderness, when they were come out of Egypt, and wanted water, Exod. xvii. 6. Numb. xx. 10, 11 : he clave the rock also, and the waters gushed out; Psal. Ixxviii. 15, 16. and cv. 41. the rock was a type of Christ, from whom the living waters of grace flow, to the support, supply, comfort, and re-freshment of the saints in this world, 1 Cor. x. 4. Grace is often signified by *waters*, because purifying and cleansing, reviving and refreshing, softening and fructifying, and an extinguisher of thirst: their gushing out denotes the abundance of it, which is received from Christ, not only at first conversion, in the regeneration and quickening of men; in the pardon of their sins, and the justification of their persons; but in the large communications of grace, after made, for the supply of their wants: and all which come from Christ the Rock, that is higher than they, from whence their bread is given them, and their waters are sure unto

them; and who is the Rock of their refuge and salvation: and the cleaving of this Rock may signify his sufferings and death; his being smitten, bruised, and broken for his people, that they may partake of his grace, and the blessings of it.

Ver. 22. There is no peace, saith the Lord, unto the wicked, &c.] To Nebuchadnezzar and his seed, says Jarchi; to the Babylonians, say Aben Ezra and Kimchi; who enjoyed no more peace and prosperity, being conquered by Cyrus, and their monarchy dissolved, and put an end to: but rather this is to be understood of the wicked among the Jews; which sense Aben Ezra mentions, though he prefers the former; and either those are meant, who refused to go out of Ba-bylon, and the land of Chaldea, when they might, but continued among an idolatrous people, and therefore are threatened with want of peace and prosperity; or rather the Jews in the times of Christ and his apostles, who disbelieved the Messiah, despised his Gospel, and rejected his ordinances; the consequence of which was, they had no peace, no outward prosperity, but all the reverse; their nation, city, and temple, were destroyed, and they carried captive, and scattered up and down in the world; nor any inward spiritual peace, nor eternal happiness; for blaspheming and contradicting the word of the Gospel, and putting it away from them, they judged themselves unworthy of everlasting life; and the apostles were bid to turn from them to the Gentiles, and preach the Gospel to them ; hence the next chapter begins, listen, O isles, unto me, &c.; see Luke xix. 42. Acts xiii. 45, 46, 47.

#### CHAP. XLIX.

ISAIAH.

THIS is a prophecy concerning Christ, and redemp- || sucking child to its mother, and more so; never fortion by him; and of the enlargement of the church in the latter day, by the conversion of Jews and Gentiles; which the isles, and people afar off, are exhorted to listen and hearken to, delivered out by the prophet, in the person of Christ; who gives an account of his call to his office, and the time of it; of what the Lord did for him, and said unto him, ver. 1, 2, 3. then follows a complaint of his labouring in vain, and a correction of it, ver. 4. and a further declaration of his call and appointment to office, and of the several parts of the work assigned him, with encouragement to it, ver. 5, 6. Christ is again represented under discouraging cir-cumstances, as despised of men, abhorred by the nation, and a servant of rulers; who is encouraged by divine promises that kings should rise up before him, and worship him; that God would be faithful to his promise to him, and yet choose him, hear and help him, at a proper time; preserve him, and give him for a covenant to the people, to the establishment of the earth, and making it habitable, ver. 7, 8. for the re-lease of prisoners, and feeding, leading, and guiding of them, and removing all difficulties out of the way, ver.9, 10, 11. when the calling of the Gentiles is foretold, which would occasion great joy in the world, ver. 12, 13. yet the church is introduced as complaining that she was forsaken of God, ver. 14. which is denied,

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gotten by him, and always under his care, ver. 15. 16. and, for her comfort, she is assured that those who had destroyed and made her waste should be removed; and that she should have converts that would be an ornament to her, and these numerous, insomuch that the place of their habitation would be too strait and narrow, and which would be matter of astonishment to her, ver. 17, 18, 19, 20, 21. and, besides those that would be converted in the land of Judea, there would be great numbers in the Gentile world converted by the power of God accompanying his Gospel, set up as a standard there, kings and queens countenancing and encouraging the interest of Christ, ver. 22, 23. and yet still it is questioned whether the church should be delivered from her oppressors, ver. 24. to which it is answered, that she should be de-livered, and her persecutors destroyed; by which it would be known that the Lord is the Redeemer and

Saviour of his people, ver. 25, 26. Ver. 1. Listen, O isles, unto me, &c.] These are not the words of Cyrus, as Lyra mentions; nor of the Prophet Isaiah, as Aben Ezra, Kimchi, and other Jewish writers think; but of Christ, calling upon the inhabitants of the isles to hearken to him; by whom are meant the inhabitants of islands properly so called, as ours of Great Britain, and may be chiefly designed, and the contrary affirmed; being dear to the Lord as a || being a place where the Gospel of Christ came early.

and has been long; or all such that dwell in countries beyond the sea, it being usual with the Jews to call all such countries isles that were beyond sea to them; Christ is the great Prophet of his church, and is alone to be hearkened unto, and in all things, Matt. xvii, 5. Heb. iii. 7: and hearken, ye people, from far; that were afar off from the land of Judea, as well as afar off from God and Christ, and the knowledge of him, and of righteousness and salvation by him; the Gentile nations are meant; see Ephes. ii. 19, 13. for this is to be understood of kingdoms afar off, as the Targum paraphrases it; and not of distant and future things, to be accomplished hereafter, as Aben Ezra; taking this to be the subject they are required to hearken to, and not as descriptive of persons that are to hearken: the Lord hath called me from the womb; to the office of a Mediator; to be Prophet, Priest, and King; to be the Saviour and Redeemer of men; he did not assume this to himself, but was called of God his Father, Heb. v. 4, 5, 10. and that not only from the womb of his mother Mary, or as soon as he was conceived and born of her; but from the womb of eternity, from the womb of eternal purposes and decrees; for he was set forth, or fore-ordained in the purposes of God, to be the propitiation for sin; and was predestinated to be the Redeemer before the foundation of the world, even before he had a being in this world as man. So the Targum, "the Lord, before I "was, appointed me;" he prepared a body for him, and appointed him to be his salvation. The Syriac version joins the words from far to this clause, as do the Septuagint and Arabic versions, contrary to the accents, and renders them, of a long time the Lord kath called me, from the womb; even from eternity: from the bowels of my mother hath he made mention of my name ; Jarchi interprets this of Isaiah, whose name was fixed and given him by the Lord, whilst he was in his mother's bowels, signifying that he should prophesy of salvation and comfort; but it is much better to understand it of Christ, whose name Jesus, a Saviour, was made mention of by the Lord, whilst he was in his mother's womb, and before he was born, Matt. i. 20, 21. Luke i. 31, 35. and ii. 10, 11. for the words may be rendered, before the womb, and before the bowels of my mother '; that is, before he was in them.

Ver. 2. And he hath made my mouth like a sharp sword, &cc.] Or, " he hath put his words in my " mouth as a sharp sword," as the Targum; namely, the sword of the spirit, which is the word of God, and is sharper than a two-edged sword, and is said to come out of the mouth of Christ, Ephes. vi. 17. Heb. iv. 12. Rev. i. 16. with which he pierces into and cuts the hearts of mcn, and lays open all their sin and unrighteousness, and cuts down the worst and best in men, and slays all his enemies; so his mouth was as a sharp sword in the days of his flesh, to inveigh against the sins and to refute the errors of the Scribes and Pharisees; as it will be, in the latter day, to smite the nations of the earth, Rev. xix. 15, 21: in the shadow of his hand hath he hid me; in his counsels and purposes of old, and in his providence; " in the shadow

למעני אמי אמי ante uterum-ante viscera matris meæ, h. e. antequam 'essem in utero, & in visceribus matris meæ, Vitringa. CH. XLIX. V. 2, 3.

" of his power hath he protected me," as the Targum; thus he hid, and protected him from Herod's cruelty in his infancy; and from the rage and malice of the Scribes and Pharisees, who sought often to lay hands on him, and take away his life before his time. The Jews talk very much of the Messiah's being hid under the throne of glory. Aben Ezra's remark, that the phrase, he hath hid me, answers to the scabbard of a sword, before mentioned, is not amiss : and made me a polished shaft; or, choice arrow'; which being polished at the point, or well oiled, and shining, pierces the deeper, So the doctrines of Christ, the words of his mouth, are compared to bright and sharp arrows, which make cutting work, and give great pain where they come; as they sometimes do like arrows, swiftly, suddenly, and with great force and power, Psal. xlv. 5. Kimchi observes, that he speaks of a sharp sword with respect to the Jews that were near, where a sword could reach them; and of a polished shaft or arrow with respect to the Gentiles afar off, which must be cast after them : in his quiver hath he hid me, meaning his secret purposes, and his powerful protection, as before; which he compares to a quiver, a case in which arrows are put, because mention had been made of a polished shaft or arrow before.

Ver. 3. And said unto me, &c.] Both in the ever-lasting council, and when he made a covenant with him in eternity; when he found him and anointed him, and laid help on him; and also when he brought him, his first-begotten, into the world, at his incarnation : thou art my servant ; of his choosing, appointing, calling, sending, bringing forth, and supporting; so he was as Mediator, especially in his estate of humiliation, when he appeared in the form of a servant, and came not to be ministered unto, but to minister, and give his life a ransom for many; thereby to obtain redemption, which was the great work and service he was appointed to; which he readily undertook, and willingly and cheerfully engaged in, and diligently and faithfully performed; to whom justly belong the characters of an obedient, diligent, prudent, and faithful servant; in answering which he shewed his regard to his father's will, his love to his people, and his great humility and condescension: O Israel; a name of Christ, and which properly belongs to him, being the antitype of Jacob or Israel ; the Head and representative of the whole Israel of God; who was of Israel according to the flesh, and an Israelite indeed in a spiritual sense, and was only sent to the lost sheep of the house of Israel. Israel is a name of the church, often given to it in this prophecy; Christ and his church, by virtue of the union between them, have the same names; as she is sometimes called by his names, Christ, and the Lord our righteousness, so he is here called by her name Israel, 1 Cor. xii. 12. Jer. xxiii. 6. and xxxiii. 16: in whom I will be glorified ; this is Jehovah's end in all he does in nature or grace; and is what Christ had in view in working out our salvation ; and all the divine perfections are glorified in it by him, the wisdom, power, faithfulness, holiness, justice, love, grace, and mercy of God. Some render the words actively,

י ברור Bilos, sexteslov, Sept.; sagittam electam, V. L.; telum electum, Cocceius ; sagittam nitidam vel electam, Vitringa. CH. XLIX. V. 4-6.

in thee or in whom I will glory '; as his own son, in whom he is well-pleased, being the brightness of his glory, and the express image of his person; and in whom also all the seed of Israel glory, as well as are justified. Or, as others, Israel is he, of whom by thee I will glory, or glorify "; meaning, that it was the spi-ritual and mystical Israel, the church, whom he would save by his son and servant, the Messiah, and bring to

glory. Ver. 4. Then I said, &c.] The Messiah said, by way of objection, in a view of what treatment he should meet with, or when entered on his work, and which he found by experience, what follows: I have laboured in vain; this is not to be understood of the travail of his soul, or of his sufferings and death, which were not in vain, but issued in the redemption and salvation of his people; but of his ministry and miracles, and fatiguing journeys among the Jews; which, with re-spect to them, were in vain, as to their conversion and reformation; they rejecting the Messiah, slighting his doctrines and miracles, refusing to be gathered by him, being a faithless and perverse generation: I have spent my strength for nought, and in vain; by frequent preaching and working of miracles, and travelling from place to place : the same thing is designed as before, repeated in other words, to express the certainty of it, to shew the ingratitude and wickedness of the people, and to utter the complaints of his mind: yct surely my judgment is with the Lord; or is manifest before the Lord, as the Targum; the Lord knew that he had called him to his office ; how prudently, diligently, and faithfully he had executed it; and what was his right and due, and which would be given him; and with this he corrects his former complaint, and makes himself easy, and quiets and satisfies his mind : and my work with my God; or the reward of my works is before my God, as the Targum ; and before himself also, Isa. xl. 10. as his work was assigned him by the Lord, so his reward was promised him, and which he knew he should have: and having done his work, he asked for his reward, and had it, John xvii. 4, 5. Phil. ii. 9, 10.

Ver. 5. And now, saith the Lord, &c.] Jehovah the Father, in confirmation of the call, office, and work of Christ, which he hath declared, yer. 1, 3: that formed me from the womb to be his servant; who pre-ordained him to this service before the world began, and prepared him for it from the womb of his mother Mary, by filling him with grace and wisdom, and with the spirit without measure; anointing him with the oil of gladness above his fellows, and so fitting him as man and Mediator for the preaching of the Gospel, and every other service he called him to: to bring Jacob again to him; the lost sheep of the house of Israel, God's elect among the Jews, which were as straying sheep; or all his chosen people, whether Jews or Gentiles, which were scattered abroad, and were afar off from God, whom Christ was to bring back again, and bring nigh unto God, and did : though Israel be not gathered ; in general, only a remnant, according to the election of grace, the greater part refusing to be gathered ministerially by him; and the rulers not suffering the com-

ל אמור בך אתפאר in quo gloriabor, Munster, Tigurine version, De Dieu ; quia in te gloriabor, V. L.

mon people to attend on his ministry, Matt. xxiii. 37. It may be observed, that there is a marginal reading of the Hebrew, different from the written text; instead of , it is אלא, not, it is אלא, to him; and may be rendered thus, and Israel shall be gathered unto him; and then the sense entirely agrees with the preceding clause, with which the words are connected, and not with the following, as the accent athnach shews, thus; the Lord appointed and formed me to be his servant to bring back Jacob, and that Israel might be gathered to him; as all the Israel of God, all the elect of God, were by the sufferings and death of Christ; see Ephes. i. 10. The marginal reading, and the writing, may be both retained, as in some other places, thus, and shall not Israel be gathered to him? since he has formed me to bring back Jacob to him? verily he shall. The marginal reading is followed by the Targum, and the passage paraphrased thus, " to return the house of Jacob to his service, and Israel shall be brought nigh to his " fear." And so it is by Jarchi, Aben Ezra, and Kimchi, and by the Septuagint, Syriae, and Arabie versions, and by Aquila: yet shall I be glorious in the eyes of the Lord; or I shall be glorious, &c.; as he was at his baptism and transfiguration on the mount; by the wonderful things done in heaven and on earth at the time of his death, at his resurrection from the dead, his ascension to heaven, and exaltation at the right hand of God, far above all principalities and powers, angels, authorities, and powers, being subject to him; and by the ministration of the Gospel in the Gentile world, and particularly when he shall reign gloriously in the latter day, and in the New-Jerusalem church-state: and my God shall be my strength; to keep up his spirits under all discouragements; to protect him from his enemies; to support him in his work as man; to carry him through it, and enable him completely to perform it, as he promised he would, and as he did, ver. 8. see Psal. lxxxix. 21, and lxxx. 17.

Ver. 6. And he said, &c.] Or even he said ; namely, the Lord his God, that called, appointed, and strengthened him for his service : it is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; the tribes of Jacob, and the preserved of Israel, are the elect of God among the Jews; though the characters agree with all the chosen of God of other nations, who are distinguished from the rest of the world, and are preserved in Christ, Jude 1. where they are preserved before they are redeemed and called; not from falling in Adam with the rest of mankind, nor from the general corruption of nature, nor from actual sins and transgressions; yet from the condemnation of the law, the damning power of sin, and the second death; the ground of which is, their being in the love of God, in the covenant of grace, and in the hands of Christ: and yet, notwithstanding this, they are in a most miserable condition as the descendants of Adam, and in a state of nature; they are fallen creatures, which is supposed by the raising them up by Christ, whose work it is; they fell in Adam, and are fallen from a state of

" Israel est is de quo, per te gloriaturus sum, Junius & Tremellius, Piscator ; vel glorificaturus, Gal 0 . .

honour, friendship, and communion with God; from the glorious image instamped on man in his creation; from righteousness and holiness into sin and misery, poverty and beggary; into a very low estate indeed, and are not able to raise up themselves, being feeble and without strength, yea, dead in trespasses and sins; they are gone back from God, and out of the good way, and are gone astray like lost sheep, which is supposed by the restoring of them: now it is Christ's work to raise up, restore, or return these; he raises them to a state of justification and acceptance with God, to a better righteousness than they fell from, and to greater riches, honour, and glory; in consequence of redemption by Christ they are raised to a state of grace here, and to glory hereafter; they are brought nigh to God, from whom they were departed, so as to have access unto him and fellowship with him now, and to be with him for evermore. Now to do ali this is said to be a light thing ; it was not so in itself, it was a great thing, famous and excellent, to be a ser-vant of the Lord, and to be employed in such work as this; and so the Septuagint and Arabic versions render it; but this is to be understood either by way of interrogation, as by the Targum, Kimchi, Ben Melech, and so the Syriac version, is it a matter of small moment that thou shouldest be my servant? &c.; surely it is not; or, if it is, I'll find thee other work to do: or else it is to be understood comparatively, the elect of God among the Jews being few, in comparison of those among the Gentiles; wherefore it was not work enough, nor honour enough, only to be employed in the redemption of them : and therefore it follows, I will also give thee for a light to the Gentiles ; which supposes the Gentiles to be in a state of darkness, as they were before the coming of Christ, and the ministration of the Gospel to them; they were in the dark about the divine Being, the unity of God, and the persons in the Godhead; about the worship of God; about a future state, and about their own state and condition; and about revelation, the truths, doctrines, and ordinances of it: and this expresses, that Christ should be a light to them, as he has been, not only in a way of nature, as he is to every man, but in a way of special grace through the ministry of the word; not in his own person, for he only preached in Judea, but by his apostles, by whom he went and preached peace to them afar off; and par-ticularly he was so to them by his spirit, as a spirit of illumination; and so they came to have light in divine things, and which is a gift of the free grace of God. Simeon has respect to this passage, Luke ii. 32. and the Apostle Paul cites it, and applies it to Gospel times, Acts xiii. 47. it follows, that thou mayest be my salvation unto the end of the earth ; Christ was given, that he might be the author of that salvation, which God had chosen and appointed his people to, and pro-vided for them in covenant; and that being the salvation of his own people, he calls it his own salvation; and which should reach to them all everywhere, in the several parts of the world, and the corners and ends of it, east, west, north, and south, wherever they were.

Kimchi refers this to the saving of the Gentiles, after the war of Gog and Magog, yet to come; and with it compares Isa. Ix. S. and Ixvi. 23.

Ver. 7. Thus saith the Lord, the Redeemer of Israel, and his holy One, &c.] These are all the titles of the Father of Christ, who is the Jehovah, the self-existent Being, and from whom all have their Being; the Redeemer of Israel, being concerned with his son in the redemption of his people, in the contriving and settling the method of it, and bringing it about; and his holy One, or the holy One of Israel, the sanctifier of them, together with the blessed Spirit; who speaks the following words, not to the Prophet Isaiah, as Aben Ezra, nor to the people of the Jews, as the Targum, Jarchi, and Kimchi, but to Christ : to him whom man despiseth; whom the Jews despised, because of the meanness of his descent, parentage, and education; because of his doctrines, disciples, and followers; and because his kingdom was not of this world, and came not with observation : or whom a soul despiseth, or is despised in soul"; heartily despised, as Christ was; or who despiseth his soul<sup>\*</sup>, or life, as Christ did his, for the sake of his people, for whom he freely laid his life down, and made his soul an offering for sin: to him whom the nation abhorreth; the nation of the Jews abhorred Christ, his person, doctrine, and miracles; they hated him, and would not have him to rule over them; they persecuted him, and sought to slay him, and at last delivered him up to the Romans to be crucified: to a servant of rulers; of Jewish rulers in subjection to them, being made under the law; and of Gentile rulers, paying tribute to Cæsar, and when scourged by Pilate, and crucified by his order, which was the usual death of servants or slaves. But though he was so ill used, despised, and abhorred, he is encouraged by his divine Father, and great glory and honour are promised him: kings shall see and arise, princes also shall worship; they shall see the glory and majesty of Christ, and rise up in reverence of him, and fall down before him and worship him; which has had its accomplishment in part in Constantine, Theodosius, Valentinian, and other Christian princes, and will have a further fulfilment in the latter day; see ver. 23. and ch. lx. 3. and Psal. lxxii. 10, 11. This passage is interpreted by the Jews of the Messiah " : because of the Lord that is faithful; to his promises to him in raising him from the dead, and giving him glory; in exalting him at his own right hand; in giving him gifts for men, which he bestowed on them; in spreading and succeeding his Gospel in the Gentile world; and in the enlargement of his kingdom and interest in it; all which obliged, and will oblige, the kings and princes of the earth to own him, and pay homage to him: and the holy One of Israel, and he shall choose thee; or make it appear that he has chosen thee to be the Saviour and Redeemer of his people, the Head of the church, and the Judge of the whole world.

Ver. 8. Thus saith the Lord, &c.] These are the words of God the Father to his Son continued; the Jews themselves interpret them of the Messiah": in

 <sup>&</sup>lt;sup>y</sup> Zohar in Gen. fol. 127. 2.
 <sup>z</sup> In Pesikta Rabbati in Yalkut in los.

when Christ was here on earth, when he became incarnate, and suffered and died for his people: this was an acceptable time to God the Father ; his very sufferings were acceptable; his sacrifice was of a sweet-smelling savour; his righteousness was well-pleasing to him; for by all this his perfections were glorified, his purposes were answered, his covenant and promises ful-filled, and his people saved : it was acceptable to men, the things that were now done and procured; as pardon of sin, peace and reconciliation, a justifying righteousness, and complete salvation; which is worthy the acceptation of all that are lost and undone, and see themselves so, and that nothing they can do will save them : or in a time of good will \*; such was the time of Christ's first coming; it was good will to men, Luke ii. 14. God shewed his good will to men by the Person whom he sent to save them, his own, only, and beloved Son; and by sending him to save sinners, the chief of sinners, even enemies; and this time was fixed and settled by the good will and pleasure of God; and during this time the Lord heard Christ; he always heard him interceding for himself, and for his people; he heard him in the garden, and on the cross, and at all other times; see Heb. v. 7. and in a day of salvation have I helped thee ; at the time when he wrought out the salvation of his people, then he helped him in it, and through it, as he promised him, and as Christ believed he would. ch. xlii. 1. and l. 7, 9. This is to be understood of him as man and Mediator, and to shew the greatness of the work of salvation, and the concern of God in it ; otherwise, as Christ is the mighty God, he needed no help, and his own arm brought salvation to him : and I will preserve thee ; as he did from his enemies in life, in his infancy, and when grown up, that his life might not be taken away before his time; from being overcome by his enemies in the garden, and on the cross; from the power of death and the grave, by raising him up from thence: he preserved him to his kingdom and glory, and now retains him in heaven until the time of the restitution of all things; and will preserve his seed, and his throne, his cause, and interest, to the end of time: and give thee for a covenant of the people; Jews and Gentiles, all that are given to him, and whom he redeems by his blood, whom the spirit sanctifies, and applies the blessings and promises of the covenant to; which is to be understood of the covenant of grace: Christ is said to be given for it unto them, he being a covenantee in it; the representative of these people in it; the surety of it for them ; the Mediator and messenger of it to them; and the ratifier and confirmer of it; and as he is the great blessing of it, the sum and substance of it; and as all the blessings and promises of it are in him; and this may respect the constitution of the covenant from everlasting, and the manifestation of it in time ; and this is a gift of God honourable to Christ, of free grace to his people, very comprehensive and unspeakable. Kimchi says this refers to the times of the Messiah : and the end of all this is to establish the earth; not the land of Judea, but the whole

י בעת רצון in tempore gratuitæ voluntatis, Munster; in tempore placito, V. L. Pagninus; beneplaciti, Piscator.

an acceptable time have I heard thee ; this was the time || earth; which, were it not for Christ, and his covenant and suretyship-engagements for his people, and for the sake of them, and their salvation, would long ago have been dissolved and broke to pieces; but he bears up the pillars of it; and, when he has gathered in all his people, will destroy it: or the end in his being given for a covenant was to raise up the fallen inhabitants of the earth, for so the word may be rendered; or to raise up the elect of God unto life, who were obnoxious to death; or to establish, settle, and confirm the church of God on earth; see Psal. lxxxix. 36, 37. The Targum is, to raise up the righteous that lie in the dust, re-ferring it to the resurrection of the dead: to cause to inherit the desolate heritages; the desolate cities of Judah, or the Gentile world, which was like a desolate wilderness: it seems to denote the desolate condition of the church, which should become comfortable and flourishing through the numerous conversions of Jews and Gentiles, as the fruit and effect of the covenant of grace made with Christ; in which the Heathen were given for his inheritance, and the uttermost parts of the earth for his possession, Psal. ii. 8, 9. see Isa. xlix. 19. and liv. 3.

Ver. 9. That thou mayest say to the prisoners, go forth, &c.] God's covenant-people, whilst unconverted, are prisoners; they are in the prison of sin, under the power and dominion of it, and under the guilt of it, and obligation to punishment for it; and they are in the prison of the law, they are transgressors of it, and are accused and convicted by it, and are condemned, and put in prison, and held there; and they are also Satan's prisoners, and are held and led captive by him at his will; and by virtue of the covenant, and the blood of it, these prisoners are set free; and Christ in the Gospel speaks unto them, and pro-claims liberty to them; and by the knowledge of the truth they are made free, and are brought into the liberty of the children of God; and are bid to go forth, and they are brought forth from their prisonhouses; and bid to go to the house of God, and walk at liberty, enjoying all the privileges and ordinances of the Gospel: to them that are in darkness; in a state of nature and unregeneracy, which is a state of infidelity and ignorance; when men are in the dark, and know not themselves, nor their lost state and condition; nor the exceeding sinfulness of sin; nor Christ, and the way of salvation by him; nor the Spirit, and the operations of his grace; nor the Scriptures, and the doctrines of them: shew yourselves; among the people of God. in his house and ordinances, when called, converted, and enlightened by Christ; or be revealed or manifested, when they are known to be, what they were not known before, the people and children of God. The Targum is, " be revealed to the light;" such are called to partake of the light of grace, and to enjoy the light of comfort and communion: they shall feed in the ways; not in the broad road and highways of sin, but in the ways of God, in the word and ordinances: this denotes the publicness and pleasantness of them, and the plenty of provisions in them; and yet where it might not be

ad suscitandam terram, Pagninus, Montanus; ut eri-as terram, Piscator; ad erigendam terram, Vitringa. revelamini, V. L. Munster, Junius, Tremellius, & Piscator.

expected, and where exposed to enemies : the allusion is to cattle, that are drove from place to place, and as they pass along feed in the ways upon such pasture as they there find; and suggests, that the saints are tra-vellers, and as such have food provided them by the way: and their pastures shall be in all high places; on hills and mountains, which are often barren and unfruitful. The Targum is, "in or by rivers of water shall be the place of their habitation.'

Ver. 10. They shall not hunger nor thirst, &c.] Being fed in the ways and high places of Gospel ordinances with the love of God, with covenant-mercies and pre-cious promises, with Christ, the bread of life, and his grace the water of life, and with the doctrines of the Gospel; they don't desire carnal things, as formerly, but spiritual ones, which they have and are satisfied with, and desire no other food : it signifies that there shall be no famine of the word, nor want of spiritual provisions; it is applied to the New-Jerusalem state, Rev. vii, 16. and so the following clause, neither shall the heat nor sun smite them; not the sun of persecution, nor the heat of fiery trials and afflictions, particularly in the latter day; nor the heat of a fiery law and divine wrath, or of Satan's fiery darts; not however in the above-mentioned state, or in the ultimate glory : for he that hath mercy on them shall lead them ; Christ, the great and good Shepherd of the sheep, who had mercy on them in eternity, and therefore undertook to feed them; and in time, and therefore laid down his life for them; and now in heaven, and sympathizes with him; and at the last day they shall find mercy with him : these he leads out of a state of nature, from the wilderness, where he finds them; out of their sinful ways, and from the pastures of their own righteousness; and he leads them in paths they had not known, in which they should go, in the way of truth, faith, and holiness; in right, though sometimes rough ways; he leads them to himself, his blood, righteousness, and fulness; into his father's presence, and to his house and ordinances ; into Gospel truths, and from one degree of grace to another, and at last to eternal glory; all which he does gradually, softly, gently, in proportion to their strength, and as they are able to bear: even by the springs of water shall he guide them ; or fountains of water d; even of living water; which are no other than God himself, and the plenty of his grace and mercy; Christ, and the fulness of grace that is in him ; the covenant of grace, and the blessings of it; the Gospel, and its ordinances; see Rev. vii. 17.

Ver. 11. And I will make all my mountains a way, &c.] Or for, or into a way '; signifying that they should be dug through or levelled, and a way made through them, over them, or upon them, for his people to pass: very probably the allusion is to the mountains that lay between Babylon and Judea; and which the Lord calls his, because of his making and settling, and was therefore able to make them a way, or passable: though the words are not to be literally understood, but denote the removing of all impediments, obstructions, and difficulties, in the people's return from cap-

which had its difficulties, which he only could get over; he came leaping over these hills and mountains, and they became a plain before him, the great Zerubbabel; such as the assumption of a sinless nature, to make atonement in for sin, which only could be produced in an uncommon and extraordinary way; the fulfilling of a broken law, satisfying divine justice, engaging with many enemies who were to be conquered, sin, Satan, the world, and death; bearing the wrath of God, and submitting to an accursed death : and so in the conversion of the Gentiles, which may here be referred to, and of any sinner, there are many mountains of difficulties in the way of it, which the Lord only can remove; great opposition is made by the men of the world to the preaching of the Gospel, the means of it, to the work itself, by Satan, who is loth to lose a subject of his kingdom; and by men themselves, whose carnal minds are enmity to God, and all that is good : difficulties arise from the state of deadness, darkness, and hardness of heart men are in before conversion : from the corruptions of their nature, and strong habits of sin; from the general depravity of all the powers and faculties of the soul; from the bad company they have got into; or from their own self-righteousness, they are loth to part with : and when men are called, and a work. of God is begun, there are many mountains appear in their way of coming to Christ; as their numerous and aggravated sins, and doubts about the willingness of Christ to receive such sinners; but, when God works, nothing can let. Many are the obstructions the saints meet with in their passage through this world, by reason of a body of sin, Satan's temptations, the world's. persecutions, afflictions of various kinds, strait circumstances of life, losses, crosses, and disappointments; unbelief of itself is a mountain, and raises many others; but the Lord makes a way for his people through all; it may be some respect may be had to the spread of the Gospel in the world, and the introducing of latter-day glory, and the difficulties in the way thereof, which the Lord has been removing, and. will remove. Rome Pagan is one mountain which God. has removed; and Rome Papal is another he will remove, with all the antichristian powers; and the Turkish empire is another : and my high ways shall be exalted; Christ is the great highway of all, and next his word and ordinances, which are ways of holiness and righteousness; these may be said to be exalted, being conspicuous and visible; and, like causeways, or, highways cast up, that are above, and carry over the mire and dirt; so these carry over the mire and dirt of sin and corruption; and may be said to be so when made use of, approved, and valued : or the words may be rendered, they shall be, or let them be exalted on my highways'; that is, his people, being in the exercise of faith, and in the discharge of their duty; see Psal. xviii. 33. Hab. iii. 17, 18, 19. with these words compare Isa. xl. 3, 4. perhaps this passage may be best ex-

tivity; which was typical of redemption by Christ,

plained by Rev. xvi. 12. where mention is made of the drying up of the river Euphrates, or of the destruction

ל מרועי מוכוע שלאש (גרועי מוכון, fontes aquarum, V L.; rather flows of water which come from fountains, so Ben Melech; scaturigines aquarum, Montanus; scatebras aquarum, Vitringa.

in viam, V. L. Piscator, Montanus, Cocceius; ut sint pervii, Junius & Tremellius; in viam planam, Vitringa. f ומסלותי ירמון & in aggeribus meis emineant, Junius & Tremellius

of the eastern nations, prophesied of, among others, in the following verse. Ver. 12. Behold, these shall come from far, &c.]

This is a prophecy of the conversion of the Jews, or of the Gentiles, or of both, in the latter day, in the several parts of the world; who shall come to Christ, and to his churches, and join in fellowship with them: the allusion is to the return of the Jews from their captivity in Babylon, and from all other parts at that time; some are said to come from far, from the east, as it is gene-rally interpreted, from the several eastern nations, as Persia, Judea lying west from them, on the western or Mediterranean sea : and, lo, these from the north ; from Media, as some; or rather from Babylon, which lay north of Judea: and from the west; or from the sea; the Mediterranean sea, and the countries beyond it, which lie west of Judea: and these from the land of Sinim. The Targum and Vulgate Latin version render it, from the land of the south, with which Jarchi and Kimchi agree, where dwelt the Sinites, which were of the children of Canaan, Gen. x. 17. as the latter observes; and where were the wilderness of Sin, and mountain of Sinai, according to the observation of Jerom. A ben Ezra thinks Egypt is meant, which lay south of Judea, and conjectures that Sinai, a place in it, is designed; per-haps Sin, as others are of opinion, called *the strength* of Egypt, Ezek. xxx. 15. the same city the Greeks called Pelusium; and R. Saadiah, in Kimchi, supposes it is here intended, which is most likely ; the Pelusiotæ are meant. Manasseh ben Israel<sup>s</sup> will have it that the Chinese are intended : China is indeed called, by Ptolemy<sup>h</sup>, the country of the Sinites; and if this is designed, which is not probable, it cannot be so called from the family of Cina, as Martinius' thinks, since that family was not in being till two or three hundred years after this prophecy; and, if it concerns them, it will have its accomplishment, when the kingdoms of this world shall become Christ's, Rev. xi. 15. compare with this Matt. viii. 12. yea, they are said to have received the Gospel, in the first times of it, by the means of the apostles, Thomas, or Bartholomew<sup>k</sup>. The Septuagint version renders it, from the land of the Persians; and the Arabic version, from the land of Persia: and the Syriac version, from the sea of Senjam.

Ver. 13. Sing, O heavens, and be joyful, O earth, &c.] Which may be understood of the heavens, and the earth, by a prosopopœia, a figure usual in Scripture, to express the greatness of the benefit received, and to raise thankfulness and admiration in the hearts of God's people; see Psal. xc. 11, 12. Isa. lv. 12. or by the heavens may be meant the angels in heaven, who, as they rejoice at the conversion of a single sinner, will much more rejoice at such numerous conversions among Jews and Gentiles, here prophesied of, Luke xv. 10. and, by the earth, the saints on earth, the excellent in it, who have a more immediate concern in, and must be affected with, the case here represented : and break forth into singing, O mountains; such as are in high office either in the state, as Christian kings and

of the Ottoman empire, to make way for the conversion || princes, ver. 23. or in the church, as prophets and apostles, Rev. xviii. 20. The reason of all this is, for the Lord hath comforted his people; with this is, jo coveries of his love and grace; by his gracious pre-sence among them; by the coming of Christ unto them in a spiritual way; by sending his spirit, and renewing the face of things, and reviving his work in the midst of them; by the pure and powerful preaching of the Gospel, and comfortable administration of Gospel ordinances; and by large additions of converts made unto them : and will have mercy upon his afflicted , or poor, or meek and humble ones, as the words ' may be rendered: the Lord's people is a poor and afflicted people, poor in a temporal and spiritual sense; the church and interest of Christ is in a poor and low condition; the Lord's people are afflicted outwardly and inwardly, and so become meek, and are kept humble; these the Lord, in the latter day, will raise from a low and distressed condition to a more exalted and comfortable one; which will be an instance of his mercy and compassion, and be matter of joy unto them.

Ver. 14. But Zion said, &c.] By way of objection. as some think, to the above prophecies of glorious and comfortable times; she being now in a very disconsolate condition, and could not tell how to take it in, how it should thus be, when the case was with her as it was; though I rather think the words should be rendered. for Zion had said; and which is mentioned to shew the uncomfortable condition she had been in, and to observe the method the Lord took to comfort her, as he before promises. Reference may be had to the Jews in the times of the Babylonish captivity, mentioned under the name of Zion; because, as Kimchi says, that was the chief city of the kingdom of Israel; who, because of the length of their captivity, might think themselves forsaken and forgotten by the Lord: yet, by Zion is meant the church under the Gospel dispensation, the saints that meet at Mount Zion, the hundred and forty and four thousand, with the Lamb there, Heb. xii. 22. Rev. xiv. 1: the Lord hath forsaken me, and my Lord hath forgotten me; so the church might be tempted to conclude, during the persecutions under Rome Pagan, and the long reign of antichrist not yet at an end, and because of his oppressions and cruelties; and because of the low and declining state of the interest of Christ, as it now is; few being converted by the ministry of the word great opposition made to the truths of the Gospel with success; the ordinances of it perverted or neglected; the presence of God in them very little enjoyed; great indifference and lukewarmness among professors of religion, and discord and dissensions in churches. And so it is with particular believers, when they don't enjoy the presence of God as formerly, either in private or in public ordinances; have not had a promise for a long time; nor are favoured with the discoveries of the love of God, or with any visit from him; then they are apt to say they are forsaken by the Lord, though they can't give up their interest in him, and therefore call him my Lord.

Spes Israelis, p. 48.
 Geograph. I. 7. c. 3.
 Hist. Sinic. p. 195.

<sup>&</sup>lt;sup>k</sup> Vid. Fabricii Lux Evangelii, p. 652, 653.
<sup>1</sup> 1113 pauperum suorum, V. L.; pauperes suos, Forerius ; inopes suos, Vitringa; , rassnee, humiles, Sept.; mansuetorum suorum, Cargum.

Ver. 15. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? &c.] This is the Lord's answer to the church's complaint, instancing in the care and affection of a mother to her child, thereby illustrating his love to his people; he instances in a woman, the tender sex; in a child of her's, an infant, not one grown up, from which her affections might be alienated by disobedience; her sucking child, she had in her arms, and on her knees, and whom her breasts would put her in mind of; and since one that is not an own child may be suckled, it is called the son of her womb; and is it possible for such an one to be forgotten? yea, they may forget; through inadvertency, want of affection, a cruel disposition, hurry of business, sickness, public calamities, &c. Lam. iv. 3, 4, 10. Deut. xxviii. 57. such monsters in nature there may be, though rare: yet will I not forget thee; he cannot forget, because of his nature, on which forgetfulness cannot properly fall; he will not, because of his promise, which never fails ; he may seem to his people to have forgotten them, and he may be thought to have done so by others; he forgets their sins, but not their persons; he can't forget his love, nor his covenant with them, nor his promises made to them; nor does he forget their love to him, nor their works, words, and thoughts; the righteous are had by him in everlasting remembrance. All this suggests that the Lord stands in the relation of a parent to his people, and they stand in the relation of children to him; they are born of him, and are as it were pieces of himself, and little images of him, and dear to him as the apple of his eye; they are like sucking children, that suck in the milk of his word, and suck at the breasts of his ordinances; and they are used by him in the most tender manner, as infants are; they are kissed by bim, and dandled on the knee; they are led by him, and taught to go; he delights in them when they begin to speak in prayer or praise, though in a lisping and stammering manner; all their little actions are engaging, their works done by them, though imperfect, and a great deal of childishness in them; when any thing ails them, he sympathizes with them, he takes care of them, and provides for them; and it is a concern to him whenever he's obliged to chastise them, and can he therefore forget them?

Ver. 16. Behold, I have graven thee upon the palms of my hands, &c.] Not upon his thick clouds, the clouds of heaven under him, always in view, as R. Saadiah Gaon, mentioned by Jarchi, Aben Ezra, and Kimchi: much better the Targum, "lo, as upon the "hands thou art engraven before me;" signifying that his people were always in his sight, his eyes were ever upon them, and never withdrawn from them; as any thing held in the hand, or tied to or wore upon it, as a signet or ring that has the name of a person on it, to which the allusion may be; which shews how near and dear they are to him, what affection he has for them, and care of them; see Cant. viii. 6. Some think respect is had to the wounds in the hands of Christ, which have on their Christ, which, being on their account, are looked upon and remembered by him; or, however, to their being in as very comfortable and gloious in herself; and **bis hands**, out of which none can pluck them, John x. which will be matter of joy to all the saints, Rev. **18**, 29: thy walls are continually before me; not the xix. 7, S. The Targum is, "all these shall be unter

walls of Jerusalem to rebuild, though there may be

an allusion to them; but either the walls of their houses where they dwell; his delights being in the habitable parts of his carth, where his saints are; or rather the walls of the church of God, for the erecting and establishing of which he is concerned. The metaphor seems to be taken from an architect that has the plan of a building, a house, or a city and its walls, in his hand, or lying before him. The phrase denotes the constant care and concern of Jehovah for the protection and safety of his church and people; who places angels about them, salvation for walls and bulwarks to them, yea, he himself is a wall of fire about them, Isa. xxvi. 1. Zech. ii. 5. see Rev. xxi. 14. Ver. 17. Thy children shall make haste, &c.] Rege-

nerate persons, young converts, such as are born again of incorruptible seed by the word; these shall flock to the church, as doves to the windows; join themselves to her, and submit to Gospel ordinances, and make haste, and delay not, to keep the Lord's commandments: which is no small pleasure, joy, and comfort to the church of God. Some render it, thy builders "shall make haste; Gospel ministers, who are wise masterbuilders under Christ; these shall come with all readiness and cheerfulness, and build in the temple, the church of God, and rebuild her walls, and repair her breaches : thy destroyers, and they that made thee waste, shall go forth of thee; tyrants and persecutors of the church shall cease, and be no more; and false teachers, that corrupt the minds of men, subvert their faith, and destroy their souls, as antichrist and his ministers, shall be drove out of the church, and destroyed by Christ, the Head of it; see Rev. xi. 18. 1 John ii. 19.

Ver. 18. Lift up thine eyes round about, and behold, &c.] Look east, west, north, and south, and behold the flocking converts from all parts; see on ver. 12. The words are spoken to the church, and for her comfort; and so the Targum, " lift up thine eyes round " about, O Jerusalem, and see all the children of the "people of thy captivity:" all these gather themselves to-gether, and come to thee; though of different nations, and come from different quarters, yet coalesce together, make one body, and join themselves with the church, in which they centre, and are incorporated : as I live, saith the Lord ; this is the form of an oath, sometimes used by the Lord, to denote the importance and certainty of a thing, and to assure his people of it: thou shalt surely clothe thee with them all as with an ornament: as children's children are the crown of old men, Prov. xvii. 6. so young converts are the crown, glory, and ornament of the church ; even such who are beautified with the graces of the spirit, and whose conversations are as become the Gospel of Christ: and bind them on thee as a bride doeth; her clothes, the attire of her head, and her jewels. So in the latter day, when the Jews are converted, and the fulness of the Gentiles brought in, the marriage of the Lamb will be come, and the church made ready, as a bride, for her husband, and be very beautiful and comely in his sight, as well

" 1)] structores vel adjúcatores tai, Munster, Montanus, Calvin, Tigurine version.

" thee as a garment of glory, and their works in the " midst of thee as the ornament of a bride."

Ver. 19. For thy waste and thy desolate places, and the land of thy destruction, &c.] Or thy land of destruction, or thy destroyed land"; laid waste and desolate by the enemy, without inhabitants; such countries in which there were few professors of the true religion : shall even now be too narrow, by reason of the inha-bitants; because of the multitude of them; a hyperbolical expression, setting forth the great numbers of Christian converts everywhere : this straitness will not be on account of strangers or enemies having taken possession; but on account of those who are true and proper possessors: for it follows, and they that swallowed thee up shall be far away; from the church; the Heathen, the Gentiles, or Papists, shall now perish out of his, Jehovah's, land ; sinners shall be consumed out of the earth, and the wicked be no more, Psal. x. 16. and civ. 35. Antichrist and his abettors, which swallowed up the people, their riches, and substance, like beasts of prey, to which he is compared, shall go into perdition, and never disturb the church any more, Rev. xiii. 1, 11. and xvii. 3, 8. and xix. 20.

Ver. 20. The children which thou shalt have, after thou hast lost the other, &c.] Which other lost are not the Jews, the broken branches, rejected and cut off for unbelief; and the children after them not the Gentiles converted, which took their place; but the other are such who have been destroyed by the Heathen persecutions, and especially by the antichristian cruelties; and the children after, the great numbers of converts upon the fall of antichrist. The words may be rendered, the children of thine orbity°, or childless state; such as were born unto her in an uncommon, extraordinary, and unexpected way, when the church seemed to be in a widowhood estate, or like a woman that is past bearing children : shall say again in thine cars ; for shall yet say P; that is, hereafter, in time to come: for this is a prophecy of what should be said in the church's hearing, and such as had never been said before; and therefore improperly rendered again; for there never has been as yet such a time as this, or such a large number of converts, as to say, the place is too strait for me to dwell in; there is not room enough for us, as in 2 Kings vi. 1: give place to me that I may dwell; one and another of the children or converts should say, make room for me, and for me, that I may have a name and a place among you, and dwell with you, and abide in the house of the Lord, and partake of the privileges and ordinances of it: but the word used signifies drawing nigh, and not giving way or removing ; and should rather be rendered, draw nigh to me that I may dwell; or and I shall dwell<sup>9</sup>, or sit; come close to one another, and we shall all sit and dwell comfortably together; just as when a house is well filled with agreeable company, and there is an unwillingness to part with or lose any, they are desired to sit close together, that there may be room for all: and this is, and will be, the case with the church and her members; they will be desirous to sit regularly, and close together, in Gospel order, that every one may be comfortable, and partake of the benefit of communion, and none be obliged to depart: and to this sense Gussetius" interprets the phrase.

Ver. 21. Then shalt thou say in thine heart, &c.] In a way of admiration, secretly within herself, astonished at the numerous crowds flocking in : who hath begotten me these ? not their natural parents, nor they themselves; for they are not born of blood, nor of the will of man, nor of the will of the flesh ; nor ministers of the Gospel, though they are instruments, yet not efficients; but God only, Father, Son, and Spirit, to whom regeneration is only ascribed : regeneration is a wonderful work of God; it is unaccountable to the natural man; it is amazing to the saints themselves; and it is matter of astonishment to the church of God especially when on a sudden, and without means, and in great numbers, men are born again; and particularly when these come from among the Gentiles. which seems to be the case here: seeing I have lost my children; by captivity and the sword, by the tyranny and cruelty of the man of sin : and am desolate ; or alone, as if without a husband, or any to take care of her: this represents the church in the wilderness. during the reign of antichrist, Rev. xii. 14. while she seems to be forsaken of the Lord her husband, though she is not: and a captive; to the Romish antichrist; see Rev. xiii. 10: and removing to and fro; being forced to flee from place to place, by reason of persecution : there is, no doubt, an allusion in all this to the case of the Jews in the Babylonish captivity : and who hath brought up these ? the same that begot them. even the Lord himself; who nourishes and brings up his children with the milk of the Gospel, and the breasts of Gospel ordinances; so that they are brought up from children to young men, from young men to fathers, till they become perfect men; even the church in the wilderness, with her children, are nourished by him, for a time, and times, and half a time, Rev. xii. 14. which is wonderful: behold, I was left alone; seemingly without husband or children, in a desolate and wilderness state: these, where had they been? in the ruins of Adam's fall; in a state of darkness; in the graves of sin; in a pit wherein is no water; in the hands of Satan, and among wicked men; even in Babylon itself, but now called out; see Rev. xviii. 4.

Ver. 22. Thus saith the Lord God, &c.] In answer to the questions, where had these children been? and from whence did they come? who begot them, and brought them up? and by what means was all this done, or would be done? I will lift up mine hand to the Gentiles; beckoning them to come unto him, directing and ordering them what to do; or rather exerting the power of his grace in the conversion of them. The Targum is, "I will reveal my power " among the Gentiles," his efficacious grace attending the ministry of the word, whereby it becomes the

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<sup>&</sup>quot;ריסחך terra tua destructa, Junius & Tremellius, Piscator, De Dieu ; & terram destructionis tuam, Cocceius; & terram tuam

adhuc dicent, Gataker, Junius & Tremellius, Piscator, עוד יאמרו Vitringa. accede mihi & habitabo, Montanus; contrahe to מוחה לי ואשבת י

mea causa ut sedeam, Cocceius. ' Ebr. Comment. p. 496.

power of God unto salvation; for when that hand is lifted up or exerted, the word comes not in word only, but in power, and in the Holy Ghost, and is effectual to saving purposes: and set up my standard to the people; meaning Christ, the ensign of the people; who, in the ministration of the Gospel, is set up as a standard, to gather persons to him, as an ensign or standard is set up by a general of an army to collect soldiers to him, to come and enlist, and fight under his banners; see Isa. xi. 10, 12: and they shall bring thy sons in their arms; or, bosom'; such as are regenerated by the spirit and grace of God, under the word, are to be tenderly dealt with by the ministers of the Gospel, as they are by Christ, Isa. xl. 11. and to be encouraged to come and join themselves to the church, and be directed and assisted by them in that service : and thy daughters shall be carried on their shoulders; meaning the same as before, only perhaps weaker converts, dealing with them according to their infirmities; carrying them with as much ease, care, and tenderness, as young children are carried on the shoulders of their parents or others. It may be these expressions are designed to shew how assisting and encouraging the Christian Gentiles will be to the Jews, when converted in their several countries, both to admit them into Gospel churches, and bring them into their own land; see Isa. lxvi. 19, 20.

Ver. 23. And kings shall be thy nursing fathers, and their queens thy nursing mothers, &c.] Who shall shew favour and respect to the church and people of God, grant them liberty, and protect and defend them in their religious privileges : for this is to be understood not figuratively of apostles and apostolical men, as Jerom, who are kings and priests unto God, and who feed the church with the milk of the word, and the breasts of ordinances; but literally of the kings and queens of the earth; and is thought to have had its fulfilment, at least in part, in Cyrus, Ahasuerus, Esther, and others; but more so in Christian kings and queens, as Constantine and Helena, Theodosius and Placilla, and others; and will have a far greater accomplishment in the latter-day glory; see Isa. lx. 3, 11, 16: they shall bow down toward thee with their faces toward the earth; which expresses the great weberation and respect these great personages shall have for the church of God, and their entire sub-mission and subjection to the Gospel of Christ, and the ordinances of it, and to the laws and discipline of his house; for they shall now become members of the Christian church, and be entirely under the government of it, as to religious things; see Rev. iii. 9. and xxi. 24: and lick up the dust of thy feet; the allusion is to the eastern nations, especially the Persians, who, in the adoration of their kings, used to kiss the ground they stood on, and seemed to lick, if they did not, the dust that was about them; and it expresses the very low submission of kings and princes to the church, and their high veneration of it; their willingness to do the meanest office for the good of it, and their great

<sup>1</sup> א κολπω, Sept.; in gremio, Tigurine version; in siau, Mun-ster, Montanus. But Bea Melech interprets it the arm. vel liberabitur, Munster; captiva turba justi, Vitringa. And by the gelical.

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regard and affection for the meanest of its members, the dust of Zion; see Psal. lxxii. 9. and cii. 14: and thou shalt know that I am the Lord; the King of kings, and Lord of lords, who has the hearts of all men, even of kings, in his hands, and can turn them, and bring them to a thorough submission to his will; and who is able to accomplish all his promises, and is true and faithful to them; this will be known and owned by the church, when the above things have their accomplishment: for they shall not be ashamed that wait for me; or for my salvation, as the Targum; for favours from him; for the light of his countenance; for the discoveries and application of pardoning grace; for the performance of promises; for answers of prayer; for his spiritual coming, and for eternal glory and happiness; these shall not be ashamed of him for whom they wait, nor of their hope and expectation of him, nor at his coming.

Ver. 24. Shall the prey be taken from the mighty, &c.] This is an objection to the accomplishment of what is predicted and promised above, taken from the power of the enemy, and his right to detain the peo-ple; and are either the words of the nations among whom the Jews were, according to Kimchi, boasting of, and presuming upon, and opposing to what is said, both their might and right, to keep the people in their own hands, bidding as it were defiance to any to attempt to take them from them; or the words of the prophet, in the name of the people, as Aben Ezra, objecting to their deliverance, doubting the effecting of it, or admiring at it: it may be applied to the taking of the Lord's people out of the hands of Satan, who may be said to be mighty or strong, as he appears to be from his nature, a spirit; from his names, the strong man armed, a roaring lion, the great red dragon, leviathan, the piercing serpent, &c. ; and from his power and dominion over the evil angels, and over men, both their bodies and souls; and to whom the Lord's own people are a prey, whilst they are in a state of nature, as all mankind, and every unconverted man, be; a difficult thing it is to take any out of his hands, and a wonder of grace it is when it is done: or the lawful captive delivered ? justly and lawfully taken captive in war, as the Jews were by the Babylonians : or, the captivity of the righteous be delivered '; that is, either the righteous who were taken captives; or those that took them, who were so in their opinion, at least with respect to the taking of them, doing, as they judged, what was lawful and just. The people of God are in their state of nature led by Satan at his will, and are lawful captives in the judgment of him, and his principalities; and are in reality taken in war by him, and not only led captive by him at his will, but with their own will, and are justly given up unto him. Perhaps all this may be better referred to the people of God being a prey to the Romish antichrist, and detained as a lawful captive by him, and to the difficult and wonderful deliverance of them from him in the latter day; see Rev. xiii. 4, 7, 10. and xviii. 4. The Tar-

righteous Gussetius \* understands God the Father, who is righteous as a judge, exercising vindictive justice; and from him another person delivers us, namely, God the Son, the Messiah. A sense truly evan-

<sup>\*</sup> Ebr. Comment. p. 709.

gum interprets this and the following verse of the || ance from the Romish yoke and oppression seems to captives of Esau and Ishmael, by whom seem to be meant the Pope and Turk.

Ver. 25. But thus saith the Lord, &c.] In answer to the above objection, being mightier than the mighty, and stronger than he by whom his people are detained, being the Almighty: even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; or, the prey of the violent one"; which is an answer both as to might and right; as to might, though they are the captives of the mighty, yet they shall be taken away from them by him that is mightier than they, even the mighty God; and as to right, they are the prey of persons that have by force and violence usurped a power over them, and therefore shall be delivered; as the Lord's people are out of the hands of Satan; both in redemption by Christ out of the hands of him that is stronger than they; and in conversion by him who is stronger than the strong man armed; and enters into their hearts, the palace of the devil, spoils his goods, takes his armour from him, overcomes and binds him, and delivers them from his power; so that he shall not have dominion over them, and much less destroy them, though he may sometimes be terrible to them by his temptations, Jer. xxxi. 11. Luke xi. 21, 22. This will have a further accomplishment, in the deliverance of the Lord's people from the mighty and terrible beast of Rome: for I will contend with them that contend with thee; the Babylonians literally; Satan and his principalities figuratively; and also antichrist, and the antichristian kings and states, that quarrel with, fight against, and oppress the Lord's people : and I will save thy children; regenerate persons, the members of the church, be they where they will; these the Lord will save with a temporal, spiritual, and eternal salvation. Deliver-

Jews, for their neglect and contempt of the Messiah; and of his discharge of his office as Mediator, and fitness for it. The rejection of the Jews is signified by the divorce of a woman from her husband, and by persons selling their children to their creditors; which is not to be charged upon the Lord, but was owing to their own iniquities, ver. 1. particularly their disregard of the Messiah, and inattention to him, as if he was an insufficient Saviour; whereas his power to redeem is evident, from his drying up the sea and rivers below. and clothing the heavens above with black clouds, and eclipsing the luminaries thereof, ver. 2, 3. his fitness for his prophetic office is expressed in ver. 4. his obedience to his father, and his patience in sufferings, whilst performing his priestly office, ver. 5, 6, and his faith and confidence in the Lord, as man and Mediator, that he should be helped, carried through his work, and acquitted; and not be confounded, overcome, and condemned, ver. 7, 8, 9. and the chapter is closed with an exhortation to the saints to trust in the Lord in the darkest times; and a threatening to such who divorce being always put into the woman's hands, and

be here chiefly designed, when Jezebel's children will be killed with death, as follows ; see Rev. ii. 23.

Ver. 26. And I will feed them that oppress thee with their own flesh, &c.] Not that they should feed upon their own flesh, because of famine, for this was not the case of Babylon when taken; but that they should destroy one another, as the Midianites did; and which was true of some of the Babylonians, who assisted Cyrus in taking the city, and destroying the inhabitants of it; and will be verified in the Popish party killing one another: and they shall be drunken with their own blood as with sweet wine; which denotes the abundance of blood that shall be shed, and the pleasure in shedding of it. It will be a righteous thing with God to give the whore of Rome her own blood to drink, even so as to be made drunk with it as with wine, who has been drunk already with the blood of the saints, Rev. xvi. 6. and xvii. 6. The Targum is, " I will give the flesh of them that oppress thee for " food to every fowl of the heavens; and as they " are drunken with wine, so the beasts of the field " shall be drunken with their blood;" see Rev. xix. 17, 18: and all flesh shall know that I the Lord am thy, Saviour and thy Redeemer, the mighty One of Jacob; it shall be notorious to all the world, that Jehovah, the Lord of lords, the Lord of the whole earth, is the Saviour and Redeemer of his church and people out of all their afflictions, oppressions, and persecutions, by the Romish antichrist; this will be apparently seen, and publicly owned and acknowledged, when anti-christ shall be destroyed, and the church saved; by which it will be manifest, it being the Lord's work, and wondrous in the eyes of men, that he is the mighty One of Jacob, able to help and save them.

## CHAP. L.

THIS chapter is a prophecy of the rejection of the # trust in themselves, and in their own doings, ver. 10, 11.

Ver. 1. Thus saith the Lord, &c.] Here begins a new discourse or prophecy, and therefore thus prefaced, and is continued in the following chapter: where is the bill of your mother's divorcement, whom I have put away? these words are directed to the Jews, who stood in the same relation to the Jewish church, or synagogue, as children to a mother; and so the Targum interprets your mother by your congregation, or synagogue; who were rejected from being a church and people; had a lo-ammi written upon them, which became very manifest when their city and temple were destroyed by the Romans; and this is signified by a divorce, alluding to the law of divorce among the Jews, Deut. xxiv. 1-4. when a man put away his wife, he gave her a bill of divorce, assigning the causes of his putting her away. Now, the Lord, either as denying that he had put away their mother, the Jewish church, she having departed from him herself, and therefore challenges them to produce any such bill; a bill of

" איז captura violenti, Montanus, Junius & Tremellius, Piscator ; turba captiva violenti, Vitringa.

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so capable of being produced by her; or if there was such an one, see Jer. iii. 8. he requires it might be looked into, and seen whether the fault was his, or the cause in themselves, which latter would appear: or which of my creditors is it to whom I have sold you? referring to a practice used, that when men were in debt, and could not pay their debts, they sold their children for the payment of them; see Exod. xxi. 7. 2 Kings iv, 1. Neh. v. 1-5, but this could not be the case here; the Lord has no creditors, not any to whom he is indebted, nor could any advantage possibly accrue to him by the sale of them ; 'tis true they were sold to the Romans, or delivered into their hands, which, though a loss to them, was no gain to him; nor was it he that sold them, but they themselves; he was not the cause of it, but their own sins, as follows: behold, for your iniquities have ye sold yourselves ; or, are sold "; they were sold for them, or delivered up into the hands of their enemies on account of them; they had sold themselves to work wickedness, and therefore it was but just that they should be sold, and become bond-slaves : and for your transgressions is your mother put away; and they her children along with her, out of their own land, and from being the church and people of God.

Ver. 2. Wherefore, when I came, was there no man? &c.] The Targum is, "why have I sent my prophets, " and they are not converted?" And so Aben Ezra and Kimchi interpret it of the prophets that prophesied unto them, to bring them to repentance: the Lord might be said to come by his prophets, his messengers; but they did not receive them, nor their messages, but despised and rejected them, and therefore were carried captive, 2 Chron. xxxvi. 15, 16. but it is best to under-stand it of the coming of Christ in the flesh; when there were none that would receive, nor even come to him, but hid their faces from him, nor suffer others to be gathered unto him, or attend his ministry; they would neither go in themselves into the kingdom of the Messiah, nor let others go in that were entering, John i. 11. and v. 40. Matt. xxiii. 13, 37. when I called, was there none to answer? he called them to the marriage-feast, to his word and ordinances, but they made light of it, and went about their worldly business; many were called externally in his ministry, but few were chosen, and effectually wrought upon; he called, but there was no answer given; for there was no internal principle in them, no grace to answer to the call; he stretched out his hands to a rebellious and gainsaying people, Matt. xxii. 2-5, 16. Isa. lxv. 2. Prov. i. 24. is my hand shortened at all, that it cannot redeem? or have I no power to deliver? they did not know him to be the mighty God; they took him to be a mere man; and being descended from such mean parents, and making such a mean appearance, they could not think he was able to be their Redeemer and Saviour; but that he had sufficient ability appears by what follows: behold, at my rebuke I dry up the sea; he was able to do it, and did do it for the children of Israel, and made a passage through the Red sea for them, as on dry land; which was done by a strong east wind he caused to blow, here called his rebuke,

Exod. xiv. 20, 21. see Psal. cvi. 9. of Christ's rebuking the sea, see Matt. viii. 26. I make the rivers a wilderness: as dry as the wilderness, and parched ground; in which persons may pass as on dry ground, and as made for the Israelites, Josh. iii. 17. and may be here particularly meant; called rivers, because of the excellency of it, and the abundance of water in it, which sometimes overflowed its banks; and because other rivers fall into it, as Kimchi observes: their flesh stinketh because there is no water, and dieth for thirst; as they did when the rivers of Egypt were turned ints blood, Exod. vii. 21.

Ver. 3. I clothe the heavens with blackness, &c.] With gross and thick darkness; perhaps referring to the three-days' darkness the Egyptians were in, Exod. x. 21, 29, 23. or with thick and black clouds, as in tempestuous weather frequently; or by eclipses of the sun; there was an extraordinary instance of great darkness at the time of Christ's crucifixion, Matt. xxvii. 45. and I make sackcloth their covering; that being black, and used in times of mourning; the allusion may be to the tents of Kedar, which were covered with sackcloth, or such-like black stuff. The fall of the Pagan empire, through the power of Christ and his Gospel, is signified by the sun becoming black as sackcloth of hair, Rev. vi. 12. Jarchi interprets this parabolically of the princes of the nations, when the Lord shall come to take vengeance upon them; as Kimchi does the sea, and the rivers, in the preceding verse, of the good things of the nations of the world, which they had in great abundance, and should be destroyed.

Ver. 4. The Lord God hath given me the tongue of the learned, &c.] These are not the words of the prophet, as Aben Ezra, Kimchi, and others think; though what is here said is applicable to ministers of the word, who have to do with weary souls, and it is their work to comfort and refresh them; and which work requires knowledge and experience of their case, a good degree of elocution to speak aptly and with propriety, even to have the tongue of the learned, especially in a spiritual sense; as such have who have learned of the Father, and have been taught by the Spirit of God, and are well versed in the Scriptures, and can speak in the taught words of the Holy Ghost, comparing spiritual things with spiritual; and they have need of great prudence to time things right, to speak fitly and opportunely, and give to each their portion in due season, to whom they minister; and also great diligence and assiduity in prayer, reading, and meditation; and such as are teachers of others must be the Lord's hearers, and should be very diligent and attentive ones; all which are gifts from the Lord, and to be ascribed to him. But the words are to be understood of Christ, the same person that is speaking in the preceding verses; who being anointed by the spirit of the Lord God, as man, whose gifts and graces he received without measure, he was abundantly qualified for the discharge of his prophetic office ; and was capable of speaking as never man did, and with such power and authority as the Scribes and Pharisees did

בתכרחכם ואזנת Sept. ; venditi estis, Pagninus, Montanns, Piseator, Cocceius, Vitringa.

not, and with so much wisdom and eloquence as were surprising to all that heard him; he had the spirit of wisdom on him, and the treasures of wisdom and knowledge hid in him : that I should know how to speak a word in season to him that is weary; not only saints, weary with sin, their own and others, and with troubles from the world, from Satan, and by afflictive providences; but sinners under first awakenings, distressed and uneasy in their minds at a sight of sin, in its exceeding sinfulness; pressed with the guilt of it, filled with a sense of divine wrath on account of it, and terrified with the thoughts of death, and a future judgment; and are weary with labouring for bread which satisfies not, for righteousness and life, and in seeking for resting-places, being in want of spiritual rest, peace, and comfort; and who are hungry and thirsting after righteousness, after pardoning grace and mercy, after Christ and salvation by him, after his word and ordinances, after communion with him, and conformity to him; who are weak and strengthless, and ready to faint for want of refreshment. The word for weary signifies thirsty, according to Jarchi, Kimchi, and Ben Melech; who explain it of persons that thirst after hearing the word of the Lord: the Targum is, " to know how to teach the righteous that weary " themselves at the words of the law;" or, as some render it, that pant after the words of the law: but not the law, but the Gospel, is the word in season, to be spoken to weary souls; which proclaims pardon, preaches peace, is the word of righteousness and salvation; which directs hungry and thirsty souls to Christ, as the bread and water of life, and invites weary ones to him for rest. That word of his, Matt. xi. 28, 29, is a word in season to such persons : such a word Christ spoke when he was here on earth in his own person, and now speaks by his ministers in the preaching of the Gospel, and by his spirit applying it to his people. He wakeneth morning by morning; one after another continually, meaning himself; the allusion is to masters calling their scholars betimes to their studies; the morning being the fittest season for instruction and learning. He wakeneth mine ear to hear as the learned; who hear attentively, and with great pleasure and profit. This and the preceding clause seem to denote both the earliness in which Christ entered on his prophetic office, and his attentiveness in hearkening to all that was said in the eternal council and covenant by his divine Father; which he, as the Prophet of his church, makes known unto his people, John xv. 15.

Ver. 5. The Lord God hath opened mine ear, &c.] To hear most freely, and receive most fully, what is said by him, and to observe and do it: the allusion seems to be to the servant that had his ears bored, being willing to serve his master for ever, Exod. xxi. 5, 6. which phrase of boring or opening the ear is used of Christ, Psal. xl. 6. It is expressive of his voluntary obedience, as Mediator, to his divine Father, engaging in, and performing with the greatest readiness and cheerfulness, the great work of man's redemption and

strates, to whom he paid tribute; nor to God, he always did the things that pleased him : he was obedient to the precepts of the moral law, and to the penalty of it, death itself, and readily submitted to the will of God in suffering for his people; which obedience of his was entirely free and voluntary, full, complete, and perfect, done in the room and stead of his people; is the measure of their righteousness, and by which they become righteous; is well-pleasing to God, and infinitely preferable to the obedience of men and angels: neither turned away back; he did not decline the work proposed to him, but readily engaged in it; he never stopped in it, or desisted from it, until he had finished it; he did not hesitate about it, as Moses and Jeremy; or flee from it, as Jonah.

salvation. And I was not rebellious; not to his earthly

parents, to whom he was subject; nor to civil magi-

Ver. 6. I gave my back to the smiters, &c.] To Pontius Pilate, and those he ordered to scourge him. Matt. xxvii. 26. and my cheeks to them that plucked of the hair; of the beard; which, as painful, so a great indignity and affront. The Septuagint renders it, and my checks to blows; 115 cantopula, a word used by the evangelists when they speak of Christ being snitten and stricken with the palms of men's hands, and seem to refer to this passage, Mark xiv. 65. John xvii. 22. see Mic. v. 1.: I hid not my face from shame and spitting; or from shameful spitting; they spit in his face, and exposed him to shame, and which was a shameful usage of him, and yet he took it patiently, Matt. xxvi. 67. these are all instances of great shame and reproach; as what is more reproachful among us, or more exposes a man, than to be stripped of his clothes, receive lashes on his bare back, and that in public? in which ignominious manner Christ was used : or what reckoned more scandalous, than for a man to have his beard plucked by a mob? which used to be done by rude and wanton boys, to such as were accounted idiots, and little better than brutes\*; and nothing is more affronting than to spit in a man's face. So Job was used, which he mentions as a great indignity done to him, ch. xxx. 10. With some people, and in some countries, particular places, that were mean and despicable, were appointed for that use particularly to spit in. Hence Aristippus the philosopher, being shewn a fine room in a house, beautifully and richly paved, spat in the face of the owner of it; at which he being angry, and resenting it, the philosopher replied, that he had not a fitter place to spit in <sup>y</sup>.

Ver. 7. For the Lord God will help me, &c.] As he promised he would, and did, Psal. lxxxix. 21. Isa. xlix. 8. which is no contradiction to the deity of Christ, nor any suggestion of weakness in him; for he is the true God, and has all divine perfections in him; is equal to his father in power, as well as in glory, and therefore equal to the work of redemption, as his other works shew him to be; but this is to be understood of him as man, and expresses his strong faith and confidence in God, and in his promises as

<sup>-</sup> barbam tibi vellunt Lascivi pueri. Horace.

Idcirco stolidam præbet tibi vellere barbam Persius, Satyr. 2.

Jupiter 7 Laertius in Vita Aristippi.

such; and in his human nature he was weak, and was crucified through weakness, and in it he was made strong by the Lord, and was held and upheld by him: and this shews the greatness of the work of man's redemption, that it was such that no mere creature could effect; even Christ as man needed help and assistance in it; and also the concern that all the divine Persons had in it: therefore shall I not be confounded; or made ashamed<sup>2</sup>; though shamefully used, yet not confounded; so as to have nothing to say for himself, or so as to be ashamed of his work; which is hance I set my face like a flint; or like steel<sup>a</sup>; or as an adamant stone, as some<sup>b</sup> render it; hardened against all opposition; resolute and undaunted; constant and unmoved by the words and blows of men; not to be browbeaten, or put out of countenance, by any thing they can say or do. He was not dismayed at his enemies who came to apprehend him, though they came to him as a thief, with swords and staves; nor in the high-priest's palace, nor in Pilate's hall, in both which places he was roughly used; nor at Satan, and his principalities and powers; nor at death itself, with all its terrors. And I know that I shall not be ashamed, neither of his ministry, which was with power and authority; nor of his miracles, which were proofs of his deity and Messiahship; nor of his obedience, which was pure, and perfect, and pleasing to God; nor of his sufferings, which were for the sake of his people; nor of the work of redemption and salvation, in which he was not frustrated nor disappointed of his end.

Ver. 8. He is near that justifieth me, &c.] His father was near him in his whole state of humiliation; he left him not alone; he was at his right hand, and therefore he was not moved; and *justified* him from all the calumnies of his enemies, or the false charges they brought against him, and from all the sins of his people that were upon him; these he took upon him, and bore them, and made satisfaction for them, upon which he was acquitted; and which is evident by his resurrection from the dead, by his ascension to heaven, and session at the right hand of God; and by the gifts of the spirit, extraordinary and ordinary, he received for men, and gave unto them ; see 1 Tim. iii. 16. Who will contend with me? being thus acquitted; will the law and justice of God litigate the point with him? they are both satisfied; will Satan dispute the matter with him? he is foiled, conquered, and destroyed; or will the wicked Jews enter the lists with him? wrath is come upon them to the uttermost. Let us stand together; face to face, if they dare; let them face me, if they can: who is mine adversary? let him appear, that he may be known: let him come near to me; and en-gage with me, if he has courage or skill. This is bidding defiance to all his enemies, and triumphing over them.

Ver.9. Behold, the Lord God will help me, &c.] This is repeated from ver. 7. see the note there, to shew the certainty of it, the strength of his faith in it, and to

discourage his enemies : who is he that shall condemn me? make me out a wicked person ', prove me guilty, and pass sentence upon me, when thus acquitted and justified by the Lord God? The Apostle Paul seems to have some reference to this passage in Rom. viii. 33, 34. lo, they all shall wan old as doth a garment; his enemies, those that accused him, the Scribes, Pharisees, and chief priests; and those that condemned him, the Jewish sanhedrim, and the Roman governor : the moth shall eat them up; they shall be like a wornout or moth-eaten garment, that can never be used The phrases denote how secret, insensible, and more. irrecoverable, their ruin should be, both in their civil and church state, all being abolished and done away.

Ver. 10. Who is among you that feareth the Lord? &c.] Not with a slavish fear of the awful majesty of God, or of his tremendous judgments, or of wrath to come, but with a filial fear, a fear of the Lord, and his goodness, which is an internal principle in the heart, a reverential affection for God, a godly fear of him; is attended with faith in him, and joy of him; which makes holy, and keeps humble, and takes in the whole worship of God : of men of this character there are but few, and especially there were but few among the Jews at this time which the prophecy refers to; the greatest part were rejecters of Christ, before spoken of, and to; and from whom the Lord turns himself, and addresses these few. There are none that naturally fear the Lord, only such who have the grace bestowed on them; their number is but small, but there are always some in the worst of times, and these are taken notice of by the Lord, Mal. iii. 16, 17. and iv. 2. that obeyeth the voice of his servant : not the prophet, as the Targum adds, and as it is commonly interpreted by the Jewish writers, and others; though some of them say d this is Metatron, a name of the Messiah with them; and indeed he is meant, before spoken of as the Lord's servant, and represented as an obedient one, and afterwards as righteous; see ch. xlix. 3. and 1. 5. 6. and liji. 11. and by his voice is meant either his Gospel, which is a soul-quickening and comforting voice, a charming and alluring one; and which is obeyed, heard, and hearkened to, by his people, externally and internally, when they receive it by faith, and in the love of it; or else his commands, precepts, and ordinances, which love constrains his people to an obedience unto; and where there is the fear of God. there will be hearing of his word, and submission to his ordinances: that walketh in darkness: not the Lord's servant, but the man that fears the Lord, and obevs his servant's voice, such an one may be in darkness, and walk in it; or in darknesses, as in the original; not only in affliction and misery, often expressed by darkness in Scripture, but in desertion, under the hidings of God's face; and which may continue for a while : and hath no light? or shining ': not without the light of nature, nor without the light of grace, but without the light of God's countenance shining upon him; without the light of spiritual joy and comfort

<sup>&</sup>quot; Zohar in Exod. fol. 54. S.

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## CH. L. V. 11. LI. V. 1.

shining in his heart; and this must be a very distressing case indeed. Let him trust in the name of the Lord; not in himself, nor in any creature, but in the Lord himself; in the perfections of his nature, his mercy, grace, and goodness; in the name of the Lord, which is a strong tower, and in whom is salvation; in Christ, in whom the name of the Lord is, and whose name is the Lord our Righteousness; and to trust in him, when in the dark, is a glorious act of faith; this is believing in hope against hope. And stay upon his God; covenant-interest continues in the darkest dispensation; God is the believer's God still; and faith is a staying or leaning upon him, as such; a dependence upon his power to protect, on his wisdom to guide, and on his grace, goodness, and all-sufficiency, to supply.

Ver. 11. Behold, all ye that kindle a fire, &c.] To enlighten and warm yourselves; who, rejecting Christ the Light of the world, and despising the glorious light of his Gospel, and loving darkness rather than light, set up the light of nature and reason as the rule of faith and practice; or the traditions and doctrines of men to be guided by; or their own righteousness for their justification before God, and acceptance with

THIS chapter gives the church and people of God || reason to expect comfortable times and certain salvation, though they had many enemies. They are directed to look to Abraham and Sarah, signified by the rock and hole of the pit, and observe how he was called alone, blessed and increased; which should be improved as an argument to strengthen their faith, that God could and would bless and increase his church, though in a low estate, and bring it into a flourishing one, ver. 1, 2, 3. They are assured of the publication of the Gospel, expressed by the law, doctrine, and judgmeut of the Lord; by which means the righteousness and salvation of Christ should be brought nigh to them, as the object of their trust and confidence, ver. 4, 5. and also of the perpetuity of his righteousness and salvation, when the heavens, and the earth, and the inhabitants of it, should decay, even their revilers and persecutors, and therefore they need not fear their reproaches and revilings, ver. 6, 7, 8. upon which follows a prayer of faith, that the Lord would exert his power as in former times, when he destroyed the Egyptians, and dried up the Red sea for Israel to pass through, the ransomed of the Lord; from whence it might be concluded, that the redeemed of the Lord would be brought into a very comfortable condition again, ver. 9, 10, 11. wherefore they had no reason to be afraid of men, since the Lord, the Maker of heaven and earth, would deliver, comfort, and establish them, of which he assured them by his prophet, ver. 12, 13, 14, 15, 16. and though Jerusalem and her sons were, or would be, in a very distressed condition, through the sword and famine, which is described, ver. 17, 18, 19, 20. yet they should be delivered out of it, and their

him: that compass yourselves about with sparks, that fly out of the fire kindled, or are struck out of a flint, which have little light and no heat, and are soon out; which may denote the shortlived pleasures and comforts which are had from the creature, or from any thing of a man's own: walk in the light of your fire, and in the sparks that ye have kindled; an ironical expression, bidding them take all the comfort and satisfaction they could in their own works and doings, and get all the light and heat they could from thence : this shall ye have of mine hand; which you may depend upon receiving from me, for rejecting me and my righteousness, and trusting in your own: ye shall lie down in sorrow; instead of being justified hereby, and having peace with God, and entering into heaven, ye shall be pressed down with sore distress, die in your sins, and enter into an everlasting state of condemnation and death; see Mark xvi. 16. This was the case and state of the Jews, Rom. ix. 31, 32. and x. 3. John viii. 24. and iii. 19, 20. This is one of the passages the Jews say is repeated by the company of angels, which meet a wicked man at death.

# CHAP. LI.

persecutors should be brought into the same, ver. 21, 22, 23.

Ver. 1. Hearken unto me, ye that follow after righteousness, &c.] After having declared the doom of the wicked, and those that trust to their own righteousness, the Lord returns to them that fear him, whom he describes as such that follow after rightcousness; not the righteousness of the law, it is the character of carnal Israel to follow after that; nor is that attainable in the way it is pursued by such; nor is there any justification by it; nor is following that consistent with seeking the Lord, in the next clause: but the righteousness of Christ is meant; not his essential righteousness as God; nor the righteousness of his office as Mediator; but that which consists of his active and passive obedience; of which he is the author and giver, and is in him as its subject: this is what is commonly called imputed righteousness, an evangelical one, the righteousness of faith, and is justifying : following after this supposes a want of one; a sense of that want; a view of this as out of themselves, and in another; a love and liking of it, and a vehement desire for it; and what determines to an eager pursuit of it are its perfection, suitableness, and use: now such persons are called to *hearken* to the Lord; to the Word of the Lord, as the Targum; to Christ, to his Gospel, and to his ordinances, particularly to what is after said : ye that seek the Lord : the Lord Christ, for life and salvation ; for righteousness and strength; for more grace from him; a greater knowledge of him, and of doctrine from him, as the Targum; and more communion with him; that seek his honour and glory in the world, and to be for ever with him; who seek first the kingdom of God.

\* T. Bab. Cetubot, fol. 104. 1.

and his righteousness; that seek him where he may || be found, affectionately and sincerely, carefully, diligently, constantly, and for every thing they want: look unto the rock whence ye are hewn; which is in the next verse interpreted of Abraham; so called, not so much for the strength of his faith, as for his old age; when he looked like a hard dry rock, from whom no issue could be expected; and yet from hence a large number of stones were hewn, or a race of men sprung: and to the hole of the pit whence ye are digged ; that is, to Sarah, who was for a long time barren, whose womb was shut up, but afterwards opened; and from whom, as from a cistern, (to which a wife is sometimes compared, Prov. v. 15, 18,) flowed the waters of Judah, ch. xlviii. 1. or the Jewish nation. Jerom thinks Christ is meant by both, the Rock of ages, in whom is everlasting strength; to whom men are to look for salvation, righteousness, and strength; and out of whose pierced aide flowed blood and water : and in this sense he is followed by Cocceius, who interprets the rock of Christ, the Rock of salvation; out of whose side flowed the church, as out of the hole of a pit or cistern.

Ver. 2. Look unto Abraham your father, &c.] Not only the father of the Jewish nation, but of all them that believe: this explains what is meant by the rock, in the former verse, who is to be looked unto for imitation in the exercise of faith, and performance of duty, and for encouragement in distressed times and circumstances: and unto Sarah that bare you; signified by the pit or cistern; who was not only the mother of the Jewish nation; but such also are her daughters who do well, and tread in her steps: now the very unpromising circumstances these two persons were in, are proposed to be considered by the church in her present ones, for the encouragement of her faith ; that as a numerous issue proceeded from them, so also should she become fruitful and multiply: for 1 called him alone, and blessed him, and increased him; he was without issue when he was called out of Chaldea into another country, and also the only one of the family; and the Lord blessed him not only with flocks and herds, and gold and silver, but with a son in his old age; and so increased him, that there sprung from him as many as the stars of the sky in multitude, and as the sand by the sea-shore innumerable, Heb. xi. 12. The Septuagint and Arabic versions, between blessed and increased, insert these words, and I loved him, which are not in the Hebrew text. The Targum is, " and one was Abraham, alone in the world, and I " brought him to my service, and I blessed him, and multiplied him.

Ver. 3. For the Lord shall comfort Zion, &c.] The church, by his spirit, in the ministration of the word, and administration of ordinances; by the donation of the blessings of grace, and by the application of Gospel promises; by the discoveries of his love; by granting his gracious presence; by blessing his word; and by calling many souls, and adding them to his people: and in order to engage the church and people of God to believe God will do this, and that he can and will bless and increase them when in a low estate, the above instances of calling Abraham alone, and the blessing and increasing him, are produced; he will || this is the same with the law, or doctrine of the Gos-

comfort all her waste places; by rebuilding them, and restoring them to their former lustre and glory: the church may be said to be waste and desolate, and like a wilderness and desert, as in the next clauses, when the doctrines of the Gospel are departed from, the ordinances of public worship are not attended to, and the discipline of it is not kept up; when there are great decleasions among the Lord's people, in their faith, love, patience, forbearance, self-denial, spirituality, and heavenly-mindedness; when divisions and animosities prevail among them; when there is a negligence in their lives and conversations; and there are but few instances of conversion, and a general unconcernedness about those things; but so it will not always be: and he will make her wilderness like Eden, and her desert like the garden of the Lord; the church is a garden, a small spot, in comparison of the world, distinguished and separated by the grace of God from others; in which are many precious souls, comparable to trees, herbs, and plants; and these don't grow up of themselves, but are planted there by the Lord; and much pains are taken by him, the husbandman, to cultivate this garden: for it is his, the garden of the Lord; it is of his planting; it is his property, and enclosed for his use; it is an Eden, pleasantly situated on a fruitful hill, Christ Jesus, by the river of divine love; is full of pleasant plants, pleasant to the owner of the garden, and to the saints themselves; it becomes fruitful through the dews of divine grace, the rising of Christ, the sun of righteousness, and the blowing of the south wind, the blessed Spirit; and may be said to be in a very comfortable condition, when the word and ordinances are duly ministered; when the graces of the Spirit are in exercise, and many souls are converted: the con-sequence of which is, joy and gladness shall be found therein, thanksgiving, and the voice of melody; for the pure preaching of the Gospel; the feast of fat things made in the holy mountain; the presence of God en-joyed; a lively exercise of grace in the saints; and many souls born again. The Targum is, "joy and " rejoicing shall be found in her; they that offer thanksgiving, and the voice of them that praise;" all hearts filled with joy and gladness.

Ver. 4. Hearken unto me, my people, &c.] His special people, whether Jews or Gentiles, chosen by him, taken into covenant with him; given to Christ, redeemed by him as a peculiar people, and called by his grace; these are exhorted to hearken to him: to his word, as the Targum; see ver. 1: and give ear unto me, O my nation; not the nation of the Jews only, but the Gentiles; a nation taken out of a nation, even out of all nations; a chosen and a holy nation. The Septuagint and Arabic versions render it kings; such are made kings and priests unto God: see 1 Pet. ii. 9, 10: for a law shall proceed from me; not the Sinai law, but the Gospel; that doctrine that is said to go out of Zion, ch. ii. 3. as Kimchi rightly observes, who adds, " for the King Messiah shall teach the people " to walk in the ways of the Lord; and this shall be " after the war of Gog and Magog :" and this law or doctrine of God comes from Christ, and is dictated, directed, and made effectual by his spirit : and I will make my judgment to rest for a light of the people;

pel, called judgment, because it comes from the God of judgment, flows from his wisdom and counsel, and is a declaration of his will; it explains his method of justifying sinners, and is the means of awakening, convincing, and judging the consciences of men, and of informing and establishing the judgments of the saints, and by which the world will be judged at the last day. Now this is for a light of the people; to enlighten unconverted ones, such who sit in darkness, to turn them from it, and call them out of it into marvellous light; and to illuminate the saints yet more and more, both with respect to doctrine and duty. And this is said to be made to rest; which denotes both the continuance of it in the world, until all the ends of it are answered; and the spiritual rest it gives to weary souls now, as well as points out to them that which remains for them hereafter. Though the words may be rendered, I will cause my judgment to break forth<sup>h</sup>; like the morn-ing, suddenly, and in a moment<sup>i</sup>; to which agrees what follows.

Ver. 5. My righteousness is near, &c.] These are either the words of God the Father, and to be understood not of his essential righteousness, nor of his vindictive justice; but of the righteousness of his Son, which he calls his own, because he approves and accepts of it, imputes and reckons it to his people, and with it justifies them. The words may be rendered, my rightcous One, as in the Vulgate Latin version; not Cyrus, as Grotius; but Christ, God's righteous servant, who was near to come in the flesh, in order to work righteousness. Or these are the words of Christ, speaking of his own righteousness, which was near being wrought out by him, as it was when he became the end of the law for it, by obeying its precept, and bearing its penalty; and near being revealed in the Gospel, where it is revealed from faith to faith; and near being applied by the blessed Spirit, as it is to all that believe; and is near to be come at, and laid hold on, by faith : my salvation is gone forth ; the salvation appointed by the Lord; provided in covenant; wrought out by Christ; applied by the Spirit; and fully enjoyed in heaven: this is gone forth in the purpose and decree of God, in prophecy and promise, and in the declaration of the Gospel: or, my Saviour, as the Vulgate Latin version; the Saviour of God's appointing, providing, and send-ing. Or these are the words of the Saviour himself, who has wrought it out, in whom it is, and of whom it is to be had; it is done, and ready for sinners to look unto and embrace; it is ready to be revealed, and to be fully enjoyed : and mine arms shall judge the people; to whom the arm of the Lord is revealed, and the Gospel is the power of God unto salvation; both the arms of Christ are ready to receive them, and these protect and defend them, and judge, condemn, and destroy those that despise it : the isles shall wait upon me; upon Christ, for his coming; for his salvation

"moment from this time, to enlight the theory of the with the set of the s

and righteousness; for his Gospel, the truths, promises, and blessings of it; and in his house and or-dinances, for his presence. This is a prophecy of the conversion of the Gentiles, even in the isles of the sea, those afar off, as ours of Great Britain and Ireland, in which there have been and are many waiting upon him: and on mine arm shall they trust; as on Christ, the arm of the Lord, for salvation; so on the power of Christ for protection and preservation; and on his promises in the Gospel, for their support; which is the arm of the Lord revealed unto them, and yields much support and comfort, and makes known that

which is a proper object of trust. Ver. 6. Lift up your eyes to the heavens, &c.] And observe their beauty and order, the constant and regular motion of the heavenly bodies, the firmness and solidity of them : and look upon the earth beneath; how stable and well-founded it is : for the heavens shall vanish away like smoke; though they are so firm, and have lasted so long, and have kept their constant situation and course, yet they shall melt away like salt, as the word k signifies, and disappear in an instant like smoke. Reference seems to be had to the general conflagration. when the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat, 2 Pet. iii. 12: and the earth shall wax old like a garment; and be folded up, and laid aside, as useless; see Psal. cii. 26. This seems to design not a substantial destruction of the earth, but of its qualities, when waxing old it shall be renewed and changed. Jarchi interprets these clauses of the princes of the hosts of people in heaven. and the governors of the earth; but the inhabitants thereof are mentioned next : and they that dwell therein shall die in like manner ; as the heavens and the earth ; be dissolved as they, and in like manner; vanish as smoke, and be seen no more; wax old as a garment. and become useless and unprofitable. De Dieu renders it, as a louse 1, and so this word sometimes signifies; and this sense is approved of by many learned men", and seems best to agree with the text; since neither the heavens and the earth are said to die, nor smoke, or a garment: and it may denote how loathsome and nauseous wicked men are in life, like vermin; and how mean and contemptible in death, their bodies are vile and despicable, and how easily they are destroyed : but my salvation shall be for ever ; that salvation which Christ has wrought out for his people is an everlasting salvation, ch. xlv. 17, Heb. v. 9. and they that are interested in it will be always safe and happy; and though they shall die as other men, they shall rise again, and enjoy glory, immortality, and eternal life: and my righteousness shall not be abolished : the righteousness which Christ has brought in for his people, and by which they are justified, is also everlasting, Dan. ix. 24. or, shall not be broken "; it answers all the demands of law and justice, and stands

tuating and confused agitation of the heavens, like those of the salt sea, and as smoke over the head.

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\* Ebr. Comment. p. 469.

<sup>&</sup>lt;sup>b</sup> 273318t erumpere facian, De Dieu. <sup>i</sup> So R. Jonab, in Ben Melech, takes it to have the signification of 237, a moment; as if the sense is, "my judgment I will shew every "momont form this time to exclude the sense it." It'm

firm against all the accusations and charges of men and devils: or, shall not fail<sup>9</sup>, as the Septuagint; its virtue to justify will always continue; it will answer for the saints in a time to come, even at the last judgment. The Targum is, it "shall not tarry;" being near to be wrought out and revealed, ver. 5.

Ver. 7. Hearken unto me, ye that know righteousness, &c.] The righteousness of God, and of his law; the purity of his nature, what righteousness is agreeable to him, and required by him; the imperfection and insufficiency of a man's own righteousness, and the glory and fulness of Christ's righteousness, revealed in the Gospel; and so know that, as to approve of it, follow after it, lay hold upon it, believe in it, and rejoice in it, as their justifying righteousness: the people in whose heart is my law; not in their heads only, but in their hearts; having an understanding of it, an affection for it, and the bias of their minds toward it; being written there by the finger of the divine Spirit, according to the covenant of grace, Jer. xxxi. 33. and not in tables of stone, as the law of Moses, and of which this is not to be understood; but of the law or doctrine of Christ, even the everlasting Gospel; which coming with power, and the Holy Ghost, into the hearts of the Lord's people, is received by them with great approbation and affection, in faith and love; they obey it from their hearts, and are cast into the mould of it: fear ye not the reproach of men, neither be ye afraid of their revilings; either of the Jews, the Scribes and Pharisees, for renouncing a pharisaical righteousness, and embracing the righteousness of Christ; for rejecting the traditions of the elders, the rituals of the ceremonial law, and the doctrine of justification by the works of the moral law; and for cordially receiving the pure Gospel of Christ: or of idolatrous Heathens. from whom they were called, and that for leaving the religion of their country, and the gods of their fathers, and professing the one only true God, and Jesus Christ, whom he has sent: or of the antichristian worshippers, and of the man of sin at the head of them, who belches out his blasphemies against God and Christ, his tabernacle and saints; but neither their shocking blasphemies, nor spiteful taunts and jeers, nor menacing words, nor even cruel persecutions, should deter the saints from the profession of Christ and his Gospel.

Ver. 8. For the moth shall eat them up like a garment, &c.] Either these reproaches, or the persons that reproach; as a garment is eaten by the moth, secretly, slowly, surely, and at last completely, so that it becomes utterly good for nothing; so secret, gradual, sure and certain, complete and perfect, will be the ruin and destruction of the enemies of Christ and his people: and the worm shall eat them like wool; or as a woollen garment, which is most liable to be motheaten; for the moth and worm are much the same, as Kimchi and Ben Melech observe; who say, that in the Arabic tongue the moth is called by a name much of the same sound with this word in the text; and the sense is, that as a woollen garment is eaten and consumed by vermin, so wicked men will be destroyed by the vengeance of the Lord upon them; for the moth

and worm design both the judgments of God upon them in this world, and his wrath in the other, where the worm dieth not, and the fire is not quenched: but my righteousness shall be for ever; to justify his people and secure them from wrath and ruin: dnd my salvation from generation to generation; it will abide through the endless ages of eternity, and be the portion of the saints for ever, of which they are now heirs; is nearer than when they first believed, and is ready to be revealed, and will be everlastingly enjoyed by them.

Ver. 9. Awake, awake, put on strength, O arm of the Lord, &c.] The Septuagint and Arabic versions take the words to be an address to Jerusalem; and the Syriac version to Zion, as in ver. 17. and ch. lii. 1. but wrongly: they are, as Jarchi says, a prayer of the prophet, or it may be rather of the church personated by him; and are addressed either to God the Father, who, when he does not immediately appear on the behalf of his people, is thought by them to be asleep, though he never slumbers nor sleeps, but always keeps a watchful eye over them; but this they not apprehending, call upon him to awake; which is repeated, to shew their sense of danger, and of their need of him, and their vehement importunity; and that he would clothe himself with strength, and make it visible, exert his power, and make bare his arm on their behalf: or they are an address to Christ, who is the power of God, that he would appear in the greatness of his strength, shew himself strong in favour of his people. and take to himself his great power and reign: awake, as in the ancient days, in the generations of old; which is mentioned not only as an argument to prevail with the Lord that he would do as he had formerly done; but as an argument to encourage the faith of the church, that as he had done, he could and would still do great things for them: art thou not it that hath cut Rahab; that is, Egypt, so called either from the pride and haughtiness of its inhabitants; or from the large extent of the country; or from the form of it, being in the likeness of a pear, as some have thought; see Psal. lxxxvii. 4. and the sense is, art thou not that very arm, and still possessed of the same power, that cut or hewed to pieces, as the word <sup>p</sup> signifies, the Egyptians, by the ten plagues sent among them? and wounded the dragon ? that is, Pharaoh king of Egypt, so called from the river Nile in Egypt, where he reigned, and because of his fierceness and cruelty, see Ezek. xxix. 3. So the Targum interprets it of Pharaoh and his army, who were strong as a dragon. And that same mighty arm that destroyed Egypt, and its tyrannical king, can and will destroy that great city, spiritually called Sodom and Egypt, and the beast that has two horns like a lamb, but speaks like a dragon, and to whom the dragon has given his seat, power, and authority; and the rather this may be believed, since the great red dragon has been cast out, or Rome Pagan has been destroyed by him, Rev. xi. 8. and xiii. 2, 11. and xii. 3, 9.

Ver. 10. Art thou not it which hath dried the sea, the waters of the great deep, &c.] That is, the Red sea, and the deep waters of it; as it did, by causing a strong east wind to blow, which drove the sea back,

<sup>.</sup> On Ma EXAMUTE, Sept. non deficiet, V. L.

י קמחצבת quod excidit, Piscator ; excidens, Montanus.

## CH. LI. V. 11-13.

and made it a dry land, in the midst of which the children of Israel walked as on dry land, Exod. xiv. 21, 29. and the same arm and mighty power can and will dry up the waters of the river Euphrates, to prepare the way of the kings of the east, Rev. xvi. 12: that hath made the depths of the sea a way for the ransomed to pass over? divided the waters of the sea, made a path through them for the Israelites that were redeemed out of Egyptian bondage and slavery, to pass over, and so to go to Canaan's land.

Ver. 11. Therefore the redeemed of the Lord shall return, &c.] Or and, or so 4. In like manner, and as sure as the Israelites had a way made for them through the sea to pass over, so sure shall all those that are redeemed by the blood of Christ from sin, Satan, the law, death, and hell, be gathered out of the nations of the world, and from the antichristian states, and shall be converted and turn to the Lord. Or these words are a continuation of the above prayer, as Jarchi, let them return; or rather are an answer to it, and a promise that they should : and come with singing unto Zion ; to the Gospel church, and join themselves to it, praising God for his grace in calling and converting them, adoring the riches of his distinguishing love, and sing-ing the new song of redeeming grace; and hereafter they shall return from the grave, and come to Zion above, singing the song of Moses and of the Lamb: and everlasting joy shall be upon their head; visible in the present state, more so hereafter, when there will be upon them an eternal weight of glory, a crown of life and righteousness: they shall obtain joy and gladness ; by having the presence of God, communion with him, views of interest in Christ, and the gracious influences of the blessed Spirit; all these they enjoy in the church now, but in full perfection hereafter: and sorrow and mourning shall flee away : either for sin, having the discoveries and application of forgiving love: or on account of desertion, now enjoying the light of God's countenance; or by reason of persecution, which in the latter-day glory will entirely cease. But all this will be most fully accomplished in the New-Jerusalem church-state, and ultimate glory, Rev. xxi.

4. See the note on ch. xxxv. 10. Ver. 12. I, even I, am he that comforteth you, &c.] This is an answer to the prayer of the prophet, or the church by him, in which the Lord promises not only assistance and help, but comfort; not only to exert his power and shew his great strength by making bare his arm; but to open his heart, unbosom himself, and shew his great love and strong affection for them; and so administer divine comforts unto them, giving more than was asked for: and he promises to do it himself, not by his prophets and ministers, word and ordinances, though these are the usual means; but he himself would do it by his spirit and grace, and the immediate discoveries of his love; and which he repeats, to shew the certainty of it, as well as to point out to their view the great Comforter himself; which is an instance of amazing condescension, and could not fail of exeiting admiration and thankfulness in them; see 2 Cor. i. 3, 4: who art thou, that thou shouldest be afraid of a

deed, to be afraid of a frail mortal dying man; which is the case of every man, even of the greatest of men, of the kings and princes of the earth, who all die like other men; the most proud and haughty tyrants, the fierce and furious persecutors of the people of God. Perhaps the Roman Pagan persecutors may be had in view, whose edicts were very terrible to the first Christians, whose persecutions were very violent and furious. and the tortures and deaths they put them to were very dreadful; and which put them in great fear though they had no reason to fear them that could destroy the body, and do no more; and the rather, since these were mortal men, and did die, and their persecutions came to an end. Or it may be, the man of sin, the son of perdition, antichrist, is here referred to, who in his time has made all to tremble at him, Rev. xiii. 3, 4. but must die, and his power too, and will be destroyed with the breath of Christ's mouth, and the brightness of his coming; and therefore his church and people have no reason to be afraid of him : and of the son of man, which shall be made as grass; as weak as that, which cannot stand before the scythe, is cut down, and tossed about, and trampled upon, and made hay of, and becomes the food of beasts, Psal. xc. 5, 6. and ciii. 15. Isa. xl. 6. Or the words may be rendered, and of the son of man, to whom grass shall be given'; which if understood of Nebuchadnezzar king of Babylon, of whom the people of the Jews were afraid, and who was a type of antichrist, it was literally true of him, Dan. iv. 32, 33.

man that shall die; a poor faint-hearted creature in-

Ver. 13. And forgettest the Lord thy Maker, &c.] That he is thy Maker, and therefore is able to protect and preserve thee; when the fear of man prevails God is forgotten, his power, his providence, his promises, and past instances of divine favour and goodness; were these more frequently recollected, considered, and thought of, they would prove an antidote against the fear of men; and especially when it is observed, that he that is our Maker is he that hath stretched forth the heavens, and laid the foundations of the earth ; these are amazing works of his hands; and what is it that he can't do that has made these? these he upholds and maintains in being, and does all things in them as he pleases, and overrules all for his own glory and his people's good, and therefore they have nothing to fear from men; and yet they are afraid of them, such is their distrust and unbelief : and hast feared continually every day; not only at some certain times, when the enemy has appeared very formidable, and threatened with destruction, or some terrible rumour has been spread, but every day, every hour, and every moment; and to be always in a panic must be very uncomfortable living, as well as very dishonourable : because of the fury of the oppressor; either the king of Babylon, or antichrist : as if he were ready to destroy . had drawn his sword, and just going to give the fatal blow : and where, or but where, is the fury of the oppressor ? where's the fury of Pharaoh, that great oppressor of God's Israel formerly? it is gone and vanished like smoke: where's the fury of Sennacherib king of Assyria, and

Qq2

יומדויין et nunc, V. L.; ita, Junius & Tremellius, Piscator. And Ben Melech observes, that 1, and, is in the room of 1, thus.

ינתן herba dabitur, Pagninus, Montanus.

was over in a short time, in one night the whole host, or the greater part of it, were destroyed by an angel: and where is, or will be, the fury of the king of Babylon? it won't last always; nor the fury of the anti-

christian oppressor. Ver. 14. The captive exile hasteneth that he may be loosed, &c.] The time hastens on, or God will hasten the time, for the release either of the captive Jews in literal Babylon, or of his people in mystical Babylon; or they that are in exile and captivity, as soon as ever opportunity offers for their release, will take it, and make no delay : though some understand the words by way of complaint, as if the persons spoken of were im-patient, and could not wait the proper time of their de-liverance: and that he should not die in the pit: in captivity, which was like a pit or grave : nor that his bread should fail ; whilst in the pit or prison, or on his way home. Musculus interprets all this of Pharaoh, whom he supposes to be the oppressor in the preceding verse, and renders the words, who hastened going to open, lest he should die in the destruction; who, when he saw the first-born slain, hastened to open and let Israel go, and was urgent upon them to be gone immediately, lest he and all his people should perish in that calamity: nor did his bread fail; the bread of the people delivered out of Egypt, so he understands it, but were provided with bread from heaven, all the while they were in the wilderness; and yet this instance of divine power and goodness was greatly forgotten in after-times. Jerom applies the whole to Christ, who should quickly come; going and treading down his enemies; opening the way of victory; saving those that are converted, and giving the bread of doctrine to them : but the words are a promise to exiles and prisoners for the sake of Christ and his Gospel, that they should be quickly loosed and set free, and not die in prison, nor want bread, neither corporeal nor spiritual.

Ver. 15. But I am the Lord thy God, that divided the sea, whose waves roared, &c.] Referring to the dividing of the Red sea by a violent wind, at which time the waves of it doubtless roared till they were made to stand quietly, as a wall on the right and left, for the Israelites to pass through, as in ver. 10. Or this is to be understood of the power of God at any time in stilling and quieting the sea when it rages; which signification the word here used has, as Aben Ezra ob-serves; which power is expressed by a rebuke or reproof of it. And so the Targum, "I am the Lord thy "God, that rebuketh the sea:" and in like manner the Syriac version; see Psal. cvi. 9. Isa. l. ii. with which compare Matt. viii. 26. Now he that can do, and oftentimes has done this, can rebuke, restrain, and still the fury of the oppressors, the rage of the persecutors, Rome Pagan or Papal, and deliver out of their hands, Psal. 1xv. 7: the Lord of hosts is his name; the Lord of armies in heaven and earth, and therefore is able to do these things in a natural, civil, and religious sense.

Ver. 16. And I have put my words in thy mouth, &c.] His promises and his truths, either in the mouth of his church, and people for them, both to preserve and

ع بر ui tranquillat, Gataker; faciens quiescere, so some in Vi-tringa; and the word has the signification of rest and quietness in ver. 4.

his army, that threatened Jerusalem with ruin? it || transmit to future generations, and to publish and declare to the comfort of each other, ch. lix. 21. or to the Prophet Isaiah, to make known to the people of Israel; or to Christ himself, the great Prophet in Israel, by whom grace and truth are come, and by whom God has spoken all his mind and will, and in whom all the promises are yea and amen. The doctrines of God, and not men, as appears by their truth, purity, harmony and efficacy; they are the words of faith and sound doctrine, of peace and reconciliation, of pardon and righteousness, of salvation and eternal life; and these were put into the mouth of Christ, to be published and declared by him as the great Prophet of the church ; for which he was abundantly qualified as man and Mediator, by being anointed with the Holy Ghost, without measure, and by having the tongue of the learned given him: hence he declares, that the doctrine he preached was not his own as man, but his father's, and that he spoke nothing of himself, but what he heard of him, and was taught by him, and had a commandment from him to say; and which words or doctrines he delivered to his apostles, and put into their mouths to make known unto men : see John vii. 16. and viii. 26, 28. and xii. 49, 50. and xvii. 8. And have covered thee in the shadow of my hand : protected and defended both the church and its members, Christ and his ministers, his interest and kingdom, his Gospel, and the truths of it, with its ordinances; and continued them from age to age, notwithstanding the virulence and violence of false teachers and persecutors, see ch. xlix. 2. that I may plant the heavens, and lay the foundations of the earth; form and establish Gospel churches in the world, in the Roman empire, and elsewhere, both by the words and doctrines of the Gospel; by the ministry of the apostles, and other preachers of the word; and by the hand of almighty power, the efficacious grace of God attending the same : so the Septuagint, Syriac, and Arabic versions connect this clause with the former, by which I have settled the heavens, &c.; these are called heavens, for their purity, brightness, and glory they have from the Lord; for the doctrines and ordinances of the Gospel, which are from heaven, and not of men; and for the true members of them, which are men born from above, and partakers of the heavenly calling; and for the ministers of the Gospel, those stars of light, which here hold forth the light of the divine word to men: and where the sun of righteousness arises with healing in his wings, and where the clouds drop down the rain of heavenly doctrine: these are said to be planted, as if they were gardens, as the churches of Christ are, planted with all kind of pleasant plants, with trees of righteousness, the planting of the Lord, that he may be glorified; and these, being watered with the dew of heaven, flourish and bring forth fruit: but planting rather denotes the stability and duration of the churches of Christ, which will continue as long as the days of heaven: or that thou mayest plant'; referring either to the ministers of the word, who are instru-ments in planting churches, 1 Cor. iii. 7, 8. or to Christ, the chief master-builder and founder of them ; though

י yoj ut plantes, Vulg. Lat.

this may principally respect the making of the new heavens, and the new earth, which will be of Christ's forming and making, Rev. xxi. 1, 5. for it is not to be understood of the first making of the heavens and earth in a natural sense, or in a political sense of the settling and establishing of the Jewish nation: and say unto Zion, thou art my people: the church of God, consisting whether of Jews or Gentiles, especially the latter, who once were not, but now, being called through the ministry of the word, are the people of God: and more particularly this will be declared and made manifest in the New-Jerusalem state, when all the elect of God will be gathered in, Rev. xxi. 3.

Ver. 17. Awake, awake, stand up, O Jerusalem, &c.] As persons out of a sleep, or out of a stupor, or even out of the sleep of death; for this respects a more glorious state of the church, the Jerusalem, the mother of us all, after great afflictions; and especially if it respects the more glorious state of all on earth, signified by the New Jerusalem, that will be preceded by the resurrection of the dead, called the first resurrection, when the saints will awake out of the dust of the earth, and stand upon their feet; see Dan. xii. 2. 1 Thess. iv. 16. Rev. xx. 5. though the last glorious state of the church, in the spiritual reign of Christ, is also expressed by the rising of the witnesses slain, by their standing on their feet, and by their ascension to heaven, Rev. xi. 11, 12. before which will be a time of great affliction to the church, as here: which hast drunk at the hand of the Lord the cup of his fury ; it is no unusual thing in Scripture for the judgments of God, upon a nation and people, or on particular persons, to be signified by a cup, and especially on wicked men, as the effect of divine wrath, Psal. xi. 6. and lxxxv. 8. Jer. xxv. 15, 16, 17. Here it signifies that judgment that begins at the house and church of God. 1 Pet. iv. 17. which looks as if it arose from the wrath and fury of an incensed God: and though it may greatly intend the wrathful persecutions of men, yet since they are by the permission and will of God, and are bounded and limited by him, they are called his cup, and said to come from his hand; and the people of God take them, or consider them as coming by his appointment: thou hast drunk the dregs of the cup of trembling, and wrung them out; alluding to excessive drinking, which brings a trembling of limbs, and sometimes paralytic disorders on men, and to the thick sediments in the bottom of the cup, which are fixed there, as the word " signifies, and are not easily got out, and yet every drop and every dreg are drunk up; signifying, that the whole portion of sufferings, allotted to the Lord's people, shall come upon them, even what are most disagreeable to them, and shall fill them with trembling and astonishment.

Ver. 18. There is none to guide her among all the sons whom she hath brought forth, &c.] Still alluding to drunken persons staggering in the streets, that can scarcely stand on their feet, and do not know their way, and yet have none to hold them up and guide them, not even of their friends and relations: neither is there any that taketh her by the hand of all the sons that she hath brought up; to hold her up from falling, of which there is danger by reeling to and fro, through the intoxicating liquor; and this, either for want of sons, these being dead, or through want of filial affection in them. This was true of Jerusalem, literally understood, at the time of her last destruction by the Romans, when she had no king, priest, nor prophet, to counsel and direct, defend and protect her; and will be the case of the church of God at the slaying of the witnesses, when their own friends will be shy of them, and refuse or neglect to do any kind offices, or shew any respect unto them, signified by not suffering their dead bodies to be put into graves, Rev. xi. 9.

Ver. 19. These two things are come unto thee, &c.] Affliction from the hand of God, though by means of enemies, and no friends to help, support, and comfort, as before hinted: or else this respects what follows, after it is said, who shall be sorry for thee? lament or bemoan thee? they of the earth will rejoice and be giad, and others will not dare to shew any concern outwardly, whatever inward grief may be in their breasts. Rev. xi. 10. desolation, and destruction, and the famine. and the sword; which may be the two things before mentioned, for though there are four words, they are reducible to two things, desolation, which is the sword, and by it, and destruction, which is the famine, and comes by that, as Kimchi observes: or the words may be rendered thus, desolation, and destruction, even the famine and the sword; so that there is no need of making these things four, and of considering them. as distinct from the other two, as the Targum makes them, which paraphrases the whole thus, "two tribu-" lations come upon thee, O Jerusalem, thou canst " not arise; when four shall come upon thee, spoil-" ing and breach, and the famine and the sword, " there shall be none to comfort thee but I." All this was literally true of Jerusalem, both at the destruction of it by the Chaldeans and by the Romans, and will be mystically true of the church at the slaying of the witnesses by the sword of antichrist; when there will be a famine, not of bread, nor of water, but of hearing the word of the Lord; and which will bring great devastation and desolation on the interest of Christ: bu whom shall I comfort thee? there being no ministry of the word, nor administration of the ordinances, the usual means of comfort, the witnesses being slain; see Lam. i. 9, 16, 21. and ii. 13.

Ver. 20. Thy sons have fainted, &c.] Through want of food, or at the desolation made, and have no spirit in them to appear in the interest of true religion: they lie at the head of all the streets: emaciated by famine, and not able to walk, but drop down in the streets, and there lie panting and pining away; or slain by the enemy; or with the famine, and the sword, as Aben Ezra, and none to bury them; so the dead bodies of the witnesses shall lie in the street of the great city unburied, Rev. xi. 8, 9. as a wild bull in a net: that is slain, being taken; or, if alive, however it flings about and struggles, can't extricate itself: so it may denote such that survive the calamity, yet held under the power of the enemy; and though inwardly fretting, and very impatient, can't help themselves.

" DYDP DM crassamentum, Junius & Tremellius, Piscator, Vitringa,

no more than such a creature taken in a toil or net; which Aben Ezra takes to be a fowl, to which a net best agrees; and the Vulgate Latin version renders it, as the oryx snared; which Drusius says is the name of a bird; though it is used for a wild goat. So Aristotle " makes mention of it as of the goat-kind, and says it has two hoofs, or is cloven-footed, and has one horn; and Bochart \* takes it to be the same with the unicorn of the Scriptures, or the monoceros; and, according to some writers y, it is a very fierce and bold creature, and not easily taken; and therefore it is no wonder, when it is in the net, that it strives, though in vain, and till it is weary, to get out of it, and yet is obliged to lie there. But Kimchi says the word here used signifies a wild ox or bull \*, as we render it : in Hebrew it is called the or thea, and very probably is the same with the thoos mentioned by Aristotle \* and Pliny b, and is rendered a wild ox in Deut. xiv. 5, where it is reckoned among sheep, goats, and deer. It is strange that the Septuagint should render it, as beet half-boiled; or flaccid and withering, as the Syriac and Arabic versions, taking it for an herb : and as much out of the way is the Targum, which renders it, " as broken bottles:" they are full of the fury of the Lord, the rebuke of thy God ; that is, Jerusalem's sons, the members of the church of God, professors of religion, now full of calamities, which may seem to flow from the wrath of God, and be rebukes in fury, when they are only in love, Rev. iii. 19. and from whence they shall be delivered, and their enemies punished, as follows.

Ver. 21. Therefore hear now this, thou afflicted, &c.] By Babylon, by antichrist and his followers; hear, for thy comfort, the following prophecy: and drunken, but not with wine; not with wine in a literal sense; nor with the wine of the fornication of the whore of Rome; nor with idolatry, as the kings of the earth are said to be, Rev. xvii. 2. and xviii. 3. but, as the Targum expresses it, with tribulation; with afflictions at the hand of God, and persecutions from men.

Ver. 22. Thus saith the Lord, the Lord and thy God, &c.] He who is Lord of all, the eternal Jehovah, who can do all things, and who is the covenant-God of his people, and will do all things he has purposed and promised, and which are for their good and his glory; of which they may be assured from the consi-

deration of these names and titles of his, for which reason they seem to be used and mentioned : that pleadeth the cause of his people . which is a righteous one, as he will make it appear to be, by delivering them out of their troubles, and by avenging their bodies. Behold, I have taken out of thy hand the cup of trembling; which he himself had put there, ver. 17. and which none but himself could take out; not she herself, nor any of her sons, nor indeed could they give her any relief; but when the Lord's time is come to favour his people, he himself will remove it : even the dregs of the cup of my fury; it shall all be clean taken away, nothing of it shall remain: thou shalt no more drink it again; or any longer '; after the slaying of the wit-nesses, and their rising again, there will be no more persecution of the church of God; see Isa. ii. 9. and

xi. 9. Ver. 23. And I will put it into the hand of them that I and did to literal Babylon, affict me, &c.] As the Lord did to literal Babylon, Jer. xxv. 15, 26. so will he do to mystical Babylon; he will retaliate upon her all the evils she has done to others, and destroy them that destroyed the earth ; see Rev. xi. 18. and xiii. 10. and xviii. 6. which have said to thy soul, bow down, that we may go over ; who not only afflicted the bodies, but tyrannized over the souls and consciences of men; obliging them to a compliance with their idolatrous practices, to bow down and worship the beast, and his image; and thereby acknowledge subjection to the see of Rome, and its authority over them : the allusion seems to be the custom of the eastern kings trampling upon the necks of their conquered enemies, Josh. x. 24. and the pope of Rome has, in a literal sense, trampled upon the necks even of kings and emperors. And thou hast laid thy body as the ground, and as the street, to them that went over ; which expresses the low estate of the church of Christ, or holy city, whilst trodden under foot by the Gentiles during the reign of antichrist, Rev. xi. 2. and may also denote the sneaking outward compliance of some through the force of persecution, when they did not cordially embrace, nor with conscience, and from their heart, submit to the authority of the church of Rome; but though the people of God are represented in such a low and grovelling condition, yet they shall arise out of it, and come into a very flourishing one, as the next chapter shews.

#### CHAP. LII.

I HIS chapter is a prophecy of the glorious state of || the church in the latter day, typified by the deliver-ance of the Jews from Babylon. The church, under the names of Zion and Jerusalem, is exhorted to awake and clothe herself with strength, and with beautiful garments, to shake off her dust, and loose her bands, since she should become a pure and separate people, ver. 1, 2. and whereas the Lord's people had been afflicted formerly by the Egyptians, and more lately

by the Assyrians, a free redemption is promised them; and the rather they might expect it, since the Lord was no gainer by their affliction, but a loser in his name and honour, as well as they distressed, ver. 3, 4, 5. And it is suggested, that the knowledge of the Lord should be spread, the good tidings of peace and salvation be delightfully published, and that the ministers of the Gospel should have clear light, and be harmonious and unanimous in the publishing of it, ver.

<sup>#</sup> Hist, Animal. 1. 2. C. 1.

<sup>\*</sup> Hierozoic, I. 3. c. 27, 28. \* Oppian. de Cyneget. I. 2. apad Gataker. & Sanctium in loc. sævus øryx, Martial. I. 13. Epigr. 95.

<sup>\*</sup> And so it is explained in Gloss. in T. Bab. Bava Kama, fol. 117. 1. \* Hist, Animal. 1. 2. c. 17.

Nat. Hist. I. 8. c. 34. א עור ion witra, V. L. Pagninus, Montanus.

6, 7, 8. Upon which the waste places of Jerusalem are called upon to rejoice, both because of the restoration of the Jews, and the conversion of the Gentiles, ver. 9, 10. And the people of God are called to go out of Babylon, the manner of their departure is directed, and something said for their encouragement, ver. 11, 12. And the chapter is concluded with some account of the Messiah, of his humiliation and exaltation, and of his work and office, ver. 13, 14, 15. and which are enlarged upon in the next chapter, which ought properly to begin with these last verses.

Ver. 1. Awake, awake, put on thy strength, O Zion, &c.] Aben Ezra says, all interpreters agree that this prophecy is yet to be fulfilled, and so it is: by Zion is meant the church in Gospel times, in the latter-day glory, which is called upon to awake out of sleep; and this repeated to shew what a deep sleep had fallen on her, the danger she was in through it, and the vehemency of the speaker, or the great concern the Lord had for her; and this is the very state and case of the church of Christ now, and the prophecy respects our times, and what follow. There is a general carnal security, and spiritual drowsiness, which has seized the people of God; a non-exercise of grace among them, at least it is not a lively one; a sluggishness to and in duty; a contentment in the external performance of it; an indifferency about the cause of Christ, and power of religion; and an unconcernedness about the truths and ordinances of the Gospel, the discipline of Christ's house, and the honour of it; which the enemy takes the advantage of, and sows his tares of false doctrine and worship; wherefore it is high time to awake out of sleep, and to put on strength, or clothe . with it, and do the Lord's will, and work and oppose the enemy. Saints are weak in themselves, but they have strength in Christ, and on him should they wait, to him should they look, and on him should they exercise faith for it; they should put on the whole armour of God, clothe themselves with it, resume courage, pluck up a good heart and spirit, and not fear any difficulties, dangers, and enemies. Put on thy beautiful garments, O Jerusalem, the holy city; another name for the Gospel church, see Heb. xii. 22. and which is called the holy city ; referring to the times in the latter day, when holiness shall more appear and prevail in the churches; when saints shall be built up in their holy faith, and more closely attend to holy ordinances, and walk in an holy conversation and godliness; and especially the New-Jerusalem church-state will answer to this name, and so it is called, Rev. xxi. 2, 10. and when the saints will put on their beautiful garments, as on holydays, and times of rejoicing; their mourning will be over, and all signs of it shall be laid aside; the witnesses will no more prophesy in sackcloth; the marriage of the Lamb will be come; the bride made ready, being clothed with fine linen, clean and white, the righteousness of the saints, the garments of Christ's salvation, and the robe of his righteousness; which are the beautiful garments here meant, which serve for many, and answer all the purposes of a gar-

ment; as to cover nakedness, preserve from the inclemency of the weather, keep warm and comfortable, beautify and adorn; and beautiful they are, being all of a piece, large and long, pure and spotless, rich and glorious, and which make those beautiful that wear them; and though, being once on, they are never off again; yet saints sometimes are remiss in their acts of faith in putting them on, to which they are here exhorted; see Rev. xix. 7, 8. for henceforth there shall no more come into thee the uncircumcised and the unclean ; this shews that the prophecy cannot be understood of Jerusalem literally, nor of the times of the Babylonish captivity, and deliverance from it, since after this the uncircumcised and the unclean did enter into it, Antiochus Epiphanes, Pompey, and the Romans; but of the mystical Jerusalem, the church of Christ, in the latter day, the spiritual reign of Christ; when the Gentiles, the Papists, meant by the uncircumcised and the unclean, shall no more come against them, as the words f may be rendered, and persecute them; and when there will be no more a mixture of Papists and Protestants, of heretics and orthodox, of hypocrites and saints; and when there will be few or none under a profession but will have the truth of grace in them; when every pot and vessel in Jerusalem will be holiness to the Lord. and the Heathen will be perished out of the land, Zech. xiv. 21. Psal. x. 16. and especially this will be true in the personal reign of Christ, in the New-Jerusalem church-state, into which nothing shall enter that defiles, or makes an abomination, and a lie, Rev. xxi. 27.

Ver. 2. Shake thyself from the dust, &c.] Or the dust from thees, in which she had sat, or rolled herself as a mourner; or where she had been trampled upon by her persecutors and oppressors; but now being delivered from them, as well as from all carnal professors and false teachers, she is called upon to shake herself from the dust of debasement and distress, of false doctrine, superstition, and will-worship, in every form and shape, a great deal of which adheres to those churches called reformed. Arise, and sit down, O Jerusalem; or sit up, as it may be rendered; arise from thy low estate, from the ground and dust where thou art cast; " and " sit upon the throne of thy glory," so the Targum: it denotes the exaltation of the church from a low to a high estate, signified by the ascension of the witnesses to heaven, Rev. xi. 12. Some render it, arise, O captivity; or captive<sup>h</sup>; so the word is used in ch. xlix. 24, 25. and agrees with what follows: loose thyself from the bands of thy neck, O captive daughter of Zion; or loose thou the bands off thy neck from thee; which seems to denote the people of God in mystical Babylon, a little before its destruction, who will be called out of it, as they afterwards are in this chapter; and to throw off the Romish yoke, and release themselves from that captivity and bondage they have been brought into by the man of sin, who now himself shall

be led captive, Rev. xiii. 10. Ver. 3. For thus saith the Lord, ye have sold yourselves for nought, &c.] As Ahab did to work wicked-

<sup>•</sup> المعلمة بالمحلفة بعن العرب (ع, Sept.; induere fortitudine tua, V. L. induere robur tuum, Vitringa.

יבא בן אבו ומעוון, יוחוקבי רן אבו ומעו אי חוד אבן, Gataker; non perget invadere te, Junius & Tremellius; non pergent, Piscator.

ז אונערי מעפר accute pulverem'a te, Sanctius, Gataker. <sup>א</sup> ווון surge captivitas, Forerius ; so Ben Molech interprets it.

ness; as men do freely, and get nothing by it; for there is nothing got in the service of sin, Satan, and antichrist, or by being slaves and vassals to them; not profit, but loss; not pleasure, but pain; not honour, but shame; not liberty, but bondage; not riches and but shall be not not not y, but want, which Popery always brings into those countries and people where it obtains. And ye shall be redeemed without money; in like manner as our spiritual and eternal redemption from sin, Satan, and the law, the world, death, and hell, is obtained : not without the price of the precious blood of the Lamb, but without such corruptible things as silver and gold, 1 Pet. i. 18, 19. and without any price paid to those by whom we are held captive, but to God, against whom we have sinned, whose law we have broken, and whose justice must be satisfied; and the blood of Christ is a sufficient price to answer all : hence redemption, though it cost Christ much, is entirely free to us; so will the redemption of the church, from the bondage and slavery of antichrist, be brought about by the power of God undeserved by them; not through their merits, and without any ransom-price paid to those who held them captives.

Ver. 4. For thus saith the Lord God, &c.] The Lord confirms what he had before said of redeeming his people without money, who had been sold for nothing, by past instances of his deliverance of them : my people went down aforetime into Egypt to sojourn there; Jacob and his family went down there of their own accord, where they were supplied with food in a time of famine, and settled in a very fruitful part of it; but when they were oppressed, and cried to the Lord, he appeared for them, and delivered them: and the Assyrian oppressed them without cause; which some understand of Pharaoh, king of Egypt, who they say was an Assyrian, or so called, because of his power and cruelty; or it being usual to call any enemy of the Jews an Assyrian: or rather the words may be ren-dered, but the Assyrian, &c. Pharaoh had some pretence for what he did; the Israelites came into his country, he did not carry them captive; they received many benefits and favours there, and were settled in a part of his dominions, so that he might claim them as his subjects, and refuse to dismiss them; but the Assyrians had nothing to do with them; could not make any pretence why they should invade them, and op-press them; and therefore if the Lord had delivered them from the one, he would also deliver them from the other. This may be understood of the several in-vasions and captivities by Pul, 'Figlath-Pileser, Salma-neser, Sennacherib, and even Nebuchadnezzar king of Babylon; Babylon having been the metropolis of Assyria, and a branch of the Assyrian empire, though now translated to the Chaldeans: or the sense is, and the Assyrians also oppressed Israel, as well as the Egyptians, without any just reason, and I delivered them out of their hands; and so I will redeem my church and people out of antichristian bondage and slaverv.

Ver. 5. Now therefore what have I here, saith the Lord, that my people is taken away for nought ? &c.]

י לילי לא dominatores ejus ululare facient, Montanus; dominatores ipsius ejulant, Junius & Tremellius, Vitringa; ululant, Piseator; qui habent potestatem in eum ejulant, Cocceius.

Or what do I get by it, that my people should be taken and held in captivity without cause? I am no gainer, but a loser by it, as it afterwards appears; and therefore why should I sit still, and delay the deliverance of my people any longer? but as I have delivered Israel out of Egypt, and the Jews from Babylon, so will I deliver my people out of mystical Babylon, spiritually called Sodom and Egypt. They that rule over them cause them to howl, saith the Lord; they that hath carried them captive, and exercised a tyrannical power over them, cause them to howl under their bondage and slavery, as the Israelites formerly in Egypt; wherefore the Lord is moved with compassion to them, and since neither he nor they were gainers, but losers by their captivity, he determines to deliver them: or it may be rendered, they cause its rulers to howl<sup>1</sup>, or his rulers howl; not the common people only, but their governors, civil and ecclesiastical; so Aben Ezra interprets it not of Heathen rulers, but of the great men of Israel: and my name continually every day is blasphemed; by ascribing their extent of power and authority, their dominions and conquests, not to the Lord, but to their idols, whom they worship, to such or such a saint; opening their mouths in blasphemy against God, his name and tabernacle, and his people, Rev. xiii. 5, 6. The Targum is, "and always, all the day, because of the "worship of my name, they provoke." The Septuagint is for any chicker my name is blashand is, for you always my name is blasphemed among the Gentiles; see Rom. ii. 24. Ver. 6. Therefore my people shall know my name, &c.] His nature and perfections; his faithfulness in

Ver. 6. Therefore my people shall know my name, &c.] His nature and perfections; his faithfulness in fulfilling his promises to them; his power in delivering them out of their bondage; and his justice in punishing their enemies. Therefore they shall know on that day that I am he that doth speak: behold, it is I; they shall then see, when the people of God are delivered from the antichristian slavery and bondage, and when Babylon is fallen, that all the promises God has spoken are yea and amen; that Jesus Christ is the true and faithful witness; and that these are his true and faithful sayings, which he has spoken. Ver. 7. How beautiful upon the mountains are the feet

Ver. 7. How beautiful upon the mountains are the feet of him that bringeth good tidings, &c.] Not of the messenger that brought the news of Cyrus's proclamation of liberty to the Jews; rather of John the Baptist, the forerunner of our Lord; best of Christ himself, the messenger of the covenant, who was anointed to preach glad tidings to the meek, and by whom grace, peace, life, and salvation came; and also of the apostles of Christ, for to Gospel times are these words applied, and to more persons than one, Rom. x. 15. who were not only seen upon the mountains of the land of Israel, as the Targum paraphrases it, where both Christ and his apostles preached, but upon the mountains of the Gentile world; and may denote the pains they took, the circuit they made, and the difficulties they had to encounter with; and the publicness of their ministrations, which lay in bringing good tidings of the incarnate Saviour, of God manifest in the flesh, for the word<sup>k</sup> here used has the signification of flesh in

\* בשר a מבשר care.

it; of good things in the heart of God for his people, in the covenant of grace, in the hands of Christ, and as come by him, and to be had from him; as pardon by his blood; justification by his righteousness; eternal life and happiness through him; and of all good things to be enjoyed now and hereafter. It may be applied to all other ministers of the Gospel in afterages, who are bringers of the same good tidings to the children of men, to whom their very feet are beautiful, and even at a distance, upon the high mountains; not to carnal men, but sensible sinners, to whom the good news of salvation by Christ is welcome. Feet are mentioned instead of their whole persons, because the instruments of motion, and so of bringing the tidings, and of running to and fro with them from place to place, and even though they are dirty and defiled with sin; for Gospel ministers are not free from it, and are men of like passions with others; yet are beautiful when their walk and ministry, conversation and doctrine, agree together; and their feet are particularly so, being shod with the preparation of the Gospel of peace. The words may with the greatest propriety, and in agreement with the context, be understood of that angel, or set of Gospel ministers in the latter-day, represented as flying in the midst of the heavens, having the everlasting Gospel to preach to all nations, which will precede the fall of Babylon, Rev. xiv. 6, 8: that publisheth peace; peace by the blood of Jesus Christ, a principal article of the Gospel, and of its good news; hence it is called the Gospel of peace, and the word of reconciliation; peace of conscience, which flows from the same blood applied, and of which the Gospel is the means; and peace among the saints one with another, and among men, which shall at this time be enjoyed; there will be no discord nor animosities among themselves, nor persecution from their enemies: happy times! halcyon days! welcome the publishers of such tidings! that bringeth good tidings of good; or, that bringeth good tidings<sup>1</sup>; for the original does not require such a tautology; it means the same good tidings as before, and which follow after: that publisheth salvation; by Jesus Christ, as wrought out by him for sinners, which is full, complete, and suitable for them, and to be had of him freely; and what better tidings than this? see Rev. xix. 1: that saith unto Zion, thy God reigneth ; that saith to Zion, the church of Christ, that Christ, who is truly God, and their God. has taken to himselt. in a more open and visible manner, his great power, and reigns as the Lord God omnipotent; and this is good news and flad tidings; see Psal. xcvii. 1, Rev. xix. 6. and xi, 15, 17. The Targum is, " the kingdom of thy God " is revealed ;" see Matt, iii. 2. This passage is interpreted of the Messiah and his times, by many Jewish" writers, ancient and modern; see the note on Rom. x. 15.

Ver. 8. The watchmen shall lift up the voice, &c.] Not the Levites in the temple, nor the prophets of the Old Testament; rather the evangelists and apostles of Christ; best of all Gospel ministers in the latter day, so called in allusion to watchmen on the walls of cities

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looking out, and giving notice of approaching danger; see Isa. 1xii, 6, 7. The words may be rendered, the voice of the watchmen; they shall lift up the voice; together shall they sing; that is, this is the voice of the watchmen, namely, the voice of peace and salvation, which the bringers of good tidings, the same with these watchmen, publish. Lifting up their voice denotes the publicness of their ministrations, the vehemency of them, and their importance; singing together, their joy and cheerfulness, their harmony and unity. For they shall see eye to eye; most clearly, Zion's King reigning before his ancients gloriously; the great doctrines of peace and salvation published by them; and the great and wonderful things God will do for his church, in fulfilling prophecies relating thereunto. So the Targum, "for with their eyes they shall see " the great things which the Lord will do;" and as

their light and discerning will be most clear, like the light of seven days, so it will be alike in them; their sentiments and doctrines will exactly agree; there will be no difference nor dissension among them : when the Lord shall bring again Zion; return his church and people to their former state, from whence they were declined; restore them as at the beginning; revive his work among them; cause his Gospel and ordinances to be professed and observed in their purity; call in his ancient people the Jews, and bring in the fulness of the Gentiles; pour out his spirit in a plentiful manner on them, and grant his gracious presence to them; so the Targum, " when he shall return his "Shechinah or divine Majesty to Zion." This text is by the Jews<sup>n</sup> applied to the times of the Messiah, and to the resurrection of the dead<sup>o</sup>.

Ver. 9. Break forth into joy, sing together, ye waste places of Jerusalem, &c.] This is what the watchmen shall say when they lift up their voice; this will be one part of their song, and the intent of it; to observe to the members of the churches, which shall be constituted in those parts which were formerly barren and desolate, what wonderful things the Lord has done in bringing again Zion; in building up the ruins of it; in the clear light of the Gospel he has caused to break forth, and in the good tidings of peace and salvation published; on account of all which they are called upon to express the greatest joy in a social manner, with the utmost unanimity, as having every one a concern therein: for the Lord hath comforted his people; with his divine presence, and the light of his countenance; with the discoveries of his love; with the joys of his salvation by Christ; with the comforts of his spirit; with the doctrines of the Gospel, and the exceeding great and precious promises of it; with the ordinances of his house, those breasts of consolation; and by enlarging his kingdom and interest with the conversion of Jews and Gentiles; and particularly by the donation and application of the various blessings of grace through Christ, and especially that which fol-lows: he hath redeemed Jerusalem; the same with his people, particularly the Jews, now converted; who will have the blessing of redemption, obtained by the

י מבשר מוב evangelizantis bonum, Pagninus, Montanus, Junius Tremellins; qui nutiat bonum, Cocceis.
 Vajikra Rabba, sect. 9. fol. 153. 2. Shirhashirim Rabba, fol. 11.

Yalkut Simeoni in Psal. xxix. 11. Menasseh Ben Israel, Nishmat

Chayim, fol. 41. 2. <sup>a</sup> Pesikta in Kettoreth Hassammim in Targ. in Numb. fol. 25. 4. <sup>c</sup> T. Bab. Sanhedrin, fol. 91. 2. <sup>c</sup> D -

R.

Messiah, made known and applied unto them; which will be matter of comfort to them: as it is to all sensible sinners, who see themselves lost and undone; liable to the wrath of God, and curses of the law; under a sentence of condemnation; the captives of sin and Satan, and prisoners of law and justice; unable to redeem themselves, or any creature capable of giving a ransom for them.

Ver. 10. The Lord hath made bare his holy arm in the eyes of all the nations, &c.] Revealed his Gospel, which is a system of holy doctrines, and is the power of God unto salvation, openly, in the sight of all men, and given it a general spread all the world over; and with it has exerted his almighty power, in the marvellous conversion of multitudes of souls everywhere, in which his holiness, as well as his power, is displayed: or else Christ is here meant, who is the power of God; by whom he has made the world, and upholds it; by whom he has redeemed his people, and saved them; and by whom he keeps and preserves them; and by whom he'll raise them from the dead at the last day; and who is holy in his nature, and in his works: this arm of his was made bare or revealed at his incarnation; is evidently seen in his word and ordinances; and will be more clearly revealed therein in the latter day, as he will be most fully manifested in person at the last day, even in the eyes of the whole world. The allusion is to military persons preparing for battle, especially in the eastern countries, where they wore loose and long garments, which they tucked up on their arms, that they might be more expeditious in it, and so in any other service. Scanderbeg used to fight the Turks with his arm bare, as the writer of his life observes. And all the ends of the earth shall see the salvation of our God; the salvation which Christ, God manifest in the flesh, has wrought out: the people of God, in the several parts of the world, shall see their need of this salvation; the suitableness of it to them; the necessity of going to Christ for it; their interest in it; and shall partake of the blessings of it: or Christ himself is meant, the Saviour of God's providing, sending, and giving; of whom multitudes, in the several parts of the world, shall have a spiritual sight, by faith, in the latter day; and all shall have a corporeal sight of him, when he comes in person, or appears a second time, without sin unto salvation.

Ver. 11. Depart ye, depart ye, &c.] Not from Jerusalem, as some, for that is now said to be redeemed, and its waste places made joyful; but Babylon, even mystical Babylon. The Targum is, be ye separated, be ye separated; and so the apostle, 2 Cor. vi. 17. It denotes a separation from the idolatrous church of Rome; and the exhortation is repeated, to hasten the thing, to urge the necessity of it, and point at the danger of delaying it; and it may be it may respect a two-fold separation, one that has been already at the time of the Reformation, and another that will be just before the destruction of Babylon, Rev. xviii. 4: go ye out from thence; not only protest against the false doctrines, idolatries, and superstitions of that apostate church, but entirely relinquish her com-

munion: touch no unclean thing; have no fellowship with her in any of her unclean and idolatrous actions. and bring none of her abominations along with you. It was the fault of the first reformers from Popery, that they brought so many of the impurities of the church of Rome along with them, which are retained to this day; in this last separation, care is to be taken, and will be taken, that those that come out keep clear of all her defilements; see Rev. xiv. 4, 5: go ye out of the midst of her; which signifies much the same as before, and is repeated again and again, to shew the im-portance of it: be ye clean that bear the vessels of the Lord; not the vessels of the Lord's sanctuary, as the Targum, restored by Cyrus to the Jews, at their return from the Babylonish captivity, Ezra i. 7, 8. and so Jarchi interprets it of the priests and Levize that bore the vessels of the Lord in the wilderness; but Kimchi of the mercies and kindnesses of the Lord; Aben Ezra of the law: but it may much better be understood of the ministers of the Gospel, and of the treasure of the Gospel which they have in their earthen vessels; or the name of the Lord, which they are chosen vessels to bear and carry in the world; who ought to be pure from false doctrine, superstitious worship, and an evil conversation: though it may be applied to every Christian, since all true believers are priests under the Gospel dispensation; and as they bear the whole armour of God, and it is their duty to attend all the ordinances of the Gospel, they ought to have their conversation as becomes it. In Zohar, these vessels are interpreted of the righteous, brought as a gift to the King Messiah.

Ver. 12. For ye shall not go out with haste, nor go by flight, &c.] As persons afraid of their enemies, of being pursued, overtaken, and detained by them; privily or by stealth, like fugitives, as the Oriental versions render it; in like manner as the Israelites went out of Egypt: but it signifies, that they should go out openly, boldly, quietly, and safely, and without fear of their enemies; yea, their enemies rather being afraid of them. So the witnesses, when they shall rise, will ascend to heaven in the sight of their enemies ; which will be followed with a great slaughter of some, and the terror of others, Rev. xi. 12, 13: for the Lord will go before you, and the God of Israel will be your rearward; the Lord will be their Captain, and will lead the van, so that they shall follow in order, and without any tumult or fear; and though they shall make all necessary dispatch, yet no more haste than good speed ; the Lord, going before, will check all tumultuous and disorderly motions; and he also will bring up the rear, so that they shall be in no fear of the enemy attacking them behind, and where generally the weaker and more feeble part are; but the Lord will be gathering them up, or closing them, as the word 9 signifies ; so that they shall be in the utmost safety, and march out of Babylon with the greatest ease and freedom, without any molestation or disturbance. The allusion may be to the Lord's going before, and sometimes behind Israel, in a pillar of fire and cloud by night and day, as they passed through the wilderness.

 שכוברות וואנישיאיי יועמי, Sept. ; colligens vos, Montanus ; congregabit vos, Vulg. Lat. Syr. Ar.

In Exod. fol. 87.4.

Ver. 13. Behold, my servant shall deal prudently, &c.] Here properly a new chapter should begin, these three last verses treating of the same person and subject as the following chapter; even of Christ, his person, offices, humiliation, and exaltation, and the effects and fruits thereof; for of him undoubtedly the whole is to be understood. The Jews say it is a difficult prophecy; and so it is to them, being contrary to their notions and schemes, or otherwise it is plain and easy, respecting the Messiah; but rather than he should be thought to be meant, the modern ones have invented a variety of interpretations. Some apply this prophecy to Abraham; others to Moses; others to Ezra; others to Zorobabel; and others to any righteous person: the more principal and prevailing opinions among them are, that it is to be understood either of the whole body of the people of Israel in captivity, as Jarchi, Aben Ezra, and Kimchi; or of King Josiah, slain by Pharaoh-necho, as Abarbinel; or of Jeremiah, as Saadiah Gaon; all which are weak and impertinent, and, as they disagree with each other, shew the perplexity they are under'. The Targum interprets it of the Messiah; and so did the ancient I. bbins, as Aben Ezra and Alshech confess; and sey ' parts of the prophecy are applied to him, both by uncient and modern ones, as will be seen in the exposition of it. Christ, as man and Mediator, is the servant of God, of his choosing and calling, sending, bringing forth, and supporting; see ch. xlii. 1. from whom he had both his work and his wages: the principal part of his service lay in working out the redemption and salvation of his people, in which he willingly and cheerfully engaged, and which he diligently and faithfully per-formed; in which he shewed a regard to his father's will, love to his people, and great condescension, as well as wisdom; for, as it is here promised he would, so he did deal prudently; as in his infancy, when he disputed with the doctors in the temple, so throughout the whole of his public life, in preaching the Gospel, in answering the questions of his enemies, and in his behaviour at his apprehension, arraignment, condemnation, and crucifixion: or he shall cause to understand'; make others wise and prudent; he caused them to understand his father's mind and will, the Scriptures, and the Gospel in them; he made men wise unto salvation, and instructed in those things which belong to their peace; and he still does by his spirit, through the ministry of the word : or he shall prosper '; the pleasure of the Lord prospered in his hands; he rode forth prosperously, destroying his and our enemies; was very successful in working out salvation, as he is in his advocacy and intercession for his people, and in the ministration of his Gospel; and is the author of all prosperity in his churches, and to particular be-lievers. The Targum is, " bchold, my servant the " Messiah shall prosper;" and so another Jewish writer says", that the section which begins with these words is concerning the Messiah : he shall be exalted and extolled, and be very high ; as he has been exalted by his

father, by raising him from the dead, and giving him glory; by placing him at his own right hand, and giving him all power in heaven and in earth; by committing all judgment into his hands, that all men may honour him as they do the Father: and he is extolled by his people, in his person and offices, by giving him the glory of their salvation, in their hearts, thoughts. and affections, with their mouths and lips; and so he is in his house and ordinances, by his ministers and churches: and is made very high; higher than the kings of the earth; higher than the angels of heaven; higher than the heavens themselves. The Jews \* say of the Messiah, in reference to these words, that he is exalted above Abraham, extolled above Moses, and made higher than the ministering angels; and in another ancient book \* of theirs it is said, the kingdom of Israel shall be exalted in the days of the Messiah, as it is written, he shall be exalted and extolled, &c.

Ver. 14. As many were astonished at thee, &c.] Not so much at the miracles he wrought, the doctrines he taught, and the work he did; or at his greatness and glory, at his exaltation and dignity, though very wonderful; as at his humiliation, the mean appearance he made, the low estate he was brought into; the sufferings and death which he underwent. These words are placed between the account of his exaltation and humiliation, and may be thought to have respect to both; and indeed it is astonishing that one so great as he was, and is, should become so low as he did; and also that one that was brought so low should be raised so high : his visage was so marred more than any man, and his form more than the sons of men; though fairer than the children of men, as he was the immediate workmanship of the divine Spirit, and without sin; yet, what with his griefs and sorrows he bore, and troubles he met with; what with watchings and fastings, with laborious preaching, and constant travelling about to do good; what with sweat and blood, with buffetings and scourgings, never was any man's face more marred, or his form more altered, than his was.

Ver. 15. So shall he sprinkle many nations, &c.] This is not to be understood of water-baptism, for though this has been administered in many nations, yet not by Christ, nor done by sprinkling; rather of the grace of the spirit, which is expressed by water, and its application by sprinkling, and is of a cleansing and sanctifying nature, and which Gentiles are made partakers of; but better of the blood of Christ, called the blood of sprinkling, by which the conscience is purged from dead works, and the heart from an evil conscience, and by which multitudes of many nations are justified and sanctified; though it seems best of all to interpret it of the doctrine of Christ, which is compared to rain and dew, and is dropped, distilled, and sprinkled, and falls gently upon the souls of men, and has been published in many nations, with good effect and success. So Kimchi and Ben Melech say the phrase is expressive of speaking. This passage is applied to the Mes-siah by a Jewish writer ". The Targum is, " he will

<sup>\*</sup> See my book of the Prophecies of the Old Testament, &c. fulfilled

is feau, p. 160, &c. <sup>1</sup> γ<sup>1</sup>γ<sup>1</sup>μγ) erudict, sive iatelligere faciet, Morus. <sup>1</sup> Prosperabitur, Janius & Tremellius, Piscator, Calvin. So Ben Melech interprets it by η<sup>1</sup>γ<sup>1</sup>γ<sub>1</sub>, *he shall prosper*. Feliciter agit, Coc-ceins; prospere aget, Vitringa.

 <sup>&</sup>lt;sup>a</sup> Baal Hatturim in Lev. xvi. 14.
 <sup>w</sup> Tanchuma apud Yalkut in loc.
 <sup>a</sup> Pesikta apud Kettoreth Hassammim in Targum in Numb, fol. 27. 2. 7 Basl Hatturina in Lev. xvi. 14

" scatter many people;" and Aben Ezra interprets it [ of pouring out their blood and taking vengeance on them. The kings shall shut their mouths at him ; astonished at the glories and excellencies of his person and office, as outshining theirs; at his wonderful works of grace and salvation, and as having nothing to object to his doctrines; and if they do not profess them, yet dare not blaspheme them. It seems to denote a reverent attention to them, and a subjection to Christ and his ordinances; and must be understood of their subjects as well as of themselves. For that which had not been told them shall they see, and that which they had not heard shall they consider; or understand \*; this is applied to Christ and his Gospel, in the times of the apostles, Rom. xv. 20, 21. The Gentiles had not the oracles of God committed to them; could not be told the things of the Gospel, and what relate to Christ, by their oracles, or by their philosophers; nor and pleasure.

could they be come at by the light of nature, or by carnal reason; such as the doctrines of a trinity of Persons in the Godhead; of the deity, sonship, and incarnation of Christ; of salvation by him; of justification by his righteousness, pardon by his blood, and atonement by his sacrifice; of the resurrection of the dead, and eternal life : but now Christ and his Gospel are seen and understood by spiritual men; who, besides having a revelation given them, and the Gospel preached unto them, have their eyes opened, and indeed new eyes and understandings given them; so that they have a sight of Christ, of the glory, beauty, and fulness of his person by faith, through the glass of the word, so as to approve of him, appropriate him, and be-come like unto him; and of his Gospel, and the doctrines of it, so as to like and esteem them, believe them, distinguish them, and look upon them with wonder

## CHAP. LIH.

THIS chapter treats of the mean appearance of Christ || times of Christ and his apostles, whom the prophet in human nature, his sufferings in it, and the glory that should follow. It begins with a complaint of the small number of those that believed the report concerning him, the power of God not being exerted, ver. 1. the reason of this general disbelief was the meanness of his outward circumstances, and the want of comeliness in him; hence he was treated with general neglect and contempt, ver. 2, 3. which was the more un-kind and ungenerous, since it was the griefs and sorrows of others he bore, and their sins also, for which he was wounded and bruised, that they might have healing, ver. 4, 5, 6. yet he took and bore all patiently, like a lamb at the slaughter, and the sheep under the shearer, ver. 7. which was the more extraordinary, since he was used, both in life and at death, in so rigorous and barbarous a manner, and all for the sins of others, having been guilty of none himself, ver 8, 9. and, what is most amazing, the Lord himself had a hand in grieving and bruising him, ver. 10. though for his encouragement, and a reward to him, as man and Mediator, for all his sufferings, it is intimated that he should succeed and prosper, have a numerous issue, should justify many, and have a portion and spoil divided with the great and mighty, ver. 10,

11, 12. Ver. 1. Who hath believed our report? &c.] Or hearing . Not what we hear, but others hear from us; the doctrine of the Gospel, which is a report of the love, grace, and mercy of God in Christ; of Christ himself, his person, offices, obedience, sufferings, and death, and of free and full salvation by him: it is a good report, a true and faithful one, and to be believed, and yet there are always but few that give credit to it; there were but few in the times of the Prophet Isaiah that believed what he had before reported, or was about to report, concerning the Messiah; and but few in the

here personated; for to those times are the words applied, John xii. 38. Rom. x. 16. the Jews had the report first made unto them, and saw the facts that were done, and yet believed not; when Gentile kings, and their subjects, listened with the most profound silence. and heard with the greatest attention and reverence, as in the latter part of the preceding chapter, to which some think this is opposed; wherefore some begin the text with the adversative particle but. According to the Septuagint and Arabic versions, the words are directed to God the Father, for they render them, Lord. who hath believed, &c.; and so they are quoted in the above places in the New Testament: and to whom is the arm of the Lord revealed? meaning either the Gospel itself, the power of God unto salvation, hidden from the generality of men; for though externally, yet not internally revealed and made known; which to do is the Lord's work, and is owing to his special grace : or Christ, who is the power of God, by whom all the works of creation, providence, grace, and salvation, are wrought; and by whom the blessings of grace are dis-pensed; and by whom the Lord upholds all things, and supports his people; and who was not revealed but to a very few, as the true Messiah, as God's salvation, and in them the hope of glory: or else the powerful and efficacious grace of the Spirit, and the exertion and display of it, which is necessary to a true and spiritual believing the Gospel, and the report of it; which, unless it comes with the power and spirit of God, is ineffectual.

Ver. 2. For he shall grow up before him as a tender plant, &c.] Which springs out of the earth without notice; low in its beginning, slow in its growth, liable to be crushed with the foot, or destroyed with the frost, and no great probability of its coming to any perfection; or rather as a little sucker, as the word

e or wadim, Sept.; or Shadon, Theodotion, vox a pir, lac an gere, proprie lactantem significat, Rivet. Sanctius, surculus tener, velati lactens, Forerius.

signifies, which grows out of the root of a tree, at some little distance from it, of which no notice or care is taken, nor any thing hoped for from it; and the figure denotes the mean and unpromising appearance of Christ at his incarnation; which is the reason given why the Jews in general disbelieved, rejected, and despised him; for this phrase of growing up does not design his exaltation, or rising up from a low to a high estate; but his mean entrance into the world, like that of the springing up of a low and insignificant plant or shrub out of the earth: and the phrase before him is to be understood either of God the Father, by whom he was taken notice of, though not by men; and in whose sight he was precious, though despised by men; or his growing up, and the manner of it, or his mean appearance, were all before the Lord, and according to his will: or else it may be understood of Christ himself, and be rendered before himself, who was meek and lowly, and was mean and low in his own eyes; or rather it may be interpreted of the unbelieving Jew, of any or every one of them that did not believe the report concerning him; because before him, in the sight of every one of them, he sprung up in the manner described; unless it can be thought that it would be better rendered to his face '; or to his appearance; that is, as to his outward appearance, in the external view of him, so he grew up: and as a root out of a dry ground; or rather, as a branch from a root out of a dry ground; agreeably to ch. xi. 1. meaning not so much the land of Judea, where he was born; or the country of Galilee, where he was brought up; as the family of David, from whence he sprung, which was reduced to a very low condition when he was born of it; his supposed father being a carpenter, and his real mother a poor virgin in Nazareth, though both of the lineage and house of David; from this passage the ancient Jews<sup>d</sup> are said to conclude that the Messiah would be born without a father, or the seed of man ; he hath no form nor comeliness; like a poor plant or shrub just crept out of the ground, in a dry and barren soil, ready to wither away as soon as up; has no strength nor straightness of body; without verdure, leaves, blossom, and fruit; things which make plants comely and beautiful. This regards not the countenance of Christ, which probably was comely, as were his types Moses and David; since he is said to be fairer than the children of men; and since his human nature was the immediate produce of the Holy Ghost, and without sin : but his outward circumstances ; there was no majesty in him, or signs of it; it did not look probable that he would be a tall cedar, or a prince in Israel, much less the Prince Messiah; he was born of mean parents; brought up in a contemptible part of the country; lived in a town out of which no good is said to come; dwelt in a mean cottage, and worked at a trade: and when we shall see him ; as he grows up, and comes into public life and service, declaring himself, or declared by others, to be the Messiah : here

the prophet personates the Jews that would live in Christ's time, who would see his person, hear his doctrines, and be witnesses of his miracles, and yet say, there is no beauty, that we should desire him; or sightliness " in him; nothing that looks grand and majestic, or like a king; they not beholding with an eye of faith his glory, as the glory of the only-begotten of the Father; only viewing him in his outward circum-stances, and so made their estimate of him; they expected the Messiah as a temporal prince, appearing in great pomp and state, to deliver them from the Roman yoke, and restore their nation to its former splendour and glory; and being disappointed herein was the true reason of their unbelief, before complained of, and why they did not desire him, who is the desire of all nations.

Ver. 3. He is despised, and rejected of men, &c.] Or, ceaseth from men f; was not admitted into the company and conversation of men, especially of figure; or ceased from the class of men, in the opinion of others; he was not reckoned among men, was accounted a worm, and no man; or, if a man, yet not in his senses, a madman, nay, one that had a devil: or deficient of men ; he had none about him of any rank or figure in life, only some few fishermen, and some women, and publicans, and harlots. The Vulgate Latin version renders it, the last of men, the most abject and contemptible of mankind; despised, because of the meanness of his birth, and parentage, and education, and of his outward appearance in public life; because of his apostles and audience; because of his doctrines, not agreeably to carnal reason, and his works, some of them being done on the sabbath-day, and, as they ma-liciously suggested, by the help of Satan; and especially because of his ignominious sufferings and death : a man of sorrows, and acquainted with grief; or known by grief<sup>s</sup>; he was known by his troubles, notorious for them; these were his constant companions, his familiar acquaintance, with whom he was always conversant; his life was one continued series of sorrow, from the cradle to the cross; in his infancy his life was sought for by Herod, and he was obliged to be taken by his parents, and flee into Egypt; he ate his bread in sorrow, and with the sweat of his brow; he met with much sorrow from the hardness and unbelief of men's hearts, and from the contradiction of sinners against himself, and even much from the frowardness of his own disciples; much from the temptations of Satan, and more from the wrath and justice of God. as the surety of his people; he was exceeding sorrowful in the garden, when his sweat was as it were great drops of blood; and when on the cross, under the hidings of his father's face, under a sense of divine displeasure for the sins of his people, and enduring the pains and agonies of a shameful and an accursed death : he was made up of sorrows, and grief was familiar to him. Some render it, broken with infirmity, or grief h: and we hid as it were our faces from him ; as one loath.

د. من الله من المداهنة ad facient suam, vel in facie sua, Rivet.; quoad conspectum, vel quend facient auam, seu facient ejus. Sanctius. 4 R. Hadarsan apud Galatin, de Arcan. Cathol. Ver. 1 8. c. 2. p.

<sup>549</sup> 5 JAND No. aspectus, Manster, Vatablus, Pagainus, Montaaus; aulla spectabilis forma, Vitringa.

<sup>&</sup>lt;sup>f</sup> לפאישים desitt viris, Montauus, Heb. ; desitus virorum, Pisca-tor ; deficiess virorum, Cocceius ; destitutus viris, Viringa. (אור אורטיין) notus segritudine, Montanus; notus informitate, Cocceiua. Attritus informitate; so some in Vatablus, and R. Sol. Urbia. Ohel. Moed. fol. 96. 1.

some and abominable. as having an aversion to him, and abhorrence of him, as scorning to look at him, being unworthy of any notice. Some render it, he hid as it were his face from us'; as conscious of his deformity and loathsomeness, and of his being a dis-agreeable object, as they said; but the former is best: he was despised, and we esteemed him not; which is repeated to shew the great contempt cast upon him, and the disesteem he was had in by all sorts of persons; professors and profane, high and low, rich and poor, rulers and common people, priests, Scribes, and Pharisees; no set or order of men had any value for him; and all this disgrace and dishonour he was to undergo, to repair the loss of honour the Lord sustained by the sin of man, whose surety Christ became.

Ver. 4. Surely he hath borne our griefs, and carried our sorrows, &c.] Or nevertheless, as Gussetius \*; notwithstanding the above usage of him; though it is a certain and undoubted truth, that Christ not only assumed a true human nature, capable of sorrow and grief, but he took all the natural sinless infirmities of it; or his human nature was subject to such, as hunger, thirst, weariness, &c.; and to all the sorrow and pain arising from them; the same sorrows and griefs he was liable to as we are, and therefore called ours; and hence he had a sympathy with men under affliction and trouble; and, to shew his sympathizing spirit, he healed all sorts of bodily diseases; and also, to shew his power, he healed the diseases of the soul, by bearing the sins of his people, and making satisfaction for them; since he that could do the one could do the other; wherefore the evangelist applies this passage to the healing of bodily diseases, Matt. viii. 17. though the principal meaning of the words may be, that all the sorrows and griefs which Christ bore were not for any sins of his own, but for the sins of his people; wherefore these griefs and sorrows signify the punishment of sin, and are put for sins, the cause of them; and so the apostle interprets them of Christ's bearing our sins in his own body on the tree, 1 Pet. ii. 24. and the Septuagint and Arabic versions render the words here, he bears our sins; and the Targum is, "where-" fore he will entreat for our sins;" these being haid upon him, as is afterwards said, were bore by him as the surety of his people; and satisfaction being made for them by his sufferings and death, they are carried and taken away, never to be seen any more : yet we did esteem him stricken, smitten of God, and afflicted : so indeed he was by the sword of divine justice, which was awaked against him, and with which he was stricken and smitten, as standing in the room of his people; but then it was not for any sin of his own, as the Jews imagined, but for the sins of those for whom he was a substitute; they looked upon all his sorrows and troubles in life, and at death, as the just judgment of God upon him for some gross enormities he had been guilty of; but in this they were mistaken. The

Vulgate Latin version is, we esteemed him as a leprous person; and so Aquila and Symmachus render the word; and from hence the Jews call the Messiah a leper'; they say, " a leper of the house of Rabbi is his name;" as it is said, surely he hath borne our griefs, &c.; which shews that the ancient Jews understood this prophecy of the Messiah, though produced to prove a wrong character of him; and so it is applied unto him in other ancient writings of theirs; see the note on Matt. viii. 17. The words are by some rendered, and we reckoned him the stricken, smitten God<sup>m</sup>, and humbled; which version of the words proved the conversion of several Jews in Africa, as Andradius and others relate"; by which they perceived the passage is to be understood not of a mere man, but of God made man, and of his humiliation and sufferings in human nature.

Ver. 5. But he was wounded for our transgressions, &c.] Not for any sins of his own, but for ours, for our rebellions against God, and transgressions of his law, in order to make atonement and satisfaction for them ; these were the procuring and meritorious causes of his sufferings and death, as they were taken upon him by him to answer for them to divine justice, which are meant by his being wounded; for not merely the wounds he received in his hands, feet, and side, made by the nails and spear, are meant, but the whole of his sufferings, and especially his being wounded to death, and which was occasioned by bearing the sins of his people; and hereby he removed the guilt from them, and freed them from the punishment due unto them : he was bruised for our iniquities ; as bread-corn is bruised by threshing it, or by its being ground in the mill, as the manna was; or as spice is bruised in a mortar, he being broken and crushed to pieces under the weight of sin, and the punishment of it. The ancient Jews understood this of the Messiah; in one place they say °, " chastisements are divided into three " parts, one to David and the fathers, one to our gene-" ration. and one to the King Messiah; as it is written, "he was wounded for our transgressions, and bruised "for our iniquities," and in another place,", "at that time they shall declare to the Messiah the troubles " of Israel in captivity, and the wicked which are " among them, that don't mind to know the Lord; he " shall lift up his voice, and weep over the wicked " among them; as it is said, he was wounded for our " transgressions," &c. : the chastisement of our peace was upon him ; that is, the punishment of our sins was inflicted on him, whereby our peace and reconciliation with God was made by him; for chastisement here does not design the chastisement of a father, and in love, such as the Lord chastises his people with; but an act of vindictive justice, and in wrath, taking vengeance on oursins, of our surety, whereby divine wrath is appeased, justice is satisfied, and peace is made: and with his stripes we are healed; or by his stripe, or bruise; properly the black and blue mark of it, so called

<sup>&</sup>lt;sup>9</sup> Mechilta and Yalkut, par. 2. ful 90. 1. <sup>9</sup> Zohar in Exod. fol. 85. 9. Ste also Midrash Ruth, fol 35. K. and Zohar in Dent. fol. 117. 5. and R. Moses Hadarsan apud Galatha. de Arcan. Cath. Ver. l. 8. e. 15. p. 566. and itt l. 6. e. 9. 496. <sup>9</sup> 177272 per livorem cjus, Munster; livore cjus, Valg. Lat. Men-tanus, Vatablus; tamice éjüs, Junias & Temellias; vibico éjus, Coc-ecius; vibicibus ejus, Vitringa.

from the gathering and settling of the blood where the blow is given. Sin is a discase belonging to all men, a natural, hereditary, nauseous, and incurable one, but by the blood of Christ; forgiving sin is a healing of this disease; and this is to be had, and in no other way, than through the stripes and wounds, the blood and sacrifice, of the son of God. Christ is a wonderful physician; he heals by taking the sicknesses of his people upon himself, by bearing their sins, and being wounded and bruised for them, and by his enduring blows, and suffering death itself for them. The Targum is, " when we obey his words, our sins will be "forgiven us;" but forgiveness is not through our obedience, but the blood of Christ.

Ver. 6. All we like sheep have gone astray, &c.] Here the prophet personates all the elect of God, whether Jews or Gentiles; whom he compares to sheep, not for their good qualities, but for their foolishness and stupidity; and particularly for their being subject to go astray from the shepherd, and the fold, and from their good pastures, and who never return of themselves, until they are looked up, and brought back by the shepherd, or owner of them; so the people of God, in a state of nature, are like the silly sheep, they go astray from God, are alienated from the life of him, deviate from the rule of his word, err from the right way, and go into crooked paths, which lead to destruction; and never return of themselves, of their own will, and by their own power, until they are returned, by powerful and efficacious grace, unto the great Shepherd and Bishop of souls; see 1 Pet. ii. 25. where the apostle has a manifest respect to this passage: we have turned every one to his own way; and that is an evil one, a dark and slippery one, a crooked one, the end of it is ruin; yet this is a way of a man's own choosing and approving, and in which he delights; and it may not only intend the way of wickedness in general, common to all men in a state of nature, but a particular way of sinning, peculiar to each; some are addicted to one sin, and some to another, and have their own way of committing the same sin; men turn their faces from God, and their backs upon him, and look to their own way, and set their faces towards it, and their hearts on it; and which seems right and pleasing to them, yet the end of it are the ways of death; and so bent are men on these ways, though so destructive, that nothing but omnipotent grace can turn them out of them, and to the Lord; and which is done in consequence of what follows : and the Lord hath laid on him the iniquity of us all; that is, God the Father, against whom we have sinned, from whom we have turned, and whose justice must be satisfied; he has laid on Christ, his own son, the sins of all his elect ones; which are as it were collected together, and made one bundle and burden of, and therefore expressed in the singular number, *iniquity*, and laid on Christ, and were bore by him, even all the sins of all God's elect; a heavy burden this! which none but the

mighty God could bear; this was typified by laying of hands, and laving of sins upon the sacrifice, and putting the iniquities of Israel upon the head of the scapegoal, by whom they were bore, and carried away. The words may be rendered, he made to meet upon him the iniquity of us all'; the elect of God, as they live in the several parts of the world, their sins are represented as coming from all quarters, east, west, north, and south; and as meeting in Christ, as they did, when he suffered as their representative on the cross: or he made to rush, or fall upon him the iniquity of us all'; our sins, like a large and mighty army, beset him around, and fell upon him in a hostile manner, and were the cause of his death ; by which means the law and justice of God had full satisfaction, and our recovery from ruin and destruction is procured, which otherwise must have been the consequence of turning to our own ways; so the ancient Jews understood this of the Messiah. R. Cahana<sup>t</sup> on these words, binding his ass's colt to the choice vine, Gen. xlix. 11. says, " as the ass bears burdens, and the gar-" ments of travellers, so the King Messiah will bear " upon him the sins of the whole world; as it is said, " the Lord hath laid on him the iniquity of us all, Isa. liii. 6.

Ver. 7. He was oppressed, and he was afflicted, &c.] He was injuriously treated by the Jews; they used him very ill, and handled him very roughly; he was oppressed and afflicted, both in body and mind, with their blows, and with their reproaches; he was afflicted, indeed, both by God and men: or rather it may be rendered, it was exacted, required, and demanded, and he answered ", or was afflicted ; justice finding the sins of men on him, laid on him by imputation, and voluntarily received by him, as in the preceding verse, demanded satisfaction of him; and he being the surety of his people, was responsible for them, and did answer, and gave the satisfaction demanded: the debt they owed was required, the payment of it was called for, and he accordingly answered, and paid the whole, every farthing, and cancelled the bond; the punishment of the sins of his people was exacted of him, and he submitted to bear it, and did bear it in his own body on the tree; this clearly expresses the doctrine of Christ's satisfaction: yet he opened not his mouth; against the oppressor that did him the injury, nor murmured at the affliction that was heavy upon him: or, and he opened not his mouth, against the justice of God, and the demand that was made upon him, as the surety of his people; he owned the obligation he had laid himself under; he paid the debt, and bore the punishment without any dispute or hesitation: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb; or, as a sheep to the slaughter, and as an ewe before her shearer "; these figurative phrases are expressive, not only of the harmlessness and innocence of Christ, as considered in himself, but of his meekness and pa-

י את עון כלנו fecit occurrere in eum iniquitatem ommiam nestram, Montanus; occurrere fecit ei, vel irruere fecit in illum, Vatablus.

Incurrere fecit in sum, Cocceius, Vitringa, Forerius; irruere fecit
 iilium, Vatablus; sic Syr. fecit ut incurreret iniquitas, Piscator.
 Apud Galatin. de Cathol. Ver. 1. 10. c, 6. p. 663. and Siphre in
 ib. 1. S. c. 30. p. 599.

tience in suffering, and of his readiness and willingness to be sacrificed in the room and stead of his people; he went to the cross without any reluctance, which, when there was any in the sacrifice, it was reckoned a bad omen among the Heathens, yea, such were not admited to be offered \*; but Christ went as willingly to be sacrificed as a lamb goes to the slaughter-house, and was as silent under his sufferings as a sheep while under the hands of its shearers; he was willing to be stripped of all he had, as a shorn sheep, and to be slaughtered and sacrificed as a lamb, for the sins of his people: so he opened not his mouth; not against his enemies, by way of threatening or complaint; nor even in his own defence; nor against the justice of God, as bearing hard upon him, not sparing him, but demanding and having full satisfaction; nor against his people and their sins, for whom he suffered; see 1 Pet. ii. 23.

Ver. 8. He was taken from prison, and from judg-ment, &c.] After he had suffered and died, and made satisfaction to divine justice; or after he had been arrested by the justice of God, and was laid in prison, and under a sentence of condemnation, had judgment passed upon him, and that executed too; he was taken in a very little time from the prison of the grave where he lay, and from the state of condemnation into which he was brought, and was acquitted, justified, and declared righteous, and his people in him; a messenger was sent from heaven to roll away the stone, and set him free: though some render it, he was taken by distress and judgment; that is, his life was taken away in a violent manner, under a pretence of justice; whereas the utmost injustice was done him; a wrong charge was brought against him, false witnesses were suborned, and his life was taken away with wicked hands; which sense seems to be favoured by the quotation in Acts viii. 32. in his humiliation his judgment was taken away : he had not common justice done him : and who shall declare his generation? which is not to be understood of his divine generation, as the son of God, which is in a way ineffable and inconceivable; nor of his human generation, as the son of man, which is unaccountable, being born of a virgin; nor of the duration of his life after his resurrection, he dying no more, but living for ever, which is more probable; nor of the vast number of his spiritual offspring, the fruit of his sufferings, death, and resurrection; but of the age, and men of it, in which he lived, whose barbarity to him, and wickedness they were guilty of, were such as could not be declared by the mouth, or described by the pen of man. The Targum is, " and the wonderful things " which shall be done for us in his days, who can de-" clare ?" for he was cut off out of the land of the living; was not suffered to live, was taken off by a violent death; he was cut off in a judiciary way, as if he had been a malefactor; though lest it should be thought it was for his own sins he was cut off, which is denied, Dan. ix. 26. it is added, for the transgression of my people was he stricken ; that is, either through the malice and wickedness of the people of the Jews, whom the prophet calls his people, he was stricken, not only with the scourges of the whip, but with death itself, as the

efficient cause thereof; or rather because of the transgressions of God's elect, in order to make satisfaction for them, he was stricken by divine justice, and put to death, as the meritorious cause thereof; and so they are the words of God the Father; and this, with the preceding clause, give a reason, shewing both why he was taken from the prison of the grave, acquitted, and exalted, and why the wickedness of his age could not be declared; he being stricken and cut off in such a manner, when he was an innocent person; and since it was only for the transgressions of others, even of God's covenant people, the people he chose, and gave to Christ, Matt. i. 21. Heb. ii. 17.

Ver. 9. And he made his grave with the wicked, and with the rich in his death, &c.] These words are generally supposed to refer to a fact that was afterwards done; that Christ, who died with wicked men, as if he himself had been one, was buried in a rich man's grave. Could the words admit of the following transposition, they would exactly agree with it, and he made his grave with the rich, and with the wicked in his death; for he died between two thieves, and was buried in the sepulchre of Joseph of Arimathea, a rich man. Or the meaning perhaps in general is, that, after his death. both rich men and wicked men were concerned in his sepulture, and about his grave; two rich men, Nicodemus and Joseph, in taking down his body from the cross, in embalming it, and in laying it in the tomb of the latter; and wicked men, Roman soldiers, were employed in guarding the sepulchre, that his disciples might not take away the body. Or the sense is, he the people, the nation of the Jews, through whose enmity against him he suffered death, gave, intended, and designed, that his grave should be with the wicked ; and therefore accused him to the Roman governor, and got him condemned capitally, and adjudged to a Roman death, crucifixion, that he might be buried where such sort of persons usually were; and then it may be supplied, but he mude it; that is, God ordered and appointed, in his overruling providence, that it should be with the rich in his death, as it was. Aben Ezra observes, that the word במתיי, which we translate in his death, signifies a structure over a grave, a sepulchral monument; and then it may be rendered impersonally thus, his grave was put or placed with the wicked, but his tomb, or sepulchral monument, was with the rich; his grave was indeed put under the care and custody of the wicked soldiers; yet a famous tomb being erected over it, at the charge of a rich man, Joseph of Arimathea, which was designed for himself, made the burial of Christ honourable: which honour was done him, because he had done no violence ; or injury to any man's person or property; had not been guilty of rapine and oppression, theft and robbery, murder and cruelty; he had not been a stirrer up of sedition, an encourager of mobs, riots, and tumults, to the hurt of the civil government: neither was any deceit in his mouth ; no false doctrine was delivered by him; he was no deceiver of the people, as he was charged; he did not attempt to seduce them from the true worship of God, or persuade them to believe any thing contrary to the law of Moses, and the prophets;

\* Macrob. Saturnal, l. 3. c. 5. Plin. Nat. Hist. l. 8. c. 45.

he was no enemy to church or state, nor indeed guilty of any manner of sin, nor given to any arts of trick and dissimulation; see 1 Pet. ii. 22. Some render the words, though  $^{\gamma}$  he had done no violence, &c. and connect them with the following.

Ver. 10. Yet it pleased the Lord to bruise him, &c.] The sufferings of Christ are signified by his being bruised : see the note on ver. 5. and as it was foretold he should have his heel bruised by the serpent, Gen. iii. 15. but here it is ascribed to the Lord : he was bruised in body, when buffeted and scourged, and nailed to the cross; and was bruised and broken in spirit, when the sins of his people were laid on him, and the wrath of God came upon him for them : the Lord had a hand in his sufferings; he not only permitted them, but they were according to the counsel of his will; they were predetermined by him, Acts ii. 23. and iv. 27, 28. yea, they were pleasing to him, he took a kind of delight and pleasure in them; not in them simply considered as sufferings, but as they were an accomplishment of his purposes, a fulfilment of his covenant and promises, and of the prophecies in his word; and, particularly, as hereby the salvation of his people was brought about; see John x. 17: he hath put him to grief; when he awoke the sword of justice against him; when he spared him not, but delivered him up into the hands of wicked men, and unto death : he was put to grief in the garden, when his soul was exceeding sorrowful; and on the cross, when he was nailed to it, had the weight of his people's sins, and his father's wrath, on him; and when he hid his face from him, which made him cry out, my God, my God, why hast thou forsaken me? or, hath put him to pain; suffered him to be put to pain, both in body and mind : when thou shalt make his soul an offering for sin; not his soul only, but his body also, even his whole human nature, as in union with his divine Person; for it was he himself that was offered up in the room and stead of his people, to make atonement and satisfaction for their sins, Heb. ix. 14, 26, and x. 10. or, when thou shalt make his soul sin<sup>2</sup>; so Christ was made by imputation, 2 Cor. v. 21. and when he was so made, or had the sins of his people imputed to him, then was he bruised, and put to pain and grief, in order to finish them, and make an end of them, and make reconciliation for them: or, when his soul shall make an offering \* for sin, or sin itself; make itself an offering; for Christ offered up himself freely and voluntarily; he gave himself an offering and a sacrifice to God, for a sweetsmelling savour, Ephes. v. 2. he was altar, sacrifice, and priest. He shall see his seed ; or, a seed ; a spiritual seed and offspring; a large number of souls, that shall be born again, of incorruptible seed, as the fruit of his sufferings and death; see John xii. 24. this he presently began to see after his resurrection from the dead, and ascension to heaven; when great numbers were converted among the Jews, and after that multitudes in the Gentile world, and more or less in all ages; ever since has he had a seed to serve him; and so he will in the

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latter day, and to the end of time : he shall prolong his days; live long, throughout all ages, to all eternity; though he was dead, he's alive, and lives for evermore; lives to see all the children that the Father gave him, and he has gathered together by his death, when scattered abroad, and see them all born again, and broughtt to glory. Some connect this with the preceding clause, he shall see a seed that shall prolong its days b; for Christ will never want issue, his church will never fail, his seed will endure for ever, Psal. lxxxix. 29, 36. So the Targum, paraphrasing the words of Christ and his seed, " they shall see the kingdom of their Messiah; " they shall multiply sons and daughters; they shall " prolong their days:" and so Aben Ezra says these words are spoken of the generation that shall return to God, and to the true religion, at the coming of the Messiah. And the pleasure of the Lord shall prosper in his hand; the work of man's redemption, put into the hands of Christ, which he undertook to accomplish; which was with him and before him, when he came into this world, and was his meat and drink to do: this he never left till he had finished it; so that it succeeded and prospered with him: and this may well be called the pleasure of the Lord; it was the good pleasure of his will; it was what he purposed and resolved; what his heart was set upon, and was well-pleasing to him, as effected by his son. Likewise the setting up of the kingdom and interest of Christ in the world, and the continuance and increase of it; the ministry of the word, and the success of that as the means thereof, may be also meant; for the Gospel will be preached, and a Gospel church still continued, until all the elect

and a Gospel Church series of God are gathered in. Ver. 11. He shall see of the travail of his soul, and -kell he satisfied, &c.] The travail of his soul is the tion of his people; his obedience and death, his sorrows and sufferings; particularly those birth-throes of his soul, under a sense of divine wrath, for the allusion is to women in travail; and all the agonies and pains of death which he went through. Now the fruit of all this he sees with inexpressible pleasure, and which gives him an infinite satisfaction; namely, the complete redemption of all the chosen ones, and the glory of the divine perfections displayed therein, as well as his own glory, which follows upon it; particularly this will be true of him as man and Mediator, when he shall have all his children with him in glory; see Heb. xii. 2, The words are by some rendered, seeing himself or his soul freed from trouble, he shall be satisfied °; so he saw it, and found it, when he rose from the dead, and was justified in the Spirit ; ascended to his God and Father, was set down at his right hand, and was made glad with his countenance, enjoying to the full eternal glory and happiness with him : and by others thus, after the travail' of his soul, he shall see a seed, and shall be satisfied ; as a woman, after her travail and sharp pains are over, having brought forth a son, looks upon it with joy and pleasure, and is satisfied, and forgets her

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e Dien. \* Ubi posuit satisfactionis pretium anima ejus, Cocceius ; si posuerit delictum sua anima, Montanus.

יראה זרע יאריך ימים videbit semen quod prolongabit dies, Cocceius; videbit semen longævum, Vulg. Lat. י קעמל נפשו ויאה ישבע exemptum a molestia se ipsum (vel

former pain and anguish; so Christ, after all his sorrows and sufferings, sees a large number of souls regenerated, sanctified, justified, and brought to heaven, in consequence of them, which is a most pleasing and satisfactory sight unto him, By his knowledge shall my righteous servant justify many; Christ is the servant of the Lord; see the notes on ch. xhil. 1. and xlix. 3. and lii. 13. He is said to be righteous, because of the holiness of his nature, and the righteousness of his life as a man; and because of his faithful discharge of his work and office as Mediator: and because he is the author and bringer in of an everlasting righteousness, by which he justifies his people; that is, acquits and absolves them, pronounces them righteous, and frees them from condemnation and death; he is the procuring and meritorious cause of their justification; his righteousness is the matter of it; in him, as their Head, are they justified, and by him the sentence is pronounced: for this is to be understood not of making men holy and righteous inherently, that is sanctification; nor of a teaching men doctrinally the way and method of justifying men, which is no other than ministers do; but it is a forensic act, a pronouncing and declaring men righteous, as opposed to condemnation: and they are many who are so justified; the many who were ordained to eternal life; the many whose sins Christ bore, and gave his life a ransom for; the many sons that are brought by him to glory. This shews that they are not a few, which serves to magnify the grace of God, exalt the satisfaction and righteousness of Christ, and encourage dis-tressed sinners to look to him for justification of life; and yet they are not all men, for all men have not faith, nor are they saved; though all Christ's spiritual seed and offspring shall be justified, and shall glory : and this is by or through his knowledge ; the knowledge of him, of Christ, which is no other than faith in him, by which a man sees and knows him, and believes in him, as the Lord his righteousness; and this agrees with the New-Testament doctrine of justification by faith; which is no other than the manifestation, knowledge, sense, and perception of it by faith. For he shall bear their iniquities; this is the reason of Christ's justifying many, the ground and foundation of it; he undertook to satisfy for their sins; these, as before observed, were laid on him; being laid on him, he bore them, the whole of them, and all the punishment due to them; whereby he made satisfaction for them, and bore them away, so as they are to be seen no more;

bore them away, so as they are to be seen no more, wer, 12. Therefore will I divide him a portion with the great, &c.] The great ones of the earth, the kings and princes of the earth: these are the words of God the Father, promising Christ that he shall have as great a part or portion assigned him as any of the mighty monarchs of the world, nay, one much more large and ample; that he would make him higher than the kings of the earth, and give him a name above every name in this world, or that to come; and all this in consequence of his sufferings, and as a reward of them; see Phil. ii. 8, 9. and whereas the Lord's people are his

portion, and with which Christ is well-pleased, and greatly delighted, Deut. xxxii. 9. Psal. xvi. 6. they may be intended here, at least as a part of the portion which Christ has assigned him. For the words may be rendered, therefore will I divide, assign, or give many to him; so the Vulgate Latin version; and which is favoured by the Targum, "therefore will I divide to "him the prey of many people;" and by the Septuagint version, therefore he shall inherit many, or possess many as his inheritance; so the Arabic version. The elect of God were given to Christ, previous to his sufferings and death, in the everlasting council of peace and covenant of grace, to be redeemed and saved by him; and they are given to him, in consequence of them, to believe in him, to be subject to him, and serve him; and so it denotes a great multitude of persons, both among Jews and Gentiles, that should be converted to Christ, embrace him, profess his Gospel, and submit to his ordinances; and which has been true in fact, and took place quickly after his resurrection and ascension. And he shall divide the spoil with the strong; or the strong as a spoil; that is, he shall spoil principalities and powers, destroy Satan and his angels, and make an entire conquest of all his mighty and powerful enemies. The Septuagint, Vulgate Latin, and Arabic versions, render the words, he shall divide the spoil of the strong; of Satan and his principalities; those they make a spoil of he shall take out of their hands, and possess them as his own. The best comment on this version is Luke xi. 22. Or rather the words may be rendered, he shall have or possess for a spoil or prey very many<sup>f</sup>; for the word for strong has the signification of a multitude; and so the sense is the same as before, that a great multitude of souls should be taken by Christ, as a prey out of the hands of the mighty, and become his subjects; and so his kingdom would be very large, and he have great honour and glory, which is the thing promised as a reward of his sufferings. Some understand, by the great and strong, the apostles of Christ, to whom he divided the gifts he received, when he led captivity captive; to some apostles, some prophets, &c. Ephes. iv. 10, 11. and others the soldiers, among whom his garments were parted; but they are senses foreign from the text. Because he hath poured out his soul unto death ; as water is poured out, Psal. xxii. 14. or rather as the wine was poured out in the libations or drink-offerings; for Christ's soul was made an offering for sin, as before; and it may be said with respect to his blood, in which is the life, that was shed or poured out for the remission of sin; of which he was emptied, and made bare, as the word \* signifies, when his hands, feet, and side, were pierced. The phrase denotes the voluntariness of Christ's death, that he freely and willingly laid down his life for his people. And he was numbered with the transgressors; he never was guilty of any one transgression of the law; he indeed appeared in the likeness of sinful flesh, and was calumniated and traduced as a sinner, and a friend of the worst of them; he was ranked among them, and charged as

י דרבים לי ברבים לי bite dispertiam ei plurimos, Vulg. Lat.; proptera ipsi attribuam (vel addicam) permultes, Bootius, Animade. 1. 4. e. 19. sect. 20. p. 251. idcirco dispertiam ei sortem, multitudinem Genühum, Vitringe.

י אלל שלל איז עצומים יוחלק שלל איז עצומים יוחלק שלל prædæ, vel plurimi obtingent ipni præda, Bootius, ibid. גערה למות נפשו יות deaudavit morti animam suam, Forerius.

one of them, yet falsely; though, having all the sins of his people upon him, he was treated, even by the justice and law of God, as if he had been the transgressor. and suffered as if he had been one; of which his being crucified between two thieves was a symbolical representation, and whereby this Scripture was fulfilled, Mark xv. 28. And made intercession for the transgressors ; as he did upon the cross, even for those that were the instruments of his death, Luke xxiii. 34. and as he now does, in heaven, for all those sinners for

whom he died; not merely in a petitionary way, but by presenting himself, blood, righteousness, and sa-crifice; pleading the merits of these, and calling for, in a way of justice and legal demand, all those bless-ings which were stipulated in an everlasting covenant between him and his father, to be given to his people, in consequence of his sufferings and death; see Rom. viii. 33, 34. Heb. vii. 25. and ix. 24. 1 John ii. 1, 2.

CHAP. LIV.

As the former chapter is a prophecy of the humiliation and exaltation of Christ, of his sufferings and death, and the glory that should follow; this is a prophecy of that part of his glory which relates to the flourishing estate of his church, as the fruit of his death, and explains and enlarges upon the promise of his having a numerous seed. The prophecy reaches from the death and resurrection of Christ to his second coming; and describes the state of the church during that time, which had been like a barren woman, but now fruitful, which was matter of joy ; and would increase, and have yet a more numerous issue, through the conversion and accession of the Gentiles; and therefore is bid not to fear, since she should not bear the shame and reproach of widowhood, ver. 1, 2, 3, 4. the reason confirming which is, because Christ was her husband. who was her Maker and Redeemer, the God of Israel, and of the whole earth, ver. 5. and though she might for some time be under some dark providences, and seem to be forsaken of God, and lie under his displeasure; yet she is assured of the love of God towards her, that it is constant and perpetual; which is illustrated by the oath and covenant of God with Noah, and by its being more immovable than mountains and hills, ver. 6, 7, 8, 9, 10. and though she would sometimes be in a very afflicted and uncomfortable condition, yet should be raised again to a state of great honour and splendour, of spiritual knowledge, peace, and safety, ver. 11, 12, 13, 14. and that all her enemies, that gathered together against her, should perish, and all their attempts be unsuccessful, since the Lord was on herside, and would defend her cause, and protect her, ver. 15, 16, 17.

Ver. 1. Sing, O barren, thou that didst not bear, &c.] The Targum interprets this of Jerusalem, paraphrasing the words thus, "sing praise, O Jerusalem, which " wert as a barren woman that bears not;" and so the apostle applies the words of the text to the Jerusalem above, the mother of us all, the then present Gospel church, Gal. iv. 26, 27. which, at the first setting of it up, in the times of Christ, during his life and at the time of his death, and before the day of Pentecost, was like a barren woman; the number of converts were very small; few believed the report of the Gospel. professed Christ, and submitted to his ordinances; the names of the disciples were but a hundred and twenty. Though some understand this of the Jewish

church, under the Old-Testament dispensation, whose members were not many, and whose proselytes from the Gentiles were but few; and others of the Gentile world, before the coming of Christ, and the preaching of the Gospel in it; but the former sense is to be preferred, having the suffrage of the apostle: break forth into singing, and cry aloud, thou that didst not travail with-child; among whom there were few instances of conversion, scarce any begotten and born again of incorruptible seed by the word of God, and no signs thereof; but now it being otherwise, and multitudes being converted both in Judea and in the Gentile world, the church and its members are called upon to express their joy aloud in songs of praise, setting forth the glory of efficacious grace, in the regeneration of men; for as this is matter of joy to the angels of heaven, so to the saints on earth : for more are the children of the desolate than the children of the married wife, saith the Lord; more souls were born again, and added to the church after the death of Christ, when she was in a desolate condition. like a woman deprived of her husband, and in a widowhood state, then there were whilst Christ was here on earth, personally present with his people, and preaching the Gospel himself unto men; three thousand were converted under one sermon, and great numbers afterwards were added, so that the church at Jerusalem was in a much more flourishing condition after the death of Christ than before; more fruitful when it was become like a widow than when the bridegroom was with her; and the church of Christ still increased yet more and more afterwards, as the following verses predict. The Targum is, " more shall be the children of Jeru-" salem than the children of the habitable city." The "the children of Rome;" and so it is queed by R. Elias<sup>1</sup>, and by Buxtorf<sup>1</sup>. The Jews understand this prophecy of their deliverance from their present condition by the Messiah; and of the rebuilding of Jerusalem, and the prosperity of it.

Ver. 2. Enlarge the place of thy tent, &c.] To which the church is compared, because of its uncertain and movable condition, being sometimes in one place, and sometimes in another; and because of its outward meanness and weakness, as well as its small extent; but now it is signified that it should be enlarged, and room be made for an accession of in-

<sup>1</sup> Lexic. Talmud. col. 996, 2929. S s **2** 

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<sup>\*</sup> In Tishbi, p. 227.

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CH. LIV. V. 3-5.

but should take place in other parts of Judea, and in Galilee, and in Samaria; hence we read of churches in those places, Acts ix. 31: and let them stretch forth the curtains of thine habitation; alluding to the curtains of which tents or tabernacles were made, which used to be stretched out on poles or stakes, in order to make more room, and hold more people. This may respect the spreading of the Gospel by the apostles, who may be here meant, and the success of it, especially among the Gentiles; who may be said to stretch out the curtains of the tent, the church, when, according to their commission, they went and preached the Gospel to every creature. First they travelled as far as Phœnicia, Cyprus, and Antioch, preaching to the Jews only; but when they wholly rejected the Gospel, they turned to the Gentiles, and went everywhere preaching the word, Acts xi. 19. and xiii. 46. and their ministry was blessed to the conversion of multitudes, and Gospel churches were set up in all parts of the world. The Apostle Paul was an eminent instrument of stretching these curtains, who went from Jerusalem, round about to Illyricum, fully preaching the Gospel of Christ, Rom. xv. 19: spare not: any cost or pains, to spread the Gospel, enlarge the interest of Christ, and increase his church and people; as did not the apostles of Christ, who may be supposed to be the persons here addressed : lengthen thy cords, and strengthen thy stakes; the curtains being stretched out, it was necessary the cords, to which they were fastened, should be lengthened, that they might reach further, and take in a greater compass; and the wider the tent is made by such means, the stronger should be the staves, and the more surely should they be drove and fixed in the earth, to hold the cords with the curtains bound unto them; all which express the enlargement of the church in the Gentile world, by means of the Gospel ministry and discipline. The Targum is, "multiply the people of " thy camp, and strengthen the governors."

Ver. 3. For thou shalt break forth on the right hand and on the left, &c.] To the south, and to the north, as the Targum, like an inundation of water, that breaks through and overflows the banks of the river, and spreads itself in the adjacent countries; or like a warehouse overstocked with goods, bursts the walls in which they are pent up; or rather as infants break forth from the womb at the time of birth, as Pharez did, from whence he had his name, Gen. xxxviii. 29. see Hos. xiii. 13. or as, when a country is become exceeding numerous, the inhabitants break out, and go forth beyond their borders, and seek new settlements, the place of their abode being too strait for them; so it shall be in the latter day, through the vast number of converts that will be made; see ch. xlix. 19, 20: and thy seed shall inherit the Gentiles; where formerly only Heathens lived, there the Gospel of Christ shall be carried by his apostles and other ministers; and being succeeded to the conversion of many souls, through the power of divine grace accompanying it, a spiritual seed, the seed of the church, shall take place,

habitants to it; or, in other words, that the Gospel church-state should not be confined to Jerusalem, but should take place in other parts of Judea, and in Galilee, and in Samaria; hence we read of churches in those places, Acts ix. S1: and let them stretch forth the curtains of thine habitation; alluding to the curtains of which tents or tabernacles were made, which used to be stretched out on poles or stakes, in order to make more room, and hold more people. This may respect the spreading of the Gospel by the apostles, who may be here meant, and the suc-

Ver. 4. Fear not, &c.] The fulfilment of these things; however unlikely and unpromising they might seem, yet God was able to perform them; and therefore way should not be given to a fearful, distrustful, and unbelieving heart: for thou shalt not be ashamed ; as men are, when disappointed of what they have been hoping for and expecting; but so it should not be with the church, she should not be ashamed of her hope, faith, and confidence; for there would be a performance of all that the Lord had spoken: nor should she be ashamed of her barrenness, which should cease; and of the fewness of her children or converts, which would be many; and of the straitness of the place of her tent or habitation, which would now be enlarged: neither be thou confounded, for thou shalt not be put to shame; other words made use of to express the same thing, and for the further confirmation of it, that she needed not, and that she should not, be put to the blush, or to shame and confusion, on the above accounts: for thou shalt forget the shame of thy youth; by which may be meant either the small number of converts at the first preaching of the Gospel; or more especially that there were so few of the wise and learned, the rich and noble, that embraced it, with which the first Christians were greatly upbraided; or those persecutions which attended them the three first centuries, which, being now at an end, shall be for-gotten: and shalt not remember the reproach of thy widowhood any more; which signifies much the same as before, the seeming desolate estate of the church upon the death of Christ; when she seemed to be deprived of her husband, and forsaken by him. and left as a widow, and without children, barren and unfruitful; which was reckoned reproachful with the Jews, Luke i. 25.

Ver. 5. For thy Maker is thine Husband, &c.] That is, Christ, the Husband of the church, and of every true believer; who secretly betrothed them to himself in eternity, having asked him of his father; and, being given to him, openly espouses them in conversion, one by one, as a chaste virgin; which he will do more publicly in a body at the last day, when the marriage of the Lamb will be come, when he will appear as the bridegroom of his people; and to which character he acts up, by loving them with a love of complacency and delight, most affectionately and constantly; by sympathizing with them in all their troubles; by nourishing and cherishing them as his own flesh, and interesting them in all he is and has. It is, in the Hebrew text <sup>k</sup>, thy Makers, thy Husbands, Father, Son, and Spirit; though the relation of a husband is more

\* בעליך עושיך Heb. mariti tui, factores tui, Piscator; qui crearunt te, habent te in matrimonio, Cocceius.

#### CH. LIV. V. 6-8.

peculiar to Christ; and the words are a reason of the || church's fruitfulness, and why she need not fear the performance of what was promised her; and which is wonderful and amazing; he who stands in such a near and endearing relation to his church and people, is the Maker of all things, yea, their Maker, both as creatures. and as new creatures: (the Lord of hosts is his name;) of armies above and below, in heaven and in earth; how great therefore must this their Husband be! to what honour and dignity are they advanced! how safe must they be under his protection! nor need they fear any enemy: thy Redeemer, the holy One of Israel; he who is the church's Husband is her Redeemer; and who so fit as he to redeem her from sin, Satan, and the law, and every enemy; who is of the same nature with her, so dearly loves her, and so able to save her? for which he is also abundantly qualified, being holy in both his natures, in his person and offices, in his birth, life, and death ; for this seems greatly to respect him as man, as he was a descendant of the Israelitish nation, and of the seed of Abraham: the God of the whole earth shall he be called; not of Israel only, but of all the nations of the world, of the Gentiles as well as of the Jews; the earth was made by him; the world and all that are in it are his: he is the Governor among the nations; and in the latter day will appear to be the King over all the earth, and will be owned as such: so great and illustrious a Person is the church's Husband. These words are applied by the Jews to the times of the Messiah <sup>1</sup>.

Ver. 6. For the Lord hath called thee as a woman for-saken and grieved in spirit, &c.] That has lost her husband by death, is solitary upon it, is like one forsaken, and mourns for the loss of him; or is forsaken by a living husband, rejected by him, having a bill of divorce from him, and so she grieves at his un-kindness to her, and the reproach cast upon her; as such an one was the church when it was first constituted, when the members of which it consisted were called out of the world by the grace of God, and formed into a church-state; almost as soon as ever they were thus embodied together, Christ was taken from them by death, and they were left alone, and filled with grief and trouble: the apostles and first preachers of the Gospel were persecuted from place to place, and all of them lost their lives for the cause in which they were engaged; and the church endured grievous persecutions during the three first centuries, when she seemed to be forsaken of God, and was greatly oppressed and grieved in spirit. Some understand this of the Gentiles, and of their state and condition when called, as described in Ephes. ii. 10. but rather it may be interpreted of the Jews, now cut off and forsaken; and who, when they come to be sensible of their case, will be grieved and mourn, even when they shall be called and converted in the latter day; but I think the first sense is best : and a wife of youth, when thou wast refused, saith thy God; or, and as a wife of youth<sup>m</sup>; whom a man marries in his youth, and she a young woman herself, which makes

it the more grievous to be despised, refused, and forsaken, or to seem to be so. The words may be rendered thus, and, or but, a wife of youth thou art, though thou wast despised ", or refused, saith thy God; that is, though thou hast been seemingly despised and cast off, my providential dispensations towards thee may be so interpreted by thyself and others; yet I am thy God, thy Maker, Redeemer, and Husband, and thou art as dear to me as the wife of a man's youth, for whom he has the most passionate love; and which agrees with what follows.

Ver. 7. For a small moment have I forsaken thee, &c.] The people of God seem to be forsaken by him when he hides his face from them, as it is afterwards explained; when they are in distress, and he does not immediately appear for them; when they are afflicted in body and mind, though these afflictions are but for a moment; nor are they really forsaken, not as to things temporal or spiritual; God never forsakes the work of his own hands, nor his people, at least for ever, or so as that they shall perish. Some interpret this of the seventy-years' captivity of the Jews in Babylon, which was but a very short time; others of the times of ignorance in the Gentile world before the coming of Christ, which God winked at, when he overlooked them, and took no notice of them; but I choose to understand it of the time and state of the Christian church, during the ten persecutions of Rome Pagan, when it seemed to be forsaken of God, and to be triumphed over by her enemies: but with great mercies will I gather thee; they had been scattered about by persecution, but now should be gathered together in bodies, and have their public assemblies, and worship God openly, none making them afraid ; which was fulfilled in Constantine's time, when Paganism was abolished, and Christianity established throughout the Roman empire; when public places for Christian worship were opened everywhere, the Gospel was freely preached, and multitudes were gathered by effectual calling, and brought into the Gospel church, which was now in a very flourishing condition; for this is not to be understood of the gathering of the captive Jews from Babylon, nor of the calling of the Gentiles by the ministry of the apostles, nor of the restoration and conversion of the Jews in the latter day, though this is more eligible than the former, and much less of the gathering of the saints at the last day.

Ver. 8. In a little wrath I hid my face from thee for a moment, &c.] This signifies much the same as before, when God hides his face from his people, withdraws his gracious presence, and does not grant the discoveries of his love; or they are under the frowns of his providence, and have not the smiles of his face and the light of his countenance as formerly, then they think they are forsaken by him; though all this is but for a moment, a small period of time; and though it seems to be in wrath, it is but little wrath; and this wrath is no other than the displeasure of a loving and tender-hearted father. The Syriac version renders it, great wrath; and so Schultens° thinks the word sig-

i Shemot Rabba, sect. 15. fol. 109. 4. <sup>m</sup> ΠΕΝΙ, ως χυπαικα, Sept.; sic Arab. & Targum ; & velut fœminam, Tigurine version, Castalio ; & ut uxorem, Vitringa.

מומאס cyuamvis spreta sis, Junius & Tremellius; fueris, Piscator.
 Animadv. in Job, p. 145, 146.

nifies overflowing wrath ", and the vehemency of it; to | which agrees R. Menachem 9, who interprets it, the heat of wrath; so the Lord's suffering such a scene of bloody persecutions to attend his church in the first ages of Christianity might seem to be : but with ever-lasting kindness will I have mercy on thee, saith the Lord thy Redeemer; all the dealings of God with his people, however dark and dismal they be, whatever appearances there are in them of wrath and displeasure, they are all agreeable to, and do not contradict, his everlasting love; and sooner or later he will make it manifest, he has mercy in store for his people, which he does and will exercise towards them ; this mercy flows from his love and kindness to them, which kindness is everlasting, and continues in and through all states and conditions into which they come; the consideration of which is very comfortable and encouraging, and of which they may be assured from the relation the Lord stands in to them as their *Redeemer*; for, having re-deemed them at the expense of his blood, he will effectually gather them by grace in calling, and will never lose them, or suffer them to perish here or hereafter.

Ver. 9. For this is as the waters of Noah unto me, &c.] Some copies, as Kimchi and Ben Melech observe, read these two words, כי מי, as one, thus, כימי, as the days of Noah ; and this is followed by the Targum, Vulgate Latin, and Syriac versions; both readings may be kept, and joined in one, and the sense be, for this is as the waters that were in the days of Noah unto me; so Kimchi and Menachem join them. The meaning is, that God's dispensation towards his people, at the time the prophecy refers to, is like that of his to Noah and his family; and the love he bears to them is like that which he bore to him; and the covenant he has made with them is as that he made with him: for as I have sworn that the waters of Noah should no more go over the earth; he gave his word for it, which is as firm as his oath; he made a covenant with Noah, and confirmed it by a rainbow, that the waters should no more go over the earth as they had, and that the world should be no more destroyed by a flood, Gen. ix. 9-17: so have I sworn that I would not be wroth with thee, nor rebuke thee; for though the Lord's people are by nature children of wrath, as others, he has not appointed them to it, nor will he suffer it to fall upon them, but saves them from it through the righteousness of Christ, who has borne it for them; and though he rebukes by his spirit, by his word and ministers, and by his providences, yet not in wrath, but in love; and of this he has given the strongest assurances; he has not only said it, but swore to it in covenant, Psal. lxxxix. 3, 33, 34, 35. The Jews' refer this prophecy to the times of the Messiah.

Ver. 10. For the mountains shall depart, and the hills be removed, &c.] As sometimes by earthquakes, and as they will at the last day, when the earth shall be dissolved, and all in it, things the most solid, firm, and durable: it may be understood comparatively; sooner shall these depart and be removed than the

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kindness and covenant of God : it may be interpreted figuratively of revolutions in kingdoms and states, and particularly of the abolition of Paganism in the times of Constantine; and which is expressed in much such language; the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places, Rev. vi. 14. Kimchi observes, that mountains and hills may be interpreted of the kings of the nations; with this compare Rev. vi. 15, 16, 17 : but my kindness shall not depart from thee ; the love of God to his people is an everlasting love; it always continues; it never did, nor never will depart, notwithstanding their fall in Adam, their depraved state by nature, their actual sins and transgressions, their many revoltings and backslidings; though the Lord may hide his face from them, and afflict them, still he loves them; whatever departs from them, his kindness shall not; though riches may flee away from them, friends stand aloof off from them, health may be taken away, and life itself, yet the love of God is always the same; and so, whatever providences may attend his church and interest in any period of time, he has the same paternal care for it, and kindness for his people, as ever: neither shall the covenant of my peace be removed; the covenant of grace made with Christ and his people in him from everlasting, so called, because peace is a considerable article of it; even that peace which was upon the heart and thought of God from everlasting; the scheme of which was drawn by him; all things relating to it were set-tled in this covenant, as that Christ should be the Maker of it, and that it should be made by his blood; besides, peace includes all the blessings of grace which that covenant is stored with; and the covenant is the spring and source of all peace, spiritual and eternal: moreover, as this refers to Gospel times, the new covenant is here meant, and the publication of it, in which the Gospel of peace, or peace by Jesus Christ, is preached unto men; to which may be added, that one part, at least, of the sense of the passage, may be, that notwithstanding all the troubles and exercises the church of Christ should meet with from Rome Pagan or Papal, yet the promise and covenant of God, that it should enjoy peace and prosperity in the latter day, should never be made void, but should have its sure and certain accomplishment: saith the Lord, that hath mercy on thee; for all springs from the mercy of God, and not the merits of men; and therefore the fulfilment of the covenant and promises may be depended upon.

Ver. 11. O thou afflicted, tossed with tempests, and not comforted, &c.] Or, O thou poor ' church ; for the first Christian churches chiefly consisted of poor persons, not many mighty and noble being called; and which were greatly afflicted with false teachers, who broached errors and heresics, and made schisms among them; and tossed with tempests like a ship at sea; or stormed ' with the rage and fury of violent persecutors,

י קצף קצע pauxillo iræ exundantis, vel exiguo iræ ebullientis, Vitringa.

Apud Jarchi, Kimchi, & Ben Melech, in loc.
 T. Bab. Sanbedrin, fol. 99. 1.

י חוש paupercula, Vulg. Lat. Munster, Pagninus ; O paupercula, igurine version ; inops, Cocceius. igurine (compestate okruta ; Munster, Vatablus, Forerius. Tigurine versi

CH. LIV. V. 12, 13.

such as the Roman emperors were; and not comforted, | having none to administer any external comfort or relief to them; none of the kings or princes of the earth, or any civil magistrate to protect and defend them; what comfort they had was internal and spiritual; what they had from Christ and his spirit, and by the word and ordinances; or rather this may describe the state of the church under Papal tyranny and persecu-tion, which brings it nearer to the times of peace and prosperity after promised : behold, I will lay thy stones with fair colours; or, with paint"; such as women used to paint their faces or eyes with, 2 Kings ix. 30. Jer. iv. 30. The Targum is, "behold, I will lay with " paint the stones of thy pavement;" and the words seem plainly to design the stones of a pavement, and perhaps by an hypallage or transposition may be ren-dered, I will lay thy pavement with glistering stones; so the word is translated 1 Chron. xxix. 2. or, with stones of paint"; which are of the colour of the stibium, or paint before mentioned, and which was of a black co-lour; and Aben Ezra says the word here signifies a precious stone of a black colour; perhaps black marble is meant, a stone fit for pavements; but, be these stones what they will, they design in the spiritual sense the materials of a Gospel church, those lively stones which are built up a spiritual house, and which are beautified with the gifts and graces of the spirit of God; and may also denote that the lowest and meanest of the Lord's people, pointed out by stones of the pavement, should be thus adorned : and lay thy foundations with sapphires ; a precious stone of a white colour, according to R. Saadiah Gaon; but, according to Aben Ezra, of a red colour; though the sapphire is usually said to be of a sky-colour, shining with specks of gold. The Targum renders it, with precious stones; and so the foundation of the wall of the New Jerusalem is said to be garnished with all manner of precious stones, Rev. xxi. 19, 20. this may respect Christ, the sure foundation God has laid in Zion, the foundation of the apostles and prophets; the one and only foundation of the church of Christ, and all true believers, who is more precious than sapphires, or all the most precious stones; he always has been the foundation of his church in all ages; but the meaning is, that he shall now appear most clearly and manifestly to be the foundation, and to be a firm, rich, and glorious one; see Exod. xxiv. 10.

Ver. 12. And I will make thy windows of agates, &c. Some sort of which stones, Pliny \* says, were valued for their clearness like glass; but the stone which bears this name with us is not clear and lucid enough to make windows of. The Septuagint, Vulgate Latin, Svriac, and Arabic versions, render it, of jasper, a stone more fit for that purpose; and it is interpreted of the jasper in the Talmud'; so the light of the New Jerusalem is said to be like unto the jasper stone, Rev. xxi. 11. Some take the crystal to be meant, which suits well with windows; the word \* for which has its name from the sun, because by means of them the rays and light of the sun are let into a house, and illuminate it; these

\* Nat. Hist 1. 37. c. 10.

in a figurative sense may design the ministers of the Gospel, who are the lights of the world, especially of the church; and the word and ordinances administered by them, by means of which the light of spiritual knowledge, joy, and comfort, is let into the churches, and into the souls of men, from Christ, the sun of righteousness. The phrase signifies, that in the latter day their ministrations should be very clear and bright. and be greatly owned, and be very successful: and thy gates of carbuncles; precious stones so called from their fiery flaming colour. The gates of the New Jerusalem are said to be so many pearls, Rev. xxi. 21. which there, as here, signify the entrance into the church of God, which is through Christ, who is the door into it, and through faith in him, which works by love; these gates will be open in the latter day to receive many, who will come in great numbers, and are called praise, Isa. lx. 11, 18. which will be expressed in very warm and lively strains of love and affection, of which the carbuncle may be a symbol: and all thy borders of pleasant stones; true believers, called lively stones, and who are pleasant in the sight of God and Christ, and are taken pleasure in by one another; see Psal. cii. 14. The Septuagint and Arabic versions render it, thy wall, which agree with Rev. xxi. 18. where the wall of the New Jerusalem is said to be of

jasper. Ver. 13. And all thy children shall be taught of the Lord, &c.] The children of the church, who are born in her, and nursed up at her side, and who are the children of God by adoption, which is made manifest by regeneration; these the Lord will take care of that they be *taught*, even all of them, from the least to the greatest, Jer. xxxi. 34. they shall be taught of the Lord himself, by his ministers, word, and ordinances, as means, and by his spirit, as the efficient; by whom they are taught to know themselves, their vileness and sinfulness, their folly and weakness, their want of right counsels, and the insufficiency of their own to know Christ, and the way of salvation by him; him as the only Saviour, able and willing so to know him as to believe in him, receive him, and walk on in him; this had an accomplishment in the first times of the Gospel; see John vi. 45. and will have a further one in the latter day, when there will be a greater effusion of the spirit, when the doctrines of the Gospel will be taught and understood more clearly, fully, and largely: and great shall be the peace of thy children; the inward peace of their minds in and from Christ, arising from a view of their justification by his righteousness, from the sprinklings of his blood upon their consciences, and from the discoveries of his love to their souls, enjoyed in a way of believing, and by means of the word and ordinances; also peace among themselves, harmony and concord, and no more strifes, contentions. and animosities; likewise outward peace from ene-mies, no more persecution or war. This word includes all kind of prosperity, external and internal, temporal and spiritual. This, with the following verses, explain the figurative phrases used in the foregoing.

<sup>&</sup>quot; בפוך in fuco, Tigurine version; in stibio, Sanctius.

י T. Bab. Bava Bathra, fol. 75. ז: 5 אמשותיש a radice, que solem significat. Sanctine.

These words are applied by the Jews \* to the times of the Messiah, when all Israel shall learn the law from the Lord; so the Targum, " all thy children shall " know the law of the Lord;" but it is much better understood of all the children of the church, the true Israel of God, whether Jews or Gentiles, learning the Gospel of Christ.

Ver. 14. In righteousness shalt thou be established. &c.] In the righteousness of Christ, from whence flows the peace before spoken of, and which is the stability of the church of Christ, and the security of it and its members from condemnation. The doctrine of justification by Christ's righteousness is, as Luther calls it, articulus stantis vel cadentis ecclesiæ, the article of the church, by which, as it is held fast or neglected, it stands or falls: or be established in exercising righteousness, doing justice and judgment, which, as it is the support and establishment of a king-dom and state, so of the church; for if purity of manners, holiness and righteousness, are neglected, a church soon comes to decay and ruin; but such will be the holiness of the professors of religion in the latter day, that every pot and vessel in it shall be holiness to the Lord, Zech. xiv. 20: thou shalt be far from oppression, for thou shalt not fear ; so far from it, that thou shalt not be in the least afraid of it, neither from within nor from without; not from false teachers that oppress the mind with legal doctrine; nor from persecutors that oppress and injure in person and property : the church will be now free from the oppression and tyranny of Rome, or mystical Babylon, which will now fall, and from the persecution of the antichristian states, on whom the vials of God's wrath will be poured, and so the church will be no more in fear of them; the words may be rendered, therefore thou shalt not fear b; there will be no cause for it, no occasion of it: and from terror; it shall not come near thee; the terror of the antichristian beast and powers, which shall be no more, after their last effort next mentioned.

Ver. 15. Behold, they shall surely gather together, but not by me, &c.] Not by the Lord, by his command or order to do his will, and execute his pleasure, which sometimes was the case, as in Sennacherib, Nebuchadnezzar, and others; but so it shall not be, when the enemies of Christ and his people gather together against them in the latter day; this will be by the means of three unclean spirits like frogs that will come out of the mouth of the dragon, beast, and false prophet; even spirits of devils, Popish priests, and Jesuits, who will instigate, stir up, and get together the antichristian kings of the earth to the battle of almighty God, Rev. xvi. 14, 16. Aben Ezra, Kimchi, and Ben Melech, interpret them of Gog and Magog: whosoever shall gather together against thee shall fall for thy sake ; because of the love that I bear to thee, they shall not succeed, or do thee any hurt, but shall perish; or, shall fall to thee '; so far from doing thee any hurt, they shall come over to thee, and be on thy side; be joined to thee, as the Vulgate Latin version; that is, the remnant that shall escape, and be con-

verted, and give glory to God, Rev. xi. 13. or rather, shall fall before thee<sup>4</sup>, in thy sight; or, as the Tar-gum, in the midst of thee; which remarkably paraphrases the words thus, "at the end the kings of " the nations, which are gathered together to afflict " thee, O Jerusalem, shall fall in the midst of thee;" for the kings of the earth that shall be gathered together against Christ and his church shall fall in battle before them, and their flesh shall become meat for the fowls of the heaven; the beast and false prophet, in company with them, will be taken and cast alive into the lake of fire, and the remnant be slain with the sword of Christ, Rev. xix. 17-21.

Ver. 16. Behold, I have created the smith that blow-eth the coals in the fire, &c.] Into which he puts his iron to soften it, that he may beat it, and form it into what shape he pleases; which descriptive clause is added to shew that it is a blacksmith that is intended, and to distinguish him from the carpenter and mason, of whom this word is also used, who deal, the one in wood, and the other in stone, and neither of which requires fire : now the Lord observes, to the comfort of his people, surrounded by enemies with instruments of war in their hands, that he made the smith that made these, not only as a man, but as an artificer gave him all the skill he has in making military weapons; and therefore could take away his skill, or hinder him from making any, or destroy and defeat, and render useless, those that are made; and therefore they had nothing to fear from warlike preparations. Some understand this of the devil, that great incendiary of mankind ; and others of a council of war, that forms the design, blows up the coals of contention, and brings forth the plan of operation in war: it follows, as a further description of the smith, and that bringeth forth an instrument for his work ; who takes the iron out of the fire which he blows, as an instrument to work upon, and which he forms into a military weapon, as an arrow, a sword, a spear, or shield; or, for their work \*; for the use of the enemies of Christ and his church: and I have created the waster to destroy ; military men, soldiers that use the above weapons of destruction for that purpose; these are God's creatures, and he can destroy or disappoint them, so that their hands cannot perform their enterprise. Some understand this also of the devil, who is by way of entinence the waster of mankind; others of tyrannical princes; I should choose to interpret it of the Romish antichrist, that waster and destroyer of the souls of men, and of the antichristian states that destroy the earth, and shall he destroyed themselves; or of the Turk, the locust, whose king is called Apollyon and Abaddon, which signifies a waster and a destroyer, Rev. xi. 18. and ix. 11. These are said to be created by the Lord, not only because they are his creatures, the work of his hands, but because they are raised up by his providence, according to his secret purpose, as Pharaoh was, to shew his power in them; and are permitted by him to continue for awhile to fulfil his will, being entirely dependent upon him, and subject to his influence, direction, and overruling

- <sup>4</sup> Coram te cadet, Grotius, Gataker.
  <sup>5</sup> ad opus ipsorum, Gataker.

<sup>•</sup> Midrash Tillim, apud Yalkut in Psal. xxi. 1. • ארזיו אל quare non timebis, vel ideo non metues, Vitringa ; quare ne timeas, Forerius.

d le cadet, Cocceius עליך יפול י

providence; and therefore his people had no reason to be afraid of them.

Ver. 17. No weapon that is formed against thee shall prosper, &c.] All weapons of war, as the Targum, which are made with a design to hurt and destroy the people of God, shall be rendered useless; not one of them shall prosper to the advantage of their enemies. or so as to answer their design; nor to the hurt and prejudice, ruin and destruction, of the saints : and every tongue that shall rise against thee in judgment; that shall raise any calumny upon thee, or bring any charge against thee, or enter into a lawsuit with thee, litigate a point with thee in any court of judicature, or claim, in right and law, a power, authority, and dominion over thee, as the pope of Rome does over the consciences of men: thou shalt condemn; disprove and roll off the calumny, refute the charge and accusation, put to silence the clamours and pretences of wicked men, carry the cause against them, and shake off the yoke of bondage they would bring them under; and, instead of being condemned by them, condemn them. By weapon may be meant all the attempts made by force to ruin the interest and church of Christ in the world, such as the bloody persecutions of the Roman empe-rors, who, though they made sad havoc of the professors of Christianity, and designed hereby to have rooted it out of the world, and thought they should have accomplished it, yet could not do it; so far from it, that the Christians yet more and more increased, insomuch that it became a common saying, that the blood of the martyrs was the seed of the church; also the wars of the Papists with the Albigenses and Waldenses, and all the cruel methods they have taken by fire and faggot, and the bloody inquisition, to hinder the growth of what they call heresy ; yet all have been in vain, a reformation has taken place, and many nations have embraced the truth, and shook off the yoke

crush the Protestant interest; and, though the kings of the earth will be stirred up, and gather together to the battle of the Lord God Almighty, they will not succeed, but be overcome and slain, and the beast and false prophet at the head of them will be taken and cast alive into the lake of fire: and by the tongue may be designed the edicts of the Pagan emperors, forbidding the exercise of the Christian religion, and threatening the preachers and professors of it with imprisonment, confiscation of goods, and death itself; and the anathemas, bulls, and interdicts of the popes of Rome, as well as the reproaches, scandals, and calumnies uttered by the emissaries of that church against all that depart from it; together with the errors and heresies of false teachers of all sorts in all ages of the world, which, though levelled against the faith and doctrine of the church of Christ, have not been able to subvert it, nor ever will: this is the heritage of the servants of the Lord; this, with all that is said in this chapter, is the part, portion, and privilege, that such shall enjoy who serve the Lord Christ, and not antichrist; they shall be treated rather as sons than as servants, and have an inheritance assigned them; not only protection from all enemies, and absolution from all charges, but they shall receive the reward of the inheritance in heaven, that which is incorruptible and undefiled, and reserved there, since they serve the Lord Christ: and their righteousness is of me, saith the Lord; the vindication of their righteousness, of their cause, and of their cha-racter; or the reward of their righteous works in a way of grace; even all that righteousness and true holiness that is in them, and that righteousness which is imputed to them, and by which they are justified, are from the Lord; by which they are secured from all the charges of law and justice, and from all the accusations of men and devils, and which will answer for them in a time to come, and acquit them at the bar of Popery; together with all their efforts since to || of God before men and angels; see Rom. viii. 33, 34.

# CHAP. LV.

AS the two preceding chapters are prophecies of # quence of the word being made effectual, is predicted, Christ and his church, this treats of his word and ordinances, and of the nature, use, and efficacy of them. It begins with an invitation of thirsty souls to them, ver. 1. an expostulation with them for taking wrong methods, and a dissuasive from them, ver. 2. which is followed with an exhortation to hear the word of Christ, attend on his ordinances; to which they are encouraged with promises of life and covenantblessings, ver. 2, 3. Christ is prophesied of in his offices; and the conversion of the Gentiles to him is foretold, ver. 4, 5. men are called upon to seek the Lord, where and whilst he might be found; and both wicked and unrighteous persons, forsaking their ways and thoughts, are encouraged to turn to the Lord, in hopes of pardon, and in consideration of his ways and thoughts not being like theirs, ver. 6, 7, 8, 9. the nature and efficacy of the word of God are expressed and illustrated by the similes of rain and snow, ver. 10, 11. and the conversion of the Lord's people, in conse-

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the issue of which is the glory of God, ver. 12, 13.

Ver. 1. Ho, every one that thirsteth, come ye to the waters, &c.] These are the words not of the prophet, but of the Lord, as what follows throughout the chapter shews; and are directed to the Gentiles, as Aben Ezra thinks: and indeed their conversion is manifestly spoken of in it; and who, Kimchi says, after the war of Gog and Magog, shall know that the Lord reigns, and shall come and be desirous of learning his judgments and laws. The word ho is expressive of calling, as the Jewish commentators rightly observe; and carries in it an invitation, in which there seems to be a commiseration of the case of the persons called: and it is delivered in indefinite terms, and very openly and publicly; and has in it the nature of a Gospel call or invitation, to persons described as *thirsty*; not in a natural, much less in a sinful sense, but in a spiritual one; thirsting after forgiveness of sin by the blood of Christ; after justification by his righteousness; after T t

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salvation by him; after more knowledge of him, more communion with him, and more conformity to him; and after the milk of the word, and breasts of ordinances; being sensible of sin and danger, and having a spiritual appetite, and a desire after spiritual things. Such as these are persons made alive; are in distress, and sensible of it; and have desires formed in them after divine things: and these are invited and encouraged to come to the waters ; by which are meant not Christ, though he is as rivers of water; and sensible sinners are directed to come to him, and that as in a starving and famishing condition, and having nothing to help themselves with; and such things are to be had of him, which like water are refreshing and reviving, as his grace, and the blessings of it; and which serve to extinguish thirst, and free from it; yet not he, nor the grace of the spirit, are intended, which is often signified by water in Scripture; but rather the ordinances of the Gospel, which are the means of conveying grace, and of refreshing and comforting dis-tressed minds; in order to which, such may come and hear the word, come and partake of all ordinances. The allusion seems to be to such places by the waterside, where ships, laden with provisions, come and unlade; and where persons, by a public crier, are informed of it, and are called to come and buy. So water means the water-side, Judg. vii. 4. Aben Ezra, Jarchi, and Kimchi, interpret them of the law, and the doctrines of it; and so the Targum, " ho, every " one that would learn, let him come and learn;" but the Gospel, and the doctrines and ordinances of that, seem rather designed : and he that hath no money ; not in a natural, but in a spiritual sense: unconverted persons have nothing to support themselves or pay off their debts with, though they fancy they have, and that they are rich, and stand in need of nothing; but sensible souls know they have none, and that they are poor and needy; yet these are invited to come where provisions are to be had, since they are to be had at free cost: come ye, buy and eat; come to the or-dinances, partake of them freely, and feed upon the provisions therein made: come, buy wine and milk, without money, and without price; by wine and milk are meant the Gospel and its doctrines, compared to good old generous wine, for the antiquity of them, and for their being of a reviving and refreshing nature; and to milk, for its purity and sweetness, and for its cooling and nourishing nature, and because easy of digestion; these are to be bought, and not to be sold, Prov. xxiii. 23. but not in a proper sense; no valuable consideration can be given for them, for they are of more worth than thousands of gold and silver; nor have we any thing to give to God for them, and the blessings of grace conveyed by them, which is not his when some the profitable to him; but in an improper sense, when something thought valuable is parted with for them, as sinful and righteous self, and even every thing in life, when called for, and that itself; these are bought without the parted of the second s these are bought without any money or price on our part; they are freely given and received; and on this foot may men expect them, and have them. The Targum is, " he that hath no silver, come, hear and

" learn; come, hear and learn, without price and

money, doctrine better than wine and milk." Ver. 2. Wherefore do ye spend money for that which is not bread? &c.] Lavish away time, opportunities, and strength, in reading and hearing false doctrine, which is not bread, but chaff; is not wholesome, does not nourish, but is hurtful and destructive; eats as does a canker, instead of feeding and refreshing; such as the vain philosophy of the Gentiles, the traditions of the Jews, and the errors and heresies of false teachers: and your labour for that which satisfieth not? labouring to seek for happiness in worldly things, which is not to be had; or to obtain righteousness by the works of the law, which is not to be attained to in that way; all such labour is in vain, no satisfaction is enjoyed, nor peace and comfort had, nor any solid food; these are husks which swine eat: hearken diligently unto me; not the prophet, but the Lord him-self. The Targum renders it, "my Word;" the es-sential Word, Christ Jesus, hearken to his doctrine, which is bread, and of a satisfying nature: and eat ye that which is good; not the law, as the Jewish com-mentators; but the good word of God, the Gospel, which being found and eaten by faith, or mixed with faith by them that hear it, and so digested, is the joy and rejoicing of the heart : and let your soul dclight itself in fatness; in the goodness and fatness of the Lord's house, attending on the word and ordinancess with spiritual pleasure and delight; and which is the way to become fat and flourishing in spiritual things : see Psal. xxxvi. 8. and 1xv. 4.

Ver. 3. Incline your ear, and come unto me, &c.] The exhortations are repeated, to shew the importance of them, how welcome these persons were to the Lord, and to his house, and his earnest and tender care and concern for them : hear, and your soul shall live; or, that your soul may live'; spiritually and eternally. There must be life before hearing; men must be made alive before they can come to Christ spiritually, or hear his word so as to have a spiritual understanding of it, or savingly believe it; but the meaning is, that by coming and hearing the word of the Lord, they should have something to live upon, good, solid, substantial food; and that they should live comfortably and plentifully, and that for ever. It was reckoned a great absurdity in Sunlungus, a Chinese philosopher, who asserted that a man had three ears, one different from the two that are seen; it is true in a spiritual sense. And I will make an everlasting covenant with you; which is to be understood not of the covenant of works, nor of the covenant of circumcision, nor of the Sinai covenant; but of the covenant of grace, which is an everlasting one; it is from everlasting, being founded in the everlasting love of God, is according to his eternal purposes; Christ is the Mediator of it, who as such was set up from everlasting, and the promises and blessings of it were so early put into his hands; and it will continue to everlasting, sure, firm, unalterable, and immovable. This, properly speaking, was made with Christ from all eternity, and his people in him; it is made manifest to them at conversion, when they are shewn it,

f mm at vivat, Junius & Tremellius, Vitringa.

Martin. Hist. Sinic. l. 4. p. 170.

and their interest in it; when God makes himself | known to them as their covenant-God, and Christ as the Mediator of it is revealed to them; when the Lord puts his spirit into them, and makes them partakers of the grace of it; shews them their interest in the blessings of it, and opens and applies the promises of it unto them; and these are made manifest in the ministration of the Gospel, and in the administration of ordinances: even the sure mercies of David; that is, the Messiah, the son of David, and his antitype, whence he is often called by his name, Ezek. xxxiv. 23, 24. and xxxvii. 24, 25. Hos. iii. 5. and so Aben Ezra, Kimchi, and others <sup>h</sup>, interpret it. The blessings of the covenant are called mercies, because they spring from the mercy of God, as redemption, pardon of sin, regeneration, salvation, and eternal life; and they are the mercies of David, or of Christ, for the promises of them were made to him, and the things themselves put into his hands, and are ratified and confirmed by his blood, and through him come to his people: and these are sure, firm, and steadfast, through the faithfulness and holiness of God, who has given them to Christ; through being in a covenant ordered in all things and sure; and also being in the hands of Christ, in whom the promises are yea and amen, and the blessings sure to all the seed; see Acts xiii. 34. and the note there.

Ver. 4. Behold, I have given him for a witness to the people, &c.] That is, the Messiah, as Aben Ezra, Kimchi, and Ben Melech rightly interpret it. This respects an act past in eternity, in God's eternal purposes and decrees, when he appointed Christ to the office of a Mediator; and this was an act of his grace, a free gift of his, flowing from his love to his people, both Jews and Gentiles, even all his elect, to whom Christ is a witness, both of his father and of himself: of his father, of his good will to men, in forming the scheme of their salvation; of his love to sinners, in the mission of him; of his justice and holiness, which appear in his being the propitiation for sin; of his truth in his promises; of his whole mind and will, with respect to doctrine and worship : he is a witness of himself; of his deity and perfections; of his divine and eternal sonship; of his existence before his incarnation; of his Messiahship; of the end of his coming into the world; of his sufferings, death, and resurrection; of his second coming; and of the several characters he bears: he is a witness of the covenant itself, as well as the surety, Mediator, and messenger of it, and of truth in general; to which he has bore witness by his word and doctrines; by his works and miracles; by his sufferings and death; by the Scriptures of truth; by his Gospel, and the ministers of it; and by his spirit, and a faithful witness he is : a leader and commander to the people ; he is a leader, as he is a teacher of his people, who teaches them to profit, and leads them in the way they should go; as a king that guides his subjects with the skilfulness of his hands, as David the type of him did; as a general leads out and on his armies to battle; as a shepherd leads his flock to good pastures; as a guide to those that know not the way; and as one that goes before others by way of example: Christ leads his people out of their || to him, and lay hold on him the hope set before them.

own ways into his ways; and he leads them in a right way to the city of their habitation, to heaven at last; and he leads them on gradually and gently, as they are able to bear. He is a commander in a military way, a wise, powerful, valiant, and courageous one, and always victorious; and in a political sense, as a King commands his subjects, whose commands are to be obeyed; and indeed they are written on the hearts of his people; they are not grievous, though they can't be performed in their own strength; nor is it designed that life and salvation should be obtained by the observance of them, but are done to testify subjection to Christ, and gratitude to him. The Targum is, "behold, I have appointed him a Prince to the

people, a King, and a ruler over all kingdoms." Ver. 5. Behold, thou shalt call a nation that thou knowest not, &c.] And even nations, as in the next clause; not all the individuals of them, though the Gospel is sent to all nations; and in the latter day the kingdoms of this world shall be the Lord's, and all nations shall serve him. It denotes a great concourse of people to Christ, even such as were not known by him: he knows all mankind as he is the omniscient God, and especially them that are his, these he has a special and peculiar knowledge of; he knows them as his beloved, chosen, and redeemed ones, even before conversion; and yet, in a sense, they are unknown to him before calling; they are not taken notice of by him in an open way; they are not owned and acknowledged to be his; there's no intimacy between them; they are not admitted to fellowship and com-munion with him. The phrase denotes them to be a foreign people, and so properly describes the Gentiles, who were without Christ, and aliens from the commonwealth of Israel. These, Jehovah the Father says, for these are his words to his Son, he shall call; not merely with an external call, by the ministry of the word, though this is Christ's call, and is the means of bringing souls to him; but sometimes this is a call of persons who are not chosen and saved, and is of no effect; but with the internal call, by his Spirit and grace, which is according to the purpose of God, and is peculiar to his elect; is the fruit of love, and by special grace, and to special blessings ; is by the power of God, and is irresistible, unfrustrable, and irreversi-ble: hence the following effect, and nations that knew not thee shall run unto thee; knew not even God himself, as the Gentiles did not, much less the Messiah; they knew neither his person nor his offices, nor the way of peace, life, and salvation by him; were in a state of gross darkness; and to whom the Gospel was not known, which is a revelation of Christ, and of good things by him. Now the promise is, that, upon the above call, such persons should run unto Christ; light goes along with that call, directing to the object, where all grace and salvation be; life is infused, by which they are quickened, and move; and strength is given, by which they stand upon their feet, walk and run; efficacious grace, then exerted, draws them: and under a sense of danger, and in a view of safety in Christ, they run with all readiness and cheerfulness

\* Abarbinel, Mashmiah Jeshuah, fol. 26. 1.

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The Targum adds, " to bring tribute unto thee." Because of the Lord thy God; because of the love of God, with which they are drawn; and because of his power, which is put forth upon them; because of his grace, and the proclamations of it in Christ, and the declaration of his will, that whoever believes in him shall have everlasting life; and because he has appointed Christ, and him only, to be their Saviour and Redeemer; and because there is no coming to God but by him: for the holy One of Israel; or, and or even to the holy One of Israel; that is, Christ, who is holy in his natures and offices, and the sanctifier of his people; to him shall they run, for the cleansing of their filthy souls in the fountain of his blood; and for the expiation of their sin and guilt, by his atoning sacrifice; and for righteousness and strength; for grace, and all the supplies of it; for peace, pardon, and eternal life: for he hath glorified thee; that is, God the Father has glorified his Son, through the miracles wrought by him in his state of humiliation; by supporting him, as man, in his work, and under all his sufferings; and by raising him from the dead, and at his ascension to heaven; and by bestowing on him the gifts of the Spirit without measure, to give to others; which, with the reasons before suggested, induce, engage, and encourage souls to run to Christ, when called by his grace. Some understand all this of the first Christian church, consisting of believing Jews, who should call the Gentiles by her ministers unto Christ, by the conversion and accession of which she would be glorified. These nations are those the apostles were sent and preached unto after the resurrection of Christ, all the nations of the world, even most distant and remote; and particularly those the Apostle Paul preached unto from Jerusalem, round about to Illyricum; and which the ministers of the word preached unto, in the first ages of the Gospel; such as those mentioned by Tertullian \* in his time, as the Parthians, Medes, Elamites; the inhabitants of Mesopotamia, Armenia, Phrygia, Cappadocia, Pontus, Asia, and Pamphylia; the Egyptians, Africans, Romans, Getulians, Moors, Spaniards, Gauls, Britons, Sarmatians, Dacians, Germans, and Scythians; besides many other nations, provinces, and isles unknown, too many to enumerate, who professed the name of Christ; and yet more, when the whole Roman empire became Christian, in the times of Constantine; to which may be added the various kingdoms in Europe, which cast off the Romish yoke at the Reformation; together with many of the American nations, or new-found world, who now embrace and profess the Christian religion.

Ver. 6. Seek ye the Lord while he may be found, &c.] The Lord is to be sought unto at all times, whenever the people of God meet together, especially on sabbath-days, and while the external ministry of the word lasts, and life itself; so the Targun, " seek the " fear of the Lord, whilst ye are alive." Kimchi compares it with Eccl. ix. 10. The Jewish writers, as Aben Ezra and others, generally interpret it before

the sealing of the decree, or before the decree is gone forth. It may be understood of place, as well as time. and be rendered, seek the Lord in the place where he may be found 1; God is to be found, as Aben Ezra observes, in all places, and at all times; under the Old Testament there was a particular place appointed for the worship of God, the tabernacle and temple, where he was to be sought unto, and might be found; under the New Testament, all places are alike, and wherever the church and people of God meet together, there he is to be sought, and there he may be found, even in his house and ordinances: call ye upon him while he is near; the same thing designed by different words: seeking and calling design not only prayer, but the whole of public worship, and the time and place when and where the Lord is to be found, and is near. Aben Ezra thinks it refers to the Shechinah in the sanctuary. Perhaps it may have some respect to the time of Christ's incarnation, and his being in the land of Judea; and to the destruction of the temple by the Romans, when the Lord could be no more sought unto. and found in that place; or when the Christians were obliged to remove from Jerusalem, because of the siege of it; and when the Jews had no more an opportunity of hearing the Gospel there.

Ver. 7. Let the wicked forsake his way, &c.] His evil way, as the Targum paraphrases it, his wicked course of life; and which is his own way, of his own choosing, and in which he delights, and a very dangerous one it is; and yet he is bent upon it, and nothing can turn him from it but efficacious grace; nor wilk he ever forsake it till he sees the evil, danger, and loathsomeness of it; and when he does forsake it, it is so as not to make sin the course of his life, though he does not and cannot live without sin. The word for wicked signifies restless, troublesome, and ungodly, and is expressive of the pollution and guilt of sin all are under. Some are notoriously wicked, and all men are wicked in the account of God, though they may think otherwise themselves; and they become so in their own apprehensions, when they are thoroughly awakened and convinced of sin, and of the evil of their ways, and are enabled to forsake them : though this may also be understood of his own way of saving himself, which is by works of righteousness he has done, in opposition to God's way of saving men by Jesus Christ; which way of his own must be relinquished. and Christ alone must be applied unto, and laid hold on, for salvation : and the unrighteous man his thoughts ; not his natural thoughts, but his sinful ones, his wrong thoughts of religion, righteousness, and salvation; particularly his thoughts of being justified by his own righteousness; which thoughts are to be forsaken, as being contrary to God's way of justifying sinners; and as all men are unrighteous, are destitute of righteousness, and full of unrighteousness, so is the self-righteous person; and he must be divested of all thoughts of his own righteousness, and acknowledge himself an unrighteous man, ere he receives mercy, forgiveness, righte-

י שוקר שוקר אל א ad Sanctum Israel, Montanus, Cocceius. Adversus Judzos, c. 7. ' So in the Jerusalem Talmud, us quoted by Abendana on the place, " seek the Lord, where he is found in the synagogues, and in the schools; call upon him, where he is near, in the synagogues, and in

<sup>&</sup>quot; the schools." And so another Jewish writer, mentioned by him, in-terprets the words, " whilst his Shechinah is found in the sanctuary ; " before he hides his face, and causes his Shechinah to remove from " you."

ousness, and salvation, at the hands of the Lord: and let him return unto the Lord ; from whom he has departed, against whom he has sinned, and who only can save him; and this he does when he comes and acknowledges his sin before the Lord, implores his grace and mercy, and attends his word and worship; all which is the fruit and effect of powerful and efficacious grace, in turning and drawing. The Targum is, " and let him " turn to the worship of the Lord:" and he will have mercy upon him; which shews that the returning of the sinner to God is not meritorious, it is mercy still to receive him; and which is here mentioned as the motive to return; there is an abundance of it with the Lord, and he has resolved and promised to shew it, and he takes delight in it, and many are the instances of it: and to our God, for he will abundantly pardon; God is to be applied unto, not as an absolute God, or out of Christ; but as our God in Christ, in whom he has proclaimed his name, a God gracious and merciful, and so he does abundantly pardon. The promise of pardon is absolute and unconditional, and is here observed as the motive to forsake sin, and not that as the condition of pardon; the design is to comfort those that are distressed with sin; God does and will pardon, and none but he can, and he has declared that he will; forgiveness is with him, and it is published in the Gospel, and there have been many instances of it. The Lord does abundantly pardon, or multiply to pardon"; he pardons all sorts of sinners, and all sorts of sins; original sin, actual sins and transgressions; all backslidings and revoltings; all but the sin against the Holy Ghost.

Ver. 8. For my thoughts are not your thoughts, &c.] In some things there may be a likeness between the thoughts of God and the thoughts of men, as to the nature of them: thoughts are natural and essential to them both; they are within them, are internal acts, and unknown to others, till made known; but then the thoughts of men are finite and limited, whereas the thoughts of the Lord are infinite and boundless; men's thoughts have a beginning, but the Lord's have none; though not so much the nature as the quality of them is here intended : the thoughts of men are evil, even the imagination of their thoughts, yea, every imagination is, and that always and only so; but the thoughts of God are holy, as appears from his purposes and covenant, and all his acts of grace, in redemption, vocation, and preparing his people for glory: the thoughts of men, as to the object of them, are vain, and nothing worth; their thoughts and sentiments of things are very different from the Lord's, as about sin, concerning Christ, the truths of the Gospel, the people of God, religion, holiness, and a future state, and in reference to the business of salvation; they think they can save themselves; that their own works of righteousness are sufficient to justify them; their privileges and profession such, that they shall be saved; their wisdom, riches, and honour, a security to them from damnation: however, that their sincere obedience, with repentance for what is amiss, will entitle them to

העלכלוח multiplicabit ad parcendum vel ut parcat, Pagninus, Montanus, Vatablus ; multiplicabit condonare, Cocceius ; maltus erit ut propitietur, Musster. happiness : but the thoughts of God are the reverse of all this; particularly with respect to pardoning mercy their thoughts are different; carnal men think of mercy, but not of justice, and of having parloning mercy in an absolute way, and not through Christ, and without conversion and repentance; and so this is a reason why men's thoughts are to be forsaken, because so very unlike to the Lord's. Or else these words are to be considered as an argument, proving that God does abundantly pardon all returning sinners; since he is not like men, backward to forgive, especially great and aggravated crimes, but is ready, free, and willing to forgive, even those of the most aggravated circumstances. Neither are your ways my ways, saith the Lord ; the ways which God prescribes and directs men to walk in are different from theirs; his are holy. theirs unholy; his are plain, theirs crooked; his are ways of light, theirs ways of darkness; his are pleasant, theirs not so, at least in the issue; his lead to life, theirs to death; and therefore there is good reason why they should leave their evil ways, and walk in his. Moreover, the ways which he takes in the salvation of men are different from those which they naturally pursue, and especially in the pardon of sin; he pardons freely, fully, without any reserve, or private grudge, forgetting as well as forgiving.

Ver. 9. For as the heavens are higher than the earth, &c.] Than which there cannot be conceived a greater distance: so are my ways higher than your ways, and my thoughts than your thoughts: which may denote the heavenliness of the ways and thoughts of God, the eternity and unsearchableness of them, and their excellency and preciousness; as well as the very great distance between his ways and thoughts and men's, which this is designed to illustrate.

Ver. 10. For as the rain cometh down, and the snow from heaven, and returneth not thither, &c.] Rain and snow come down from the clouds in the heavens, and do not return again until they have done what they are sent to do, or have produced the following effects; otherwise they may be exhaled into vapours, as they often are, and drawn up again by the sun: but watereth the earth, and maketh it bring forth and bud; or, inebriateth the earth?; soaks into it, and reaches the seed that is sown in it, and causes that to spring up, and rise into stalk and ear: that it may give seed to the sower, and bread to the eater; produce a sufficiency for food both for man and beast, and enough for seed to sow the ground with the following year.

Ver. 11. So shall my word be that goeth forth out of my mouth, &c.] My good word, as the Targum; this may either be understood of Christ, the eternal Word, who is called the Word of God, and may be said to go forth out of his mouth, being spoken of by all his holy prophets, since the World began, whose coming was like the rain ot snow, Hos. vi. 3. he came from heaven, from his father there, and as a free gift of his, and in consequence of a decree, as the rain does; the manner of his coming, like that, was suddenly, gratefully, and with great efficacy, watering his people with his

grace, through the ministry of the word, and making them fruitful; and though he returned to heaven again, yet not empty, without fruit and effect; he produced a large harvest of souls, and procured all blessings of grace for them, and accomplished the whole will and pleasure of God, in effecting the salvation of his people; and the pleasure of the Lord prospered in his hand: or else it may be interpreted of God's word of promise; the promises are made in heaven, and come from thence as the rain and snow do; are the gifts of God's grace; are very refreshing and reviving, as rain to the earth; and are always effectual, being yea and amen in Christ Jesus; and being made good, fulfil purposes, or the good will and pleasure of God; particularly promises concerning Christ, pardon and peace through him; such as are given forth in this chapter: or rather it may be meant of the word of the Gospel, which is of God; comes from heaven; is a blessing of grace; falls according to divine direction here and there; tarries not for the expectations, desires, or deserts of men; falls in great plenty; and is a blessing wherever it comes : it is the means of softening the hard hearts of men; of cooling the conscience set on fire by the law, and allaying the heat of divine wrath there; and of refreshing and reviving drooping, disconsolate, and weary souls: it is the means of the first buddings of grace in the Lord's people, and of the larger exercises and flourishings of it, and of all fruitfulness in good works: it is productive of seed to Christ the sower, and fruit to his ministers who labour under him, and of bread to the eater, the believer, whom it furnishes with the bread of life to feed upon by faith : it shall not return to me void; it is accompanied with a divine energy; it is the power of God to salvation: but it shall accomplish that which I please; in the conversion of sinners, and comfort of saints: and it shall prosper in the thing whereto I sent it; whether it be the savour of life unto life, or the savour of death unto death; whether for the quickening of sinners, and reviving of saints; or whether for the hardening of men, and leaving them without excuse to perish in their sins, both in the Jewish and Gentile world.

Ver. 12. For ye shall go out with joy, and be led forth with peace, &c.] Though these words may literally respect the Jews' return from captivity to their own land, strended with joy and peace; as the preceding verse may respect the word of promise concerning it; as it is interpreted by the Targum, " for with joy shall " yeg oo ut from among the people, and with peace " shall ye be brought to your own land," yet they may be spiritually applied to the conversion of men, in consequence of the word being made effectual, of which the deliverance from the Babylonish thraldom was a type; when men go out of a state of bondage to sin, Satan, and the law; out of a state of darkness and ignorance; out of the pit of nature's misery and distress; out of the merely and their own rightecousness; out of their own sinful ways, and from among the men of the world: and though here is a divine power exerted in all this, yet they go out freely, being led by the Spirit of God; who takes them by the hand as it were, and leads them in ways before unknown to them; he leads them to Christ, his person, fulness, blood,

and righteousness; to the house of God, and to the ordinances of it; and from one degree of grace to another, till he brings them to glory: all which is attended with joy and peace to themselves; finding themselves released from bondage, in a state of light and comfort, out of the horrible pit, and on a rock ; brought to Christ, and clothed with his righteousness; to the angels in heaven, who rejoice over every sinner that repenteth; to the ministers of the Gospel, who are the instruments of their conversion ; and to all the saints into whose fellowship they are brought; which joy is further illustrated by the following strong figures: the mountains and the hills shall break forth before you into singing; or the people that dwell upon them : and all the trees of the field shall clap their hands ; or clap with their branches; as the Targum, the tops of them, being moved with gentle breezes of wind, bow themselves, and the branches intertwining and clasping each other like hands and arms. Kimchi observes, that mountains and hills may signify the kings of the nations; and the trees of the field the people rejoicing at the deliverance of the Jews, as they pass along: it may be as well applied to the ministers of the word, and common believers rejoicing at the conversion of sinners, in whom as wonderful a change is wrought, as in the following cases. Vitringa interprets this of the apostles and ministers of the word going forth into the Gentile world, at-tended with joy in themselves, and among the converts there.

Ver. 13. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree, &c.] The meaning of which either is, that instead of wicked men, comparable to briers and thorns for their being fruitless and useless, hurtful and pernicious, under a curse, and their end to be burned, there good men, comparable to fruitful and beautiful trees, shall be; which was eminently true when the Gospel was preached in the Gentile world; see Isa. xxxx. and xli. 19, 20. so the Targum, "instead of the ungodly shall "rise up righteous persons, and instead of sinners shall

" rise up such as are afraid to sin;" or else the sense is, that such who are like briers and thorns in their naturestate, being no better than others, but children of wrath, even as others, shall by the grace of God be made like fir and myrtle trees; as great a change shall be wrought in them as if briers and thorns were changed into fir and myrtle trees; to which the saints are sometimes compared, parti cularly to myrtle-trees. Zech. i. 10. because goodly to look at, of a sweet smell, ever green, flourish in watery places, and bring forth fruit: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off; that is, these persons, who are become and made like to fir and myrtle trees, shall be called by the name of the Lord, shall bear his name, support his Gospel and interest, and be for his praise, and to the glory of his grace, who has done such great and wonderful things for them; and shall be for an everlasting sign and monu-ment of the love, grace, power, and faithfulness of God, and for a sure token that the church and people of God shall not be cut off, but that God will have a people to serve him as long as the sun and moon

### CHAP. LVI.

THIS chapter contains a prophecy of the conversion of the Gentiles, and their accession to the church, and of the corrupt state of the church afterwards, especially of its rulers, which brought in men comparable to wild beasts to devour. It begins with an exhortation to the duties of judgment and justice, enforced by the nearness of Christ's salvation, and the clear revelation of his righteousness in the Gospel, and by the blessedness of the man that does those duties, and lays hold on those blessings, and observes the whole of religion, instituted and moral, ver. 1, 2. when encouragement is given to eunuchs, and strangers or Gentiles, sensible and religious persons, to hope for acceptance with God, and that they shall be welcome to his house, with an answer to their objections, and promises of special favours, ver. 3, 4, 5, 6, 7. to which is subjoined a promise or prophecy of future additions, both of Jews and Gentiles, to the church of God in the latter day, ver. 8. and then follows a call upon some savage people, comparable to wild beasts, to come and devour, which will be previous to the above prophecy, ver. 9. the reason of which is the sad corruption of the rulers of the church, their ignorance, negligence, avarice, and drunkenness, ver. 10, 11, 12. Ver. 1. Thus saith the Lord, keep ye judgment, and

do justice, &c.] Observe the word of the Lord, which comes from the God of judgment, is the best informer of the judgment, and the only rule of faith and practice; and which should be kept in the heart, mind, and memory, be held fast, and abode by; and so likewise all the ordinances of the Lord, which are his statutes and judgments; these should be all of them kept as they were delivered, in faith, from love, and with a view to the glory of God and Christ; all matters of judgment and justice between man and man, whether public or private, should be observed and done; all that you would have men to do to you, do to them; all works of righteousness required by the Lord, though not to be depended upon for justification in his sight, but regarded as fruits and evidences of faith and repentance; for works of righteousness cannot be done but by regenerated persons. The reasons enforcing a regard to these things follow: for my salvation is near to come; which are either the words of God the Father concerning Christ and his salvation, whom he appointed, called, and sent to effect it; who, when this prophecy was given out, was to come, and was to come as a Saviour, and was near at hand; and whose salvation, as to the efficacy of it, was come, all the Old-Testament saints being saved by it; and, as to the impetration of it, was near at hand, he being ready to come, and in a short time, comparatively speaking, did come, and work out this salvation God had resolved upon, chosen his people to, and in which his glory was greatly concerned; and therefore calls it his own : or they are the words of Christ, who is the sole author of spiritual and eternal salvation, and in whom alone it is, and from him alone to be had; and which was near, being per-

by his spirit, and enjoyed by his people here and to all eternity: and my righteousness to be revealed; and which also are either the words of God the Father concerning his faithfulness in the performance of his promise of Christ, and good things by him; concerning his justice, which was glorified in the work of redemption by Christ; or concerning the righteousness of Christ, called his, because he sent him to bring it in, he approves of it, imputes it to his people, and justifies them by it; or they are the words of Christ concerning his own righteousness, which he has wrought out, and brought in, in the room and stead of his people, and for their sakes; and which is revealed, not by the light of nature, nor by the law of Moses, but by the Gospel of Christ, and that from faith to faith, or only to believers. Now these being used as arguments to engage to the keeping and doing judgment and justice, shew that the doctrines of salvation by Christ, and justification by his righteousness, are no licentious doctrines.

Ver. 2. Blessed is the man that doth this, &c.] That does justice, and keeps judgment; he hereby exercises a good conscience both towards God and men; he enjoys communion with God in his ways, worship, and ordinances, he attends unto, and has an evidence of his right to eternal happiness: and the son of man that layeth hold on it; on the salvation of Christ, and his righteousness; which supposes a sense of the insufficiency of a man's own righteousness, a view of the excellency and suitableness of Christ's righteousness; and is expressive of a strong act of faith upon it, embracing and retaining it as a man's own: that keepeth the sabbath from polluting it ; by doing any servile work on it, and attending to all religious duties, private or public. This is put for the whole of instituted worship under the Gospel dispensation, and for any day or time in which the church of Christ meet together for religious worship: and keepeth his hand from doing any evil; committing any sin against God, or doing injury to the persons or properties of men, including the whole of moral duty

Ver. 3. Neither let the son of the stranger, &c.] A Gentile, that is so by birth, the son of one that is an alien from the commonwealth of Israel, a stranger from the covenants of promise, and so had no right to come into the congregation of the Lord under the former dispensation; but now the middle wall of partition being broken down, in the times to which this prophecy belongs, such are encouraged to expect admission: that hath joined himself to the Lord; who, having a spiritual knowledge of him in Christ, loves him, believes in him, gives up himself to him, to walk in his ways and ordinances, and cleaves unto him with full purpose of heart; see Isa. xliv. 5. Jer. I. 5. such an one should not speak, saying, the Lord hath utterly separated me from his people ; by a law of his, Deut. xxiii. 3. for now the wall of separation, the ceremonial law, is destroyed, and God declares himself to be the God of formed by himself, published in his Gospel, applied the Gentiles, as well as of the Jews; and of all that

fear God, and believe in Christ, of every nation, who are accepted with him; and that they are all one in Christ, and all partakers of the same promises and blessings; so strangers, and the sons of strangers, were to have an inheritance among the children of Israel in Gospel times; see Ezek. xlvii. 22, 23. and therefore should have no reason to speak after this manner: neither let the eunuch say, behold, I am a dry tree; having no children, nor could have any; and to be written childless was reckoned a reproach and a curse; nor might an eunuch enter the congregation of the Lord, Deut. xxiii. 1. and yet such a man, having the grace of God, and acting agreeably to it, as in the following verse, should not distress himself on the above accounts.

Ver. 4. For thus saith the Lord unto the cunucks that keep my sabbaths, &c.] That fear and serve the Lord; religiously observe all times of divine worship, and walk in all the commandments and ordinances of the Lord; shew regard to all the institutions of the Gospel, and perform all religious exercises, private and public, on Lord's days, and at other times: and choose the things that please me; who do that which is wellpleasing unto God, which he has declated in his word to be acceptable to him; and do that from right principles, with right views, and of choice; not forced to it by those who have authority over them, or led to it merely by example and custom: and take hold of my covenant; not the covenant of circumcision, as Kimchi; for what had eunuchs to do with that? but the covenant of grace, the everlasting covenant, the covenant of peace before spoken of, ch. liv. 10. and lv. 3. made between the Father and the Son, on account of the elect; which may be said to be taken hold of when a person by faith claims his interest in God as his covenant-God; comes to Christ as the Mediator of the covenant; and deals with his blood, righteousness, and sacrifice, for pardon, justification, and atonement; regards all the promises and blessings of the covenant as belonging to him, and lives by faith on them, as such; so David by faith laid hold on this covenant, 2 Sam. xxiii. 5.

Ver. 5. Even to them will I give in mine house and within my walls, &c.] The Targum is, " in the house " of my sanctuary, and in the land of the house of my " Shechinah ;" meaning the temple at Jerusalem, in the land of Judea; but a Gospel church-state is here meant, which is the house of God; the materials of which are true believers; the foundation Christ; the pillars and beams of it are the ministers of the word; the windows the ordinances, the door into it faith in Christ, and a profession of it; the provisions of it the word and ordinances; the stewards of it the preachers of the Gospel; where are saints of various sorts, fathers, young men, and children; where Christ is as a son over his own house, and acts as Prophet, Priest, and King, there. This is the Lord's house, 'tis of his building, where he dwells, which he keeps, repairs, beautifies, and adorns; here he promises to give the persons before described a place and a name better than of sons and of daughters ; a place of entrance CH. LVI. V. 4-7.

and admission into his house, for continuance to dwell in; a place of honour, profit, and pleasure; a place of comfort, rest, ease, and quietness; a place of fulness at the table of the Lord; a fixed, abiding, settled place; or a hand', which may signify a part, portion, lot, or inheritance, 2 Sam. xix. 43. or a statue or pillar. 2 Sam. xviii. 18. see Ezek. xlvii. 22, 23. Rev. iii. 12. and a name, not of office, for all in it are not officers; nor a mere name in a church-book, which to have only is of no avail; nor the mere name of a professor, which men may have, and be dead; but a good name, as a church-member: and such an one is he who keeps his place in the church; seeks to maintain peace and brotherly love in it; lays himself out for the welfare of it; is ready to contribute according to his ability for the support of it; and whose life and conversation is becoming the Gospel of Christ; moreover, by this name may be meant the name of the people of God, he being their covenant-God; or of the priests of God, as all the saints are under the Gospel dispensation; or of Christians, as they are now called; or rather of the sons of God, which is the new name that is given them, and is a more excellent name than of sons and daughters; that is, than to have sons and daughters, the want of which the eunuch complained of; or than to be the sons and daughters of the greatest potentate on earth : I will give them an everlasting name, that shall never be cut off; such is their good name in the church, and is spoken well of in after-ages, is had in everlasting remembrance, and will be confessed by Christ at the last day; and such is their name as the children of God, for, once sons, no more servants, the name and relation will always continue; and both this name and place are the gift of God; 'tis he that brings them to his house, and gives them a place there, and enables them to behave well in it, so as to have a good name : and it is he that gives them the name, privilege, power, and relation of children, which shall never be cut off by any act of their own, or his, or by men, or devils; such a name had the eunuch, converted and baptized by Philip, Acts viii. 27-39.

Ver. 6. Also the sons of the stranger that join themselves to the Lord, &c.] Having answered the objection and removed the discouragement of the eunuch, he now returns to the sons of the stranger, who also join themselves to the Lord, as the eunuch had done; see ver. 4. and who do this, to serve him, and to love the name of the Lord, to be his servants; who give up themselves to him, not only to be saved by him, but to serve him in righteousness and holiness, with reverence and godly fear, and from a principle of love to him; being heartily desirous, and accounting it an honour, to be his servants : every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; see the note on ver. 4.

Ver. 7. Even them will I bring to my holy mountain, &c.] The church, called a mountain for its height, visibility, and immovableness; see Isa. ii. 2. especially for the latter; the true members of it being such who are interested in the unchangeable love of God, in the immovable grace of election, in the unalterable

" T manum, Montanus, Cocceius. Ben Melech interprets it by

שקום, place s and observes, that not a coporeal place is intended, but a place of honour, excellency, dignity, and praise.

# CH. LVI. V. 8.

covenant of grace, are on the Rock Christ Jesus, and are secured by the favour and power of God; and it is called a *holy* one, because in it holy men are, holy doctrines are preached, holy services performed, and the holy God, Father, Son, and Spirit, grant their presence: and hither the Lord brings his people; he shews them the way thither; he inclines their minds, and moves their wills, to come hither; he removes the objections that are in their way; he constrains them by his love; and he does it in a very distinguishing way, takes one of a city, and two of a family, and brings them hither; and he who says this is able to do it; and, when he has brought them there, will do for them as follows: and make them joyful in my house of prayer; or in the house of my prayer "; not made by him, as say the Jews"; but where prayer is made unto him, and is acceptable with him; every man's closet should be a place of private prayer; and every good man's house a place of family prayer; but a church of God is a house where saints meet together, and jointly pray to the Lord: and here he makes them joyful; by hearing and answering their prayers; by granting his gracious presence; by discovering his love, and shedding it abroad in their hearts; by feeding them with his word and ordinances; by giving them views of Christ, his love and loveliness, fulness, grace, and righteousness : by favouring them with the consolations of his spirit, and his gracious influences; and by shewing them their interest in the blessings of grace and glory : their burnt-offerings and their sacrifices shall be accepted upon mine altar ; which is Christ, who is not only the priest that offers up all the sacrifices of his people, but is also the altar on which they are offered up, Heb. xiii. 10. and is the only One, and the most holy One, which is greater than the gift, and sanctifies every gift that is upon it, and makes both the persons and the offerings of the Lord's people acceptable unto God; for by these offerings and sacrifices are not meant legal but spiritual ones; good deeds, acts of beneficence, rightly performed, with which sacrifices God is well-pleased : sacrifices of prayer and praise; and even the persons of saints themselves, their bodies and their souls, when presented, a holy, living, and acceptable sacrifice unto God, Heb. xiii. 15, 16. Rom. xii. 1. the prophet here speaks in figures, agreeably to his own time, as Calvin observes, when speaking of Gospel times; so he makes mention of the sabbath before, instead of the Lord's day, or any time of worship under the Gospel dispensation : for mine house shall be called a house of prayer for all people; Gentiles as well as Jews; the sons of the strangers, as others, are all welcome to the church of God, to come and worship, and pray to the Lord there, and that is in any place where the saints meet together; for holy hands may be lifted up everywhere, without wrath or doubting, 1 Tim. ii. 8. The Jews apply this verse to the time when the son of David, the Messiah, shall come '.

Ver. 8. The Lord God, which gathereth the outcasts of Israel, saith, &c.] Not the outcasts of literal Israel, the captives in Babylon, and elsewhere; but of spiritual Israel, and who are cast out, not by the Lord, but by the men of the world; who cast out their

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them the offscouring of all things, Jer. xxx. 17. or rather this character of them may represent what they appear to be in a state of nature, when they seem to be neglected, and not taken notice of by the Lord, as if they were not his people, or beloved by him; and are like the infant cast out into the open field to the loathing of its person; and yet such as these the Lord looks upon, takes notice of, and gathers in by effectual vocation. The Targum renders it, the scattered of Israel; and so the Septuagint, Vulgate Latin, Syriac, and Arabic versions; who, whilst unregenerate, are in a state of distance and alienation from God; are without God and Christ, and destitute of the Spirit; aliens from the people of God; wandering out of the way of God; are like lost sheep, scattered abroad by the fall of Adam, and their own actual transgressions : now the Lord God is the gatherer of these; which agrees with Christ, as the surety that engaged to look them up, and bring them in; and as he is a shepherd that gathers the lambs in his arms; and as he is the Saviour that came to seek and save that which was lost; and who, in consequence of having redeemed his people, gathers them by his spirit and grace, through the ministry of the word; see John x. 16. Isa. xl. 11. Luke xix. 10. Zech. x. 8. it may be here meant of God the Father, whose purpose, plan, and contri-vance, it was to gather together all his elect in one, even in Christ; and whose promise it is, that to him should the gathering of the people be; and who set him up as an ensign for that purpose, Ephes. i. 10. Gen. xlix. 10. Isa. xi. 10, 12. he now says: yet will I gather others to him besides those that are gathered unto him ; that is, to Israel ; either to Christ, to whom these outcasts and scattered ones belong, who is sometimes called Israel, Isa. xlix. 3. or to the church of God, whither they are brought when gathered, as in ver. 5, 7. this is done in effectual vocation, when God's elect are called and gathered out of the world, among whom they have been, and are brought to Christ as their Saviour; as the Lord their righteousness; as the Mediator of the new covenant; and to his blood for pardon, justification, and salvation; and as the ark where they only can find rest for their souls; and as their King, to whom they become subject; and so they are gathered into the church as to a fold and good pasture. Now great numbers of these, both among the Jews and Gentiles, were gathered in at the first preaching of the Gospel, in the first times of the Gospel dispensation; and it is here promised that others besides them should be gathered in, even all that remain of the election of grace uncalled; the rest of those that the Father has given to Christ; the residue of those he has redeemed by his blood; such of the children of God as are yet scattered abroad, even all the remainder of the Lord's people, whether Jews or Gentiles; which will be fulfilled in the latter day, when the forces and fulness of the Gentiles shall be brought in, and the nation of the Jews converted at once. The words may be rendered, yet will I gather unto him his that are to be gathered'; the other sheep uncalled;

names as evil, who call them outcasts, and account

in domo orationis meæ, Vulg. Lat. Vatablus, Pag-<sup>4</sup> T. Bab. Beracot, fol. 7. 1.
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as many as are ordained unto eternal life; not one shall be lost or left behind. Kimchi mentions it as an exposition of his father's, " after I have gathered the " outcasts of Israel; yet will I gather, against them " that are gathered, others against his gathered ones, " and they are Gog and Magog;" to which sense, he says, the following verse inclines: but much better is the sense of Aben Ezra, "yet will I gather proselytes " to the gathered of Israel;" for his gathered ones, he says, refers to Israel. But it is best of all to interpret it of the nations gathered and added to the Christian churches in the times of Constantine, who before had been treated as outcasts, and persecuted for their profession of Christ; and of the conversion of various other people, as the Goths, Vandals, &c. in after-ages. So Vitringa.

Ver. 9. All ye beasts of the field, come to devour, &c.] Which may be understood either literally of savage beasts being called to devour the slain, signifying a great slaughter that should be made, like that in Rev. xix. 17, 18. to which the fowls of the heaven are invited, as to a supper; and so Kimchi interprets it of such creatures being called to feed upon the carcasses in the camp of Gog and Magog, agreeably to Ezek. xxxix. 17, 18. but it seems better to understand it figuratively of people and nations, comparable to the beasts of the field for their strength, cruelty, and vo-raciousness. The Targum of the whole is, " all the " kings of the people that shall be gathered to oppress " thee, O Jerusalem, shall be cast in the midst of thee; " they shall be for food to the beast of the field, the " beast of the forest shall be satisfied with them." Though it seems rightest to interpret these beasts of the kings of the people themselves; by whom some understand the Chaldeans, Babylonians, and other na-tions along with them, and under them, who spoiled the people of the Jews, and carried them captive; but rather the Romans are intended. And so the prophet, after he had foretold the gathering in of the remnant, according to the election of grace, among the Jews, and the addition to them from among the Gentiles, proceeds to give an account what should become of the rest of the Jewish nation that rejected the Messiah and his Gospel; that the Romans should be brought in upon them, who should devour them; which destruction would be owing to the following sins abounding among their principal men. But I am inclined to the opinion of Cocceius and Vitringa, that the barbarous nations of the Goths and Vandals, and others, coming into the Roman empire, become Christian, though greatly corrupted, are here meant '; since this seems to be a prophecy of what should happen between the first gathering of the Jews and Gentiles to Christ in the first times of the Gospel, and the aftergathering of them in the latter day; and the following words aptly describe the ignorance, stupidity, avarice, and intemperance of the priests of the apostate church of Rome; and the following chapter, which is a continuance of this prophecy, better agrees with the

idolatry of the church of Rome than with the Jews, who, especially at the time of their destruction by the Romans, were not given to idolatry. Yea, all the beasts in the forest ; a herd of them, which, like an inundation, ran over the Roman empire, and tore it to pieces, and spread ignorance and corruption everywhere, next described; for now the beast of Rome arose with his ten heads. Some think that a new chapter should begin here.

Ver. 10. His watchmen are blind, &c.] A sad character of watchmen; who, of all men, ought to have to discern approaching danger, and so be capable of giving notice thereof. This some apply to the Scribes and Pharisees, who are often called blind guides, and blind leaders of the blind, Matt. xv. 14. and xxiii. 16, 17, 19, 24, 26. and well suits the character of the Popish clergy, bishops, and priests, those ecclesiastical watchmen, whose business should be to look after the souls of men, and feed them with knowledge and understanding; but very ill qualified for it, being blind and ignorant as to the knowledge of things divine and spiritual. The first letter in this clause is larger than usual, perhaps designed to strike the eye, and raise the attention to what follows, as being something remarkable and extraordinary, as indeed the character given of these men is, and directing to beware of them. The first word, which is the word for *watchmen*, has the letter jod wanting; which, being a note of multitude, shews, 'tis observed ", that all the watchmen were universally deficient in the light of their minds, and not one of them did their duty, as it follows: they are all ignorant; or know not", or nothing, not the Scriptures, and the meaning of them ; the Gospel, and the doctrines of it; Christ, and the way of salvation by him; the Spirit of God, and his operations on the souls of men; and so very unfit to be spiritual watchmen, or to have the care of immortal souls. A Popish bishop in Scotland declared he did not know neither the Old nor the New Testament; and Bishop Albert, reading the Bible, could not tell what book it was, only he found it was contrary to their religion. They are all dumb dogs, they cannot bark; and so useless; as a house-dog, or one that is set to keep the sheep, if it barks not at the noise of a thief, or the approach of a wolf, to give notice to the family, or the shepherd, it is of no service. It may design such who call themselves ministers of the word, and yet either cannot or will not preach, such as are unpreaching bishops; or in their ministry do not reprove the errors and vices of men, and warn them of their danger: sleeping, lying down, loving to slumber; as dogs do; slothful, indolent, don't care to be concerned in business, but take their ease and pleasure, and are very improper persons for watchmen. The first word \* used is observed to signify speaking vain things in dreams, things delirious; and agrees well with the dreaming doctrines and delirious notions of the Romish clergy. Ver. 11. Yea, they are greedy dogs, &c.] Or strong

<sup>&</sup>lt;sup>1</sup> Agreeably to which, the words, according to the accents, are thus rendered by Reinbeck, De Accent. Heb. p. 427. all ye beasts of the field; come ye, to derour all the beasts in the forest; so Munster; one sort of beasts are called upon to derour another sort.

<sup>&</sup>quot; Buxtorf. Tiberias, c. 14 p. 39. Vid. Hiller. De Arcano Cethib &

Keri, 1. ו. כ, 7. ף. 55. "וקר איניק" איניק אינ

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of soul'; of great appetites, and are never satisfied : or strong of body ; the soul is sometimes put for the body ; big-bodied, fat-bellied men, such as the priests, monks, and friars, that live upon the fat of the land; gluttons, epicures, men of a canine appetite, like dogs, which can never have enough; know not fulness<sup>2</sup>, or what it is to be filled to satisfaction, always craving more. Though some think this denotes their insatiable avarice, their greedy desire of money, not being satisfied with what they have, in order to support their voluptuous way of living. And they are shepherds that cannot understand; or, and they are, or are they shepherds? these blind and ignorant watchmen; these dumb and greedy dogs; these pretend to be the shepherds of the flock, and to feed them ? yet they know not to understand a, or know not understanding; have no knowledge and understanding of divine things, and therefore unfit and incapable of feeding the people therewith : they all look to their own way ; to do that which is most pleasing to them, agreeable to their carnal lusts; they seek that which is most for their worldly profit and advantage, having no regard to the glory of God, the interest of Christ, and the welfare of the flock: every one for his gain from his quarter; from the province, city, or town he is in; from his archbishopric, bishopric, or parish; making the most of his benefice, of his tithes and revenues; increasing his salary as much as he can; getting as much as possible from all sorts of persons, rich and poor, high and low, that are under his jurisdiction; and this is the case of every one, from the greatest to the least. The Targum is, " every one to spoil the substance of " Israel ;" as the Pharisees devoured widows' houses, Mat. xxiii. 14.

Ver. 12. Come ye, say they, &c.] Either to their fellow bishops and priests, when got together, jovially carousing; or to the common people, encouraging them in luxury and intemperance : I will fetch wine ; out of his cellar, having good store of it, and that of the best, hence called priests' wine ; and so, at Paris and Louvain, the Popish priests called their wine vinum theologicum : and we will fill ourselves with strong drink; fill their bellies and skins full of it till drunken with it; the drunkenness of priests in Popish countries is notorious, which seems here to be taxed and prophesied of : for to-morrow shall be as this day, and much more abundant; the morrow shall be as good, and merry, and jovial a day as this, and better; and we shall have as much wine and strong drink to drink, or more; this they say to encourage their companions to drink, and not spare, and to put away the evil day far from them. The Targum is, "saying, come, let us take wine, and "be inebriated with old wine; and our dinner to-" morrow shall be better than to-day, large, very " large."

## CHAP. LVII.

THIS chapter contains complaints of the stupidity and idolatry of the people, described in the latter part of the preceding chapter; and some promises of grace to the people of God. The stupidity of the former is observed, ver. 1. they not taking notice of the death of good men, nor of impending calamities they were taken from, whose happiness is described, ver. 2. then these idolatrous people are summoned before the Lord, ver. 3. and are charged with deriding the saints with idolatry and murder, ver. 4, 5, 6. and their idolatry is represented under the notion of adultery, attended with very aggravating circumstances, ver. 7, 8, 9. and yet these people still entertained presumptuous hopes of happiness, and boasted of, and trusted in, their righteousness and good works, which would be exposed, and be of no advantage to them, ver. 10, 11, 12. next follow promises of grace to the saints, that such that trusted in Christ should inherit the holy mountain, ver. 13. that the stumbling-block of his people should be removed, ver. 14. that he should dwell with the humble and contrite, ver. 15. and not be always wroth and contend with them, for a reason given, ver. 16. and that though he had smote them, and hid his face from them because of their sins, yet would heal them, lead them, and comfort them, and speak peace unto them, ver. 17, 18, 19. and the

chapter is concluded with the character of the wicked. and an assurance that there is no peace for them, ver. 20, 21.

Ver. 1. The righteous perisheth, &c.] Not eter-nally; he may fear he shall, by reason of sin and temptation; he may say his strength and hope are perished; and his peace and comfort may perish for a time; but he can't perish everlastingly, because he is one that believes in Christ, and is justified by his righteous-ness, from whence he is denominated righteous; and such shall never perish, but have everlasting life: but the meaning is, that he perisheth as to his outward man, or dies corporelly, which is called perishing, Eccl. vii. 15. and so the Targum renders it, "the "righteous die." Or it may be rendered, the righteous man is lost b; not to himself, his death is a gain to him; but to the church, and to the world, which yet is not considered : and no man layeth it to heart ; takes any notice of it, thinks at all about it, far from being concerned or grieved; instead of that, rather rejoice, and are pleased that they are rid of such persons; which will be the case when the witnesses are slain, Rev. xi. 10. The Targum is, " and no man lays my " fear to heart;" or on his heart; whereas such providences should lead men to fear the Lord, and to seek to him, and serve him, as it did David, Psal. xii.

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י שנו ען fortes animo, Montanus; fortes anima, sus. appetente, Vatablus; sunt valido appetitu, Vitriaga. \* ידעו שבעה לא ידעו שבעה לא ידעו שבעה

Montanus, &c.

ירעו הבין אירעו הבין et illi pastores? non sciunt docere, Cocceiue; & illi cum pastores sunt, sulla pollent discernendi peritis, Vitringa. אבר י הצריק אבר, שאראז, אבר Uu 2

1: and merciful men are taken away; or gathered '; out of the world, to their own people, to heaven; these are such who obtain mercy of the Lord, and shew mercy to others, holy good men : the former character may respect the righteousness of Christ imputed to them, this his grace implanted in them, discovered by acts of mercy and goodness; for one and the same persons are intended : none considering that the righteous is taken away from the evil to come; that there are evil times coming, great calamities, and sore judgments upon men; and therefore these righteous ones are gathered out of the world, and are gathered home, and safely housed in heaven, that they may escape the evil coming upon a wicked generation; and who yet have no thought about it, nor are they led to observe it as they might, from the removal of good men out of the world; see 2 Kings xxii. 20. All this may be applied to the martyrs of Jesus in times of Popish persecution; or to the removal of good men by an ordinary death before those times came.

Ver. 2. He shall enter into peace, &c.] Or shall go *in peace*<sup>4</sup>; the righteous man goes in peace now; he has peace from his justifying righteousness; he has peace through believing in Christ; he has peace in, though not from, his obedience and holiness of life; and he has peace in the midst of the many trials he is exercised with; and he goes out of the world in peace, with great serenity and tranquillity of mind, as Simeon desired he might, having views of an interest in Christ, and in the glories of another world; and as soon as he is departed from hence he enters into peace, into a state where there is every thing that makes for peace; there is the God of peace; there is Christ, the Prince of peace; there is the Spirit, whose fruit is peace; and there are the angels of peace, and good men, the sons of peace: and there is nothing there to disturb their peace, no sin within, nor Satan's temptations without, nor any wicked men to annoy and molest them; and there is every thing that can come under the notion of peace and prosperity; for the hap-piness of this state is signified by riches, by glory and honour, by a kingdom, and by a paradise; and into this state the righteous may be said to enter immediately upon death, which is no other than stepping out of one world into another; and this they enter into as into a house, as it really is, a house not made with hands, eternal in the heavens; and, entering into it, they take possession of it, and for ever enjoy it: they shall rest in their beds, their souls in the bosom of Abraham, in the arms of Jesus; their bodies in the grave, which is a bed unto them, where they lie down and sleep, till they are awaked at the resurrection; and where they rest from all toil and labour, from all diseases and distempers, pains and tortures, and from all persecuting enemies; see Rev. xiv. 13: each one walking in his uprightness; in the righteousness of Christ, and in the shining robes of immortality and glory, and in perfect purity and holiness: or, before him'; before God, in the sight or presence of him, and by sight, and not by faith, as now. Though this

is by some considered as the character of the righteous man in life, so Aben Ezra; and then the sense is, that he that walks in his uprightness, in the uprightness or righteousness of Christ, and by faith on him; that walks uprightly in his life and conversation before God, and before himself; following the rule before him, and walking according to the rule of the Gospel, and in the ordinances of it blameless, when he comes to die, he enters into peace and rest. And to this sense is the Targum, which paraphrases it, "that are " doers of his law;" see Rom. ii. 13. In the Talmud f it is interpreted of that peace and happiness righteous

men enter into when they die. Ver. 3. But draw near hither, &c.] The death of the righteous, and their happiness after it, being observed ; the wicked, who thought themselves safe from danger, and the happier that they were rid of the righteous, those witnesses and prophets which had tormented them, and therefore rejoiced on that account, are here summoned to the divine tribunal, to hear their cha-racter, and receive their doom, as follows: ye sons of the sorceress; the children of Jezebel, the witch, and the prophetess that taught the servants of the Lord to commit fornication, and bewitched with her witchcrafts the sons of the apostate church of Rome; by whose sorceries all nations have been deceived, and of which she repents not, Rev. ii. 20. and ix. 21. and xviii. 23: the seed of the adulterer and of the whore; of the great whore of Babylon, with whom the kings of the earth have committed fornication; and whose subjects and children are the seed of this whore, and the sons of this idolatrous church : or, that committeth whoredom<sup>8</sup>; which aggravates the character, that they were not only the children of adulterous persons, but committed whoredom themselves.

Ver. 4. Against whom do ye sport yourselves? &c.] Is it against the ministers of the Gospel, the prophets of the Lord, the true and faithful witnesses, over whose dead bodies you triumph? know that it is not so much against them, as against the Lord himself, whose ministers, prophets, and witnesses they are; see 1 Thess. iv. 8: against whom make ye a wide mouth, and draw out the tongue? gestures used by way of scorn and derision; see Psal. xxii. 7, 13. So the Papists open their mouths, and draw out their tongues, in gibes and jeers, reproaches and calumnies, against the true Christians, calling and despising them as heretics and schismatics; which abuse and ill usage of them will be resented another day. The Targum is, " before whom do ye open your mouth, " and multiply to speak things?" as antichrist is said to have a mouth open, speaking great things and blasphemy against God, his name, his tabernacle, and them that dwell in heaven, Rev. xiii. 5,6 : are ye not children of transgression; given up to all manner of sin and wickedness; or children of the wicked one, as the Targum, either of Satan, or of the man of sin; or, as the Septuagint and Arabic versions render it, children of perdition; of the same character, complexion, and religion, as the son of perdition is: a seed of falsehood;

<sup>•</sup> colligantur, V. L. Munster, Piscator, Cocceius; congregantur, Pagninus. 4 יבוא שלום ibit in pace, Gataker.

נכורון זענים, Vatablus, Calvin ; ante se, Cocceius, Vitringa.

f T. Bab. Cetubot, fol. 104 1. قال المال المالي Tremellius ; qui scortaris, Cocceius.

or a lie, given to lying; to believe a lie, and to speak || lies in hypocrisy; professing a false religion; embracing false doctrines; a spurious breed, and not the sons of the true church of Christ.

Ver. 5. Inflaming yourselves with idols under every green tree, &c.] Or, inflamed with or among oaks <sup>b</sup>; with images made of oaken wood, such as the Papists worship, Rev. ix. 20. expressing a burning zeal for their idols, and being as hot upon them, as impure persons burn in lust one towards another: or with mighty ones'; the kings and potentates of the earth, with whom the whore of Rome commits her fornication, even in every flourishing kingdom and state in Europe, compared to a green tree; alluding to the custom of the Heathens, who used to set up their idols under green trees and groves, and there worship them, which were pleasing to the flesh; and I wish, says Musculus on the text, there were no instances of this kind in the Papacy. Slaying the children in the valleys, under the clifts of the rocks? this may refer to the cruelty of these idolatrous worshippers; for, as they burn with zeal to their idols, so with rage against those that oppose their idolatrous practices, not sparing men, women, and children; and such butcheries have been committed in many places, and especially in the valleys of Piedmont; nor could the cragged rocks secure them from their falling a sacrifice unto them. Or it may intend the ruining and destroying the souls of such. who, before they fell into their hands, were innocent as children, by their superstitious worship and idolatry, committed in low and dark places, under cragged rocks, and in caves and dens; such as the above-mentioned commentator speaks of, a very dark one, under a prominent rock, in which the ignorant and unhappy people, some time ago, worshipped and invoked a certain blessed saint, he knew not who, which could scarce be looked into without horror; and such was the cave in which they worshipped the angel Michael.

Ver. 6. Among the smooth stones of the stream is thy portion, &c.] Or thy god; but the portion of Jacob is not like them, stocks and stones, Jer. x. 16. and ii. 27. Whenever they could pick up smooth stones, and such as were fit for their purpose, whether in the stream of a brook, or in a valley, as the word also signifies, they polished and formed them into an image, and made gods of them; and these were their portion and inheritance, and which they left to their children. There is an elegant paronomasia <sup>k</sup> in the Hebrew tongue, be-tween the word for smooth stones, and that for a portion, which can't be expressed in our language: or, in the smooth or slippery places of the valley shall be thy portion<sup>1</sup>; see Psal. xxxv. 6. and lxxiii. 18. They, they are thy lot; even those stones. Jarchi's note is, to stone thee with, the punishment of idolaters with the Jews; suggesting that those idols would be their ruin; as they will be the ruin of the idolatrous members of the church of Rome, who repent not of worshipping their idols of stone among others, Rev. ix, 20, 21 : even

to them hast thou poured a drink-offering, thou hast offered a meat-offering; or a bread-offering, as well as a libation of wine, respecting the sacrifice of the mass, which consists of bread and wine, which is offered up in honour of their idols, angels and saints; hence Michael-mass and Martin-mass, &c. Should I receive comfort in these ? be pleased with such idolatrous sacrifices? no. The Septuagint, Vulgate Latin, and Arabic versions render it, should I not be angry for these ? I will; I have just reason for it. Or it may be rendered. shall I repent of these<sup>m</sup>? of the evil I have threatened to bring, and am about to bring upon these idolaters? I will not.

Ver. 7. Upon a lofty and high mountain hast thou set thy bed, &c.] Temples and altars, which are usually built on high places, where they commit spiritual adultery; that is, idolatry, in imitation of the Heathens, who had their temples and altars on high places; and the idolatry of the church of Rome, in this context, is all along expressed in language agreeable to the Heathen idolatry, and in allusion to it. Some think this phrase denotes impudence in their idolatrous worship; for not content to worship under trees, in valleys, and under clifts of rocks, and such dark places; now, as not blushing at, or being ashamed of their actions, erect their altars in the most public places. Perhaps some reference may be had to the city of Rome itself, built on seven mountains, the seat of antichrist, and where the principal bed for idolatry is set up. The Targum is, " on a high and lofty moun-" tain thou hast the place of the house of thy dwell-" ing;" which agrees very well with the great city, the seat of the beast. Even thither wentest thou up to offer sacrifice; the sacrifice of the mass, to do which the idolaters go to their high places, their temples, and to their high altars, and especially in the great city.

Ver. 8. Behind the doors also and the posts hast thou set up thy remembrance, &c.] The memorial of thine idols, as the Targum. As the Heathens had their lares and penates, their household gods, so the Papists have their tutelar images, which they place in their houses, and in their bedchambers; their images of saints, their crucifixes and superstitious pictures, which they call memories, and laymen's books : for thou hast discovered thyself to another than me; or, from me"; departing from me, and leaving my bed ; rejecting Christ as King of saints, deserting his worship and ordinances; thou hast uncovered thyself to another, prostituted thyself to another, been guilty of spiritual adultery or idolatry; receiving and acknowledging an-other for head of the church, according to whose will all things in worship are directed: and art gone up; to the bed set up in the high place; to idolatrous temples and altars, there to offer sacrifice: thou hast en-larged thy bed; to take in many adulterers, and idolatrous worshippers; and so, as Musculus observes, many small chapels, at first erected for this and the other saint, through the vast concourse of people to them, and the gifts they have brought, have, in pro-

הוחמים באלים הוחמים הוחמים באלים tes, vel incalescitis inter quercus, rel ulmos, Vatablus. ' In potentibus, Cocceius. בתלקי נה תלקר א In lævitatibus vallis crit portio tua, Gataker, Vitringa.

דעל אלה אנחם an me super his pœnitebit.? Musculus; pœnitebit me, some in Vatablus.

a me, Pagninus, Montanus, Junius & Tremellius, Piscator. Vitringa.

and made a covenant with them; with idols, and idolworshippers; agreeing to receive the mark and name of the beast, and to worship his image, Rev. xiii. 15, 16, 17. or, thou hast cut for thyself more than they °; more trees to make idols of, or to make more room for the placing of idols in groves than the Heathens: or, thou hast hewed it for thyself, a bed larger <sup>9</sup> than theirs; that is, thy bed thou hast made larger than theirs: or, thou hast cut for thyself from them<sup>q</sup>; taken away from emperors and kings part of their dominions, and joined them to thy patrimony, and appropriated them to thine own use: thou lovedst their bed where thou sawest it; took delight and pleasure in places of idolatrous worship, and in their idolatry, wherever they were: or, thou lovedst their bed, a hand thou hast seen'; stretched out to help thee, or give thee power, or to invite, encourage, and receive thee into the idolatrous bed; or rather any pillar, monument ', or statue, erected for idolatry, which seen, they fell down to and worshipped.

Ver. 9. And thou wentest to the king with ointment, &c.] To the kings of the earth, the singular for the plural, with whom the whore of Rome has committed fornication or idolatry, in allusion to harlots, who, in order to render themselves the more agreeable to their lovers, anointed themselves with ointment: this may respect the grace of the spirit of God, which the church of Rome pretends to give by administration of the sacraments, which 'tis said confer grace ex opere operato; and the extreme unction given as a meetness for heaven, in the last moments of life: and didst increase thy perfumes; after the manner of harlots, who, to ingratiate themselves with men, use much perfumes: this may signify the many ways the whore of Rome takes to make herself regarded by the kings and nations of the earth; pretending to antiquity, infallibility, power of working miracles, works of supererogation, primacy and superiority over all other churches; using great pomp and splendour in places of worship, and in all religious services: and didst send thy messengers far off; not only into neighbouring kingdoms and states, into all the nations of Europe; but even into the most distant parts of the world, into both the Indies, in order to make proselytes, spread the religion of the see of Rome, and increase its power. The pope's nuncios, and legates a latere, may be here pointed at, as well as the jesuits his emissaries, sent into all parts as well as the grounds in semissances, sent into all parts to promote his interest. Jarchi's note is, "to exact " tribute of the kings of the nations," which has been the business of the pope's legates: and didst debase thyself even unto hell: or lay thyself low; prostitute thyself as harlots do to every lover; or didst feign thyself very lowly and humble, as the pope does when he calls himself servus servorum; or rather, thou didst depress, or bring low, even unto hell '; that is, multitudes of men and women, who are brought down to hell by the false doctrine and worship of the church

cess of time, become large and magnificent temples: || of Rome; and the followers of the man of sin say, that if he brings down thousands into hell, none ought to say, what dost thou? Cocceius thinks it may have respect to his pretended power over hell, to send as many there as don't please him; arrogating to himself the keys of heaven and hell; or over purgatory, a figment of his brain, where he pretends the souls of men are for a time, and from whence, for a sum of money, he delivers them. The Targum is, " thou hast depressed the strength of the people; " or, as some copies, the strong of the people unto " hell."

Ver. 10. Thou art wearied in the greatness of thy way, &c.] Or, in the multiplicity of thy ways": which were so many, as were enough to make her weary; the steps which were taken to obtain so much power over kings and kingdoms, which was gradually got with great pains and artifice, and to amass such vast treasures, and to enlarge her interest, and spread her religion in the world; the multitude of stratagems devised, and vast number of men employed, and embassies made to carry her point everywhere. Jarchi's note is, " to fulfil thy desires, and to enlarge thy sub-" stance:" yet saidst thou not, there is no hope; as men in a good cause are apt to do, upon every difficulty that arises; but here, in this case, though the cause was very bad, yet when schemes did not take, or not so soon as wished for and expected, new difficulties arose, and opposition made; yet no cost nor pains were spared to gain the point in view, and esta-blish a kingdom and hierarchy; which at last succeeded : this expresses the resolution, constancy, and pertinacy of the bishops of Rome in their ambitious views and claims of power, who would not give out, nor despair of arriving at what they aimed at; and which, through great fatigue and labour, they attained unto: thou hast found the life of thine hand ; that which was sought for and laboured after; sovereignty over all bishops and churches; power over kings and kingdoms; and an universal empire over consciences, as well as over churches and nations; and also immense treasure and riches to support the pope, cardinals, priests, &c.; and perhaps giving life to the image of the beast that it should speak, and cause those that would not worship it to be killed, may be included, Rev. xiii, 15. The Targum is, "thou hast multiplied (or, " as other copies) thou hast found great riches." Jar-" as other copies) thou hast found great riches." chi's note is, " the necessity of thine hands, thou hast " found prosperity in thy works :" therefore thou wast not grieved; at the toil and labour used, pains taken, and weariness contracted; the issue was an over-recompense for all the trouble and difficulty that attended it: or, therefore thou wast not sick "; of the undertaking; did not despond in mind, or languish without hope of succeeding, finding ground was gained; and at last things went according to wishes; and then it caused no grief to reflect upon the fatigue and trouble that had been endured; and also grieved not at the idolatry introduced, nor repented of it;

<sup>•</sup> נחכרת לך מחכם P Cædens tibi amplius Cubile, quam illorum sit, Junius & Tremellius. • Et excidisti tibi ex cis, Montanus. • Ubi monumeridisti, Montanus, Cocceius. • Ubi monumentum vidisti, Vitringa.

ילי עד שאול ז' שמילי עד שאול ל demisisti usque ad infernum, Cocceius. הובר ברכך ש multitudine vize tnæ, Pagninus, Montanus. א חלית ש non ægrotasti, Pagninus, Montanus; non ægrotas, Je-nius & Tremellius, Piscator.

impenitence.

Ver. 11. And of whom hast thou been afraid or feared. that thou hast lied, &c.] By assuming the name of Christian, when it did not belong to her; as it does not to the church of Rome, which is antichristian: this lie is told, not out of any fear of God, or reverence of Christ; for she has no fear or reverence of either; but to serve a purpose, to blind the eyes of men under the Christian name, and, with a pretence to serve the cause of Christianity, to get all Christendom under her power: and hast not remembered me; or, for thou hast not remembered me, nor laid it to thy heart? or, put me upon thy heart x; had no regard to Christ, nor had true faith in him, nor love to him; but all the reverse; degraded him in his offices, corrupted his doctrines, ordinances, and worship. The Targum is, " and hast not remembered my wor-" ship, nor put my fear upon thy heart :" and have not I held my peace even of old, and thou fecrest me not? or, therefore thou fearest me not "; because as yet the vials of God's wrath are not poured out, or his judgment inflicted on antichrist; but, ever since he began to reign, he has enjoyed great prosperity; therefore he fears not God, nor regards map; but says, I sit a queen, andam no widow, and shall see no sorrow, Rev. xviii. 7.

Ver. 12. I will declare thy righteousness, and thy works, &c.] For, notwithstanding all the idolatry, superstition, irreligion, and cruelty of the church of Rome. she makes large pretences to righteousness, by which she expects to be justified, and to merit eternal life, and even pretends to works of supererogation; but God will in due time make it clearly appear, both by the ministry of his faithful servants, which he has done in part already; and by his judgments that he will execute, that she has no righteousness; that what she calls so is no righteousness, but wickedness; and that her works she calls good works are bad ones, superstitious, idolatrous, and tyrannical : for they shall not profit thee ; secure from judgment here, or from wrath to come; nor justify before God, nor procure salvation and eternal life; but, on the contrary, shall bring deserved ruin and destruction, here and hereafter,

Ver. 13. When thou criest, let thy companies deliver thee, &c.] From distress and impending ruin, if they can; meaning not the allies and auxiliaries of the Jews, the Egyptians and Assyrians, they sent to for help, as Kimchi, and others; rather, as Jarchi, their idols and graven images they worshipped, angels and saints departed, the Papists pray unto; let them now, in the time of Rome's ruin, renew their addresses to them for help and deliverance, if they can give it: or, thy gathered ones<sup>2</sup>; the kings of the earth the whore of Rome has gathered unto her to commit fornication with her and who, by her emissaries, will be gathered together to the battle of the Lord God Almighty, and to make war with the Lamb, but will be overcome; as also her many religious societies and convents of jesuits, friars, priests, &c.; these will stand afar off, and lament her in her distress; even the kings

see Rev. ix. 20. 21, so the Targum interprets it of || and merchants of the earth, ship-masters, and all company in ships, but will not be able to relieve her, Rev. xviii. 9-19: but the wind shall carry them all away; vanity shall take them; so far will they be from helping her in the time of her calamity, that the wind of God's power and wrath shall carry them away as chaff; a puff of his breath, or the least breath of air ', shall dissipate them, and bring them to nothing; they'll be no more able to stand before him than the lightest thing that can be thought of can stand before a blustering wind or tempest. The phrase denotes an utter and easy destruction of the whole jurisdiction and hierarchy of the church of Rome: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain; such of God's people as will be in Babylon a little before its fall, and will be called out of it, who shall betake themselves to the Lord as their only refuge, and put their trust and confidence in him, rejecting all idolatry and superstitious worship, shall enjoy the communion of the true church of Christ, and partake of all the ordinances of it: it may be this may have also a particular respect unto the Jews, who will be called about this time; who, upon their believing in Christ, will return to their own land, and dwell in Jerusalem, God's holy mountain, as it used to be called. Hence it follows :

Ver. 14. And shall say, cast ye up, cast ye up, &c.] A causeway, a highway, for the people of the Jews to re-turn to their own land: this is either said by the Lord. as some supply it; or by the prophet, as Jarchi; or by him that putteth his trust in the Lord, as Kimchi; or rather by one, that is, the first of the living creatures; a set of Gospel ministers, that shall give to the angels, the Protestant princes and potentates, the seven last vials to pour out on the antichristian states, both Papaland Mahometan, and shall stir them up to do it; or the voice out of the temple, that shall order them to do their work; by which means way will be made for the return of the said people, Rev. xv. 7. and xvi. 1: prepare the way; of the true doctrine and worship of God: the way of truth and holiness, of faith and practice: take up the stumbling-block out of the way of my people; the superstition, idolatry, and impiety of the church of Rome, are the great stumbling-block in the way of the conversion of the Jews, and the means of hardening that people in their disbelief of Christ and the Christian religion; wherefore the fall of antichrist. and a reformation everywhere from all corruption in doctrine and worship, in principle and practice, which also may be intended by these expressions, will prepare the way for their embracing the Christian religion, and The Targum is, so for their return to their own land. and he shall say, teach and admonish, prepare (or direct) the heart of the people to the right way, remove the stumbling-block of the wicked out of the way of my people."

Ver. 15. For thus saith the high and lofty One, &c.] Who is high above the earth, and the nations of it; higher than the kings in it; the King of kings, and Lord of lords; and so able to save his people, and destroy his and their enemies; who is higher than the

לא וכרת לא שמת על לבך \* nam mei non es recordata, neque po svist

ג collectitii tui, Tigurine versiou ; congregati a te, Vatablus; copiæ tuæ collectæ, Vitringa. halitus, Cocceius ; aura, Vulg. Lat. ; aura levissima, Vitringa.

heavens, and the angels there; who is exalted above the praises of his people; the knowledge of whose being and perfections is too wonderful for them; whose thoughts are higher than theirs; and whose love has a height in it not to be reached by them; all which may serve to command a proper awe and reverence of him, and close attention to what he says; and perhaps these characters and titles are assumed in opposition to antichrist, who exalts himself above all that is called God, as well as what follows; who boasts of antiquity, and insolently takes to himself the title of Holiness: wherefore the Lord goes on to describe himself as he that inhabiteth eternity; is from everlasting to everlasting, without beginning or end, the first and the last, who only hath immortality in and of himself; angels and the souls of men, though they die not, yet have a beginning; God only is from eternity to eternity; or rather inhabits one undivided, uninterrupted, eternity, to which time is but a mere point or moment: whose name is Holy; his nature being so; he is originally and essentially holy, and the source of holiness to his creatures, angels and men; though none are holy in comparison of him; his holiness is displayed in all his works; he is glorious in it; and therefore with great propriety holy and reverend is his name : I dwell in the high and holy place; he dwelt in the most holy place in the tabernacle and temple, which were figures of the true sanctuary, heaven, where Jehovah dwells, and seems to be here meant; though the word place is not in the text; and it may be rendered, I dwell with the high and holy b; and Aben Ezra, Kimchi, and Ben Melech, interpret it of the holy angels; and if we apply it to the holy and divine Persons in the Trinity, the Son and Spirit, it may not be amiss, and will stand well connected with what follows: with him also that is of a contrite and humble spirit; not only with the other divine Persons, and with those high ones, but with such who are broken under a sense way; not only with the weight of divine wrath, but with a view of pardoning grace and mercy; and such souls are humble as well as contrite; have the worst thoughts of themselves, and the best of others; they are humble under a sense of sin and unworthiness, and submit to the righteousness of Christ for their acceptance and justification before God; and ascribe the whole of their salvation to his free grace alone; and become cheerful followers of the meek and lowly Jesus; with such the Lord dwells, not merely by his omnipresence and omnipotence, but by his spirit and grace; or in a gracious way and manner, by shedding abroad his love in their hearts, and communicating his grace to them; and which he usually does under the ministry of the word and ordinances, and which may be expected: and his end in so doing is, to revive the spirit of the humble, and to revive the heart of the contrite ones; who are sometimes in a very lifeless and uncomfortable condition; grace is weak; sin is prevalent; they are under a sense of divine displeasure; under the hidings of God's face, and attended with various afflictions and adverse dispensations of

b מרום וקרוש אשכון excelso & sancto habitabo, Pagninus, Montanus. CH. LVII. V. 16, 17.

Providence : now the Lord dwells with them, to revive and quicken them; which he does by his gracious presence; by the discoveries of his pardoning love and grace; by the application of precious promises; and by granting large measures of his grace, so that they become comfortable in their souls, and are quickened to the fresh exercise of grace, and discharge of duty. All this seems to be spoken for the consolation of the Lord's people in their low estate, during the reign of antichrist, and towards the close of it, when greatly oppressed by him. Vitringa interprets this of the Waldenses and Bohemian brethren; but it seems to respect later times.

Ver. 16. For I will not contend for ever, &c.] By afflictive providences; with the humble and contrite, the end being in a great measure answered by their humiliation and contrition; when God afflicts his people, it shews that he has a controversy with them, for their good, and his own glory; and when these ends are obtained, he'll carry it on no longer : neither will I be always wroth; as he seems to be in the apprehensions of his people, when he either hides his face from them, or chastises them with a rod of affliction: for the spirit should fail before me; the spirit of the afflicted, which not being able to bear up any longer under the affliction, would sink and faint. or be overwhelmed, as the word ' signifies : and the souls which I have made; which are of God's immediate creation, and which are also renewed by his grace, and made The proselytes Abraham made are new creatures. called the souls he made in Haran, Gen. xii. 5. much more may this be said of the Father of spirits, the author both of the old and new creation. The Lord knowing the weakness of the human frame, therefore restrains his hand, or moderates or removes the affliction; see a like reason in Psal. lxxviii. 38. and ciii. 9, 13, 14. the last days of trouble to God's people, which will be the time of the slaving of the witnesses, will be such that if they are not shortened, no flesh can be saved, but for the elect's sake they will be shortened, Matt. xxiv. 22.

Ver. 17. For the iniquity of his covetousness was I wroth, and smote him, &c.] Not the greedy watchmen of the church of Rome, ch. lvi. 10, 11. but teachers and preachers in the reformed churches, who mind their own things, and not the things of Christ; seek after good benefices and livings, temporalities and pluralities, and to be lord-bishops; taking the oversight of the flock for filthy lucre sake; which may easily be observed to be the predominant sin of the preachers and professors of the reformed churches; for which God has a controversy with them, and, resenting it, has smote and rebuked them in a providential way; and has threatened them, as he did the church at Sardis, the emblem of the reformed churches, that he will come upon them as a thief, Rev. iii. 4. I hid me, and was wroth: shewed his displeasure by departing from them; and how much God has withdrawn his presence, and caused his spirit to depart from the churches of the Reformation, is too notorious: and he went on frowardly in the way of his heart, took no no-

۴ קומוי obruerctur, Junius & Tremellius, Vitringa ; in deliquium incideret, Piscator, Gataker.

CH. LVII. V. 18-21.

tice of the reproofs and corrections of God; was unconcerned at his absence; not at all affected with his departure, and the withdrawings of his spirit; these had no effect to cause a reformation, as is now too visibly the case; the same evil is pursued with equal eagerness; this is a way the heart of man is set upon, and they don't care to be turned out of it; and are like froward peevish children under the rod, receive no correction by it.

Ver. 18. I have seen his ways, and will heal him, &c.] Either the ways of such who trust in the Lord, the ways of the humble and contrite, who are brought by repentance and reformation, by the dealings of God with them; these he sees, knows, and approves of, and heals their former backslidings; for though not all, yet some may be reformed hereby; or rather the ways of the froward, their evil ways, which are their own ways in opposition to God's ways, peculiar to them-selves, of their own devising and choosing; these the Lord sees, resents, and corrects for, and yet graciously pardons them, which is meant by healing: I will lead him also; out of those evil ways of his into the good and right way in which he should go; into the way of truth and paths of righteousness; for it is for want of evangelical light and knowledge that so many err from the truths of the Gospel, and from the simplicity of Gospel worship; but in the latter day the spirit of truth shall be poured down from on high, and shall lead professors of real religion into all truth, and they shall speak a pure language, and worship the Lord with one consent : and restore comforts to him, and to his mourners : that mourn over their own sins, and the sins of others; that mourn in Zion, and for Zion; for the corruptions in doctrine and worship crept into the reformed churches; for the want of church-discipline and Gospel conversation; for the declensions of professors of religion, and the divisions among them; and for that worldly, earthly, and carnal spirit that prevails; for these, as bad as our times are, there are some that mourn publicly and privately; and to these, and to the church for their sakes, com-fort shall be restored, by sending forth Gospel light, truth, and knowledge, which shall cover the earth as the waters the sea; by reviving primitive doctrines and ordinances; by blessing the word to the conversion of a multitude of sinners, and to the edification of saints; by causing brotherly love, peace, and spirituality, to abound among professors, and by blessing all the means of grace to the consolation of their souls; and by making particular applications of the blood, righteousness, and sacrifice of Christ, for pardon, justification, and atonement, the solid foundation of all true comfort.

Ver. 19. I create the fruit of the lips, &c.] Which is praise and thanksgiving, Heb. xiii. 16. that is, give occasion of it, afford matter for it, by restoring comforts to the church and its mourners, as in the preceding verse; and by giving peace, as in all the following words. The Targum renders it, "the speech of the " lips in the mouth of all men;" as if it respected that blessing of nature, speech, common to all mankind; whereas this is a blessing of grace, peculiar to some that share in the above blessings; and it may be re-

the Gospel of peace; or the word preaching peace by Christ; the word of reconciliation committed to them; the subject of their ministry, as follows : peace, peace to him that is far off, and to him that is near, saith the Lord; peace with God, made by Christ, is the fruit of Jehovah the Father's lips, who promised it in covenant, on condition of Christ's shedding his blood to make it; whence the covenant is called the covenant of peace; and spoke of it in prophecy, as what should be obtained by Christ the peacemaker; and peace of conscience flowing from it is the fruit of Christ's lips, who promised to give it to, and leave it with, his disciples; and that they should have it in him, when they had tribulation in the world; and who also by his apostles went and preached peace to them that were afar off, and to them that were nigh; having first made it by the blood of his cross, Ephes. ii. 17. in which place there seems a manifest reference to this passage, when the Gospel was preached to the Jews that were near; to them in Judea first, from whence it first came; and then to the Gentiles that were afar off, as well as the dispersed Jews in distant countries; and in the latter day, to which this prophecy refers, it will be preached far and near, even all the world over; when the earth will be filled with the knowledge of the Gospel of peace, through the ministry of a set of men raised up by the Lord, created for that purpose, and eminently furnished for such service; the effect of which will be great spiritual peace in the hearts of God's people, and much concord, unity, and love among them, as well as there will be an abundance of external peace and prosperity; and when nations shall learn war no more. This Kimchi and Ben Melech take to be yet future, and what will be after the war of Gog and Magog: and I will heal them; of all their soul-sicknesses and maladies; of all their divisions and declensions; of their carnality and earthly-mindedness, before complained of; and even of all their sins and backslidings; and restore them to perfect health in their souls, and in their church-state.

Ver. 20. But the wicked are like the troubled sea, when it cannot rest, &c.] Disturbed by winds, storms, and hurricanes, when its waves rise, rage, and tumble about, and beat against the shore and sand, threatening to pass the bounds fixed for it. In such-like agitations will the minds of wicked men be, through the terrors of conscience for their sins; or through the malice and envy in them at the happiness and prosperity of the righteous, now enjoyed, upon the downfal of antichrist; and through the judgments of God upon them, gnawing their tongues for pain, and blaspheming the God of heaven, because of their plagues and pains, Rev. xvi. 9, 10, 11: whose waters cast up mire and dirt; from the bottom of the sea upon the shore; so the hearts of wicked men, having nothing but the mire and dirt of sin in them, cast out nothing else but the froth and foam of their own shame, blasphemy against

God, and malice against his people. Ver. 21. There is no peace, saith my God, to the wicked.] They have no share in the peace made by the blood of Christ; they have no true, solid, inward peace of conscience; nor will they have any part in that share in the above blessings; and it may be re-strained to Gospel ministers, the fruit of whose lips is of God in the latter day, which will but add to their Vol. I.—PROPHETS. X x

uneasiness; and will have no lot and portion in the || and of this there is the strongest assurance, since God, eternal peace which saints enjoy in the world to come; if the covenant God of his people, has said it.

## CHAP. LVIII.

phet is bid to turn to the professors of the true religion, and openly, boldly, and sharply, reprove them for their sins, particularly their hypocrisy and formality in worship, ver. 1, 2. who yet were angry, and complained that the Lord took no notice of their religious services, particularly their fasting, which is put for the whole; the reason of which was, because they did not fast aright; it was attended with much cruelty, strife, and wickedness, and only lay in external appearances, ver. 3, 4, 5. when they are directed how to keep a fast, and are shewn what a true fast is, and what works and services are acceptable to God, ver. 6, 7. on doing of which, light, health, prosperity, and hearing of their prayers, are promised, provided the yoke of oppression is taken away, and compassion shewn to the poor, ver. 8, 9, 10. yea, a very fruitful and flourishing estate of the soul is promised, and a rebuilding of waste places, de-light in the Lord, and great honour and dignity; so be it that the sabbath of the Lord, or public worship, is attended to in a proper manner, ver. 11, 12,

**Ver. 1.** Cry aloud, spare not, lift up thy voice like a trumpet, &c.] These words are directed to the prophet; and so the Targum expresses it, "O prophet, " cry with thy throat;" and so it is in the original, cry with the throat 4, which is an instrument of speech ; and it denotes a loud, strong, vehement cry, when a man exerts his voice, and as it were rends his throat, that he may be heard; as well as it shews the intenseness of his spirit, and the vehemence of his affections, and the importance of what he delivers; and this the prophet is encouraged to do, and spare not, the voice, throat, or his lungs, nor the people neither he was sent unto; or, cease not, as the Targum, refrain not from speaking, cease not crying; so Ben Melech: *lift* up thy voice like a trumpet ; like the voice or sound of a trumpet, which is heard afar, and gives an alarm; and to which the Gospel ministry is sometimes compared, Isa. xxvii. 13. all which shews the manner in which the ministers of the word should deliver it, publicly, boldly, with ardour and affection; and also the deafness and stupidity of the people which require it : and shew my people their transgression, and the house of Jacob their sins; by whom are meant the professing people of God, the present reformed churches, as distinguished from the antichristian ones, spoken of in the preceding chapter; who yet are guilty of many sins and transgressions, which must be shewed them, and they must be sharply reproved for; and particularly their coldness and deadness, formality and hypocrisy in religious worship; their works not being perfect before God, or sincere and upright, as is said of the Sardian church, which designs the same persons,

לרא בגרון blama in gutture, Pagninus, Montanus; exclama gutture, Junius & Tremellius; exclama pleno gutture, Piscator; clama pleno gut ture, Cocceius.

**F**ROM the wicked and antichristian party the prophet is bid to turn to the professors of the true religion, and openly, boldly, and sharply, reprove them for their sins, particularly their hypocrisy and formality in worship, ver. 1, 2. who yet were angry, and complained that the Lord took no notice of their religious services, particularly their fasting, which is put for the whole:

Ver. 2. Yet they seek me daily, &c.] Which may be considered as an acknowledgment of their external piety; or as a caution to the prophet not to be imposed upon by outward appearances; or as a reason why they should be rebuked sharply: they sought the Lord, either by prayer, or in the ministry of the word; they sought doctrine, as the Targum; they sought him, and that every day, or, however, every Lord's day; and yet they did not seek him with that diligence and intenseness of spirit, with their whole hearts, cordially and sincerely, as they ought to have done; they sought themselves, and the honour of men, rather than the Lord and his glory : and delight to know my ways ; not only his ways of creation and providence, but of grace; and also the ways which he prescribes and directs his people to walk in; not that they had a real delight in them, or in the knowledge of them, or such a delight as truly gracious souls have when they have the presence of God in them; are assisted by his spirit; have their hearts enlarged with his love; find food for their souls, and have fellowship with the saints; but this delight was only seeming, and at most only in the knowledge and theory of these ways, but not in the practice of them ; see Ezek. xxxiii. 31, 32: as a nation that did righteousness; in general appeared to be outwardly righteous; had a form of godliness, and name to live, and yet dead, and so destitute of any works of true righteousness, at best only going about. to establish a righteousness of their own : and forsook not the ordinance of their God; the ordinance of assembling together in general; any of the ordinances of God in particular; hearing, reading, singing, praying, especially the ordinance of the supper, constantly attended to by them; see Luke xiii. 26: they ask of me the ordinances of justice; not of justice between man and man, but of righteousness and religion with respect to God; they ask what are the ordinances of the Gospel, and the rules of worship and discipline, and whether there are any they are ignorant of; suggesting they were desirous of being instructed in them, and of complying with them : they take delight in approaching to God; there's no right approaching to God but through Christ, and gracious souls take a real delight in this way; but the approaching here is only in an external manner, by the performance of outward duties; and the delight is not in God, and in communion with him; but in the service, performed

\* T. Bab. Metzia, fol. 33. 2.

as a work of their own, in which they trust, and in what they expect as the reward of it.

Ver. 3. Wherefore have we fasted, say they, and thou seest not? &c.] Our fasting; takest no notice of it; expressest no approbation of it, and pleasure in it: this is put for all religious services, being what was frequently performed under the Old Testament, not only at certain times appointed by the Lord, but on other occasions, and of their own fixing; in which they put their confidence, and often boasted of, Luke xviii. 12: wherefore have we afflicted our soul, by fast-ing, and thou takest no knowledge? of that, nor of us, and dost not save us from our enemies, and deliver us from our troubles, and bestow favours on us: they had a high opinion of their own performances, and thought that God must have likewise; and were displeased that he shewed no more regard unto them : behold, in the day of your fast you find pleasure; this, and what follows in the two next verses, are an answer to their questions, and give reasons why the Lord took no more notice of their fasting, or of their services; because they were not done aright, they found their own pleasure in them; not that they indulged to bodily recreations and carnal delights, but they gratified the inward desires of the flesh, malice, envy, and the like; and they pleased themselves with their own duties, and fancied they procured the favour of God by them: and exact all your labours; of their servants, or their money of their debtors; they grieved and afflicted their debtors, by demanding their debts of them, as Jarchi interprets it; and that in a very rigorous manner, requiring whole and immediate payment; or, as it is usual with establishments, they require an exact conformity to their manner of service. worship, and discipline.

Ver. 4. Behold, ye fast for strife and debate, &c.] Brawling with their servants for not doing work enough; or quarrelling with their debtors for not paying their debts; or the main of their religion lay in contentions and strifes about words, vain hot disputations about rites and ceremonies in worship, as is well known to have been the case of the reformed churches: and to smite with the fist of wickedness; their servants or their debtors; or rather it may design the persecution of such whose consciences would not suffer them to receive the doctrines professed; or submit to ordinances as administered; or comply with rites and ceremonies enjoined by the said churches; for which they have smitten their brethren that dissented from them with the fist, or have persecuted them in a violent manner by imprisonment, confiscation of goods, &c.; all which is no other than a fist of wickedness, and highly displeasing to God, and renders all their services unacceptable in his sight; see Matt. xxiv. 49: ye shall not fast as ye do this day; or, as this day; after this manner; this is not right: to make your voice to be heard on high; referring either to their noisy threatening of their servants for not doing their work; or their clamorous demands upon their debtors; or to their loud prayers, joined with their fasting, which they expected to be heard in the highest heaven, but would be mistaken; for such services, attended with the above evils, are not wellpleasing to God.

Ver. 5. Is it such a fast that I have chosen? &c.] That is, can this be thought to be a fast approved of by me, and acceptable to me, before described, and is as follows : a day for a man to afflict his soul? only to appoint a certain day, and keep that, by abstaining from bodily food, and so for a short time afflict himself; or only after this manner to afflict himself, and not humble himself for his sins, and abstain from them, and do the duties of justice and charity incumbent on him: is it to bow down his head as a bulrush; when it is moved with the wind, or bruised, or withered; as if he was greatly depressed and humbled, and very penitent and sorrowful. The Syriac version renders it, as a hook; like a fish-hook, which is very much bent; so Jarchi interprets the word: and to spread sackcloth and ashes under him? which were ceremonies used in times of mourning and fasting; sometimes sackcloth was put on their loins, and ashes on their heads; and sometimes these were strewed under them, and they laid down upon their sackcloth, which, being coarse, was uneasy to them, and rolled themselves in ashes, as expressive of their meanness and vileness : wilt thou call this a fast, and an acceptable day to the Lord? does this deserve the name of a fast? or can it be imagined that such a day, so spent, can be agreeable to God? that such persons and services will be accepted of by him? or that hereby sin is atoned for, and God is well-pleased, and will shew his favour and good will, and have respect to such worshippers of him? no, surely.

Ver. 6. Is not this the fast that I have chosen? &c.] Which God has appointed, he approves of, and is well-pleasing in his sight; these are works and services more agreeable to him, which follow, without which the rest will be rejected: to loose the bands of wickedness ; which some understand of combinations in courts of judicature to oppress and distress the poor; others of bonds and contracts unjustly made, or rigorously demanded and insisted on, when they can't be answered; rather of those things with which the consciences of men are bound in religious matters; impositions upon conscience; binding to the use of stinted forms, and to habits in divine worship, which the word of God has not made necessary : to undo the heavy burdens. The Septuagint render it, dissolve the obligations of violent contracts ; such as are obtained by violence; so the Arabic version; or by fraud, as the Syriac version, which translates it, bonds of fraud. The Targum is, " loose the bonds of writings of a de-

" praved judgment;" all referring it to unjust bonds and contracts in a civil sense: but rather it regards the loosing or freeing men from all obligation to all human prescriptions and precepts; whatever is after the tradition of men, after the rudiments of the world, and not after Christ; so the traditions of the Scribes and Pharisees are called *heavy burdens*, grievous to be borne, Matt. xxiii. 4. these should not be laid and bound on men's shoulders, but should be undone and taken off of them, as well as all penal laws, with which they have been enforced: and to let the oppressed go free; such as have been broken by oppression, not only in their spirits, but in their purses, by mulcts and fines, and confiscation of goods; and who have been cast into prisons, and detained a long

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time in filthy dungeons; and where many have | perished for the sake of religion, even in Protestant countries: and that ye break every yoke; of church-power and tyranny; every thing that is not enjoined and authorized by the word of God; every yoke but the yoke of Christ; all human precepts, and obedience to them; all but the commands of Christ, and obedience to them; no other yoke should be put upon the neck of his disciples but his own.

Ver. 7. Is it not to deal thy bread to the hungry? &c.] Or to break it, divide it, and communicate it to them; that which is bread, food fit to eat, wholesome and nourishing; which is thine, and not another's; which thou hast saved by fasting, and therefore should not be laid up, but given away; and that not to the rich, who need it not, but to the hungry and necessitous: and this may be understood of spiritual bread, of imparting the Gospel to such who are hungering and thirsting after righteousness, which to do is an acceptable service to God; and not to bind and oppress men's consciences with burdensome rites and ceremonies of men's own devising. These are husks, and not bread. And that thou bring the poor that are cast out to thy house; poor ministers, cast out of the church, cast out of their livings, cast out of their houses, cast out of the land; and other Christian exiles for conscience-sake; poor travellers and wan-derers, as the Targum, obliged to flee from persecution into foreign countries, and wander about from place to place, having no certain dwelling-place; these take into your house, and give them lodging: so some have entertained angels unawares, as Abraham and Lot, as indeed the faithful ministers of Christ are: or, the poor rebels<sup>5</sup>; for the word has this signification; such who have been accused and attainted as rebels; who have been charged with being rebels to church and state, though the quiet in the land, and so have been forced to flee and hide themselves; don't be afraid to receive them into your houses, though under such an imputation: when thou seest the naked, that thou cover him; the naked Christian especially; not entirely so, but one that is thinly clothed, whose clothes are scarce any thing but rags, not sufficient to keep him warm, or preserve him from the inclemencies of the weather; put a better garment upon him, to cover him with: and that thou hide not thyself from thine own flesh; meaning not only those near akin<sup>h</sup>, though more especially them; but such as are in the same neighbourhood, of the same country; and indeed all men are of one blood, and so are the same flesh; and from persons in distress, and especially such as are of the household of faith, of the same religion, that support the same Protestant cause, though differing in some lesser matters, a man should not hide himself, or turn his eyes from, or refuse to relieve them, or treat them with disdain and contempt; see Gal. vi. 10.

Ver. 8. Then shall thy light break forth as the morn-ing, &c.] Through thick clouds, or the darkness of the night, suddenly, swiftly, irresistibly, and increase

more and more, till it is perfect day. This is to be understood best of temporal and spiritual prosperity, especially the latter, which will attend the churches of the Reformation, when a spirit of persecution is laid aside, and a spirit of love commences, which will be in the Philadelphian church-state; and it par-ticularly respects the glorious light of the Gospel, which will break forth very clearly, and shine out in all the world; and the light of joy, peace, and comfort, which will attend it, in the hearts of the Lord's people; see Isa. 1x. 1: and thine health shall spring forth speedily; as the herbs and grass out of the earth, by clear shining after rain; by which is meant the healthful and sound state of the church in the latter day, when all divisions shall be healed; contentions and animosities cease; sound doctrine preached; the ordinances administered according to their original institution; true discipline restored; and all the parts of worship performed, according to the rule of the divine word; and so the souls of men, under all these means, be in thriving and flourishing circumstances : and thy righteousness shall go before thee; not the external righteousness of the saints, or works of righteousness done by them; these don't go before them, at least to prepare the way for them into a future state of happiness, but follow after, Rev. xiv. 13. rather the righteousness of Christ imputed to them, and so theirs; or Christ their righteousness, the sun of righteousness, that arises upon them with healing in his wings, and from whom they have the health before-mentioned; he goes before his people by way of example, as a guide to direct them, and as the forerunner of them, and whose righteousness will introduce them into the heavenly glory. Though perhaps the meaning here is, that their righteousness, in the latter day-glory, shall be very manifest. both their righteousness before God, and before men; which will, as it were, visibly walk before them, make way for them, and protect them; see ch. lx. 21. and the glory of the Lord shall be thy rereward, the glorious power and providence of God, preserving his people; or the glorious Lord himself, our Lord Jesus Christ, the brightness of his Father's glory, he, as the word may be rendered, shall gather thee'; he gathers his people to himself; he protects and defends them; he takes care of the weak and feeble, and that are straggling behind; and he brings them up, being the rereward, and saves them. The phrase denotes a glorious state of the church in the latter day, when the glory of the Lord will be risen on his church, and abide upon it, and upon all that glory there shall be a defence; see ch. lx. 1. and iv. 5.

Ver. 9. Then shalt thou call, and the Lord shall answer, &c.] A spirit of grace and supplication will be poured out upon the people of God; they'll then pray without a form, and call upon the Lord in sincerity and truth, with faith and fervency; and the Lord will hear and answer them, and plentifully bestow his favours on them, so that they will have no reason to complain, as in ver. 3: thou shalt cry, and he shall say, here I am; he will immediately appear to the

לא מרס הלא מרס הלא מרס frangas? Paguinus ; uonne frangere? Montanus. י גוים ארוים שנוים שנוים שנוים שנוים אווים אוויים אוויים אוויים אוויים אוויים אוויים א אוויים א

h מבשרך a cognatis tuis, Vatablus. So R. Sol. Urbin. Ohel Moed,

fol. 85. 1. <sup>1</sup> JEDN' colliget te, V. L. Munster, Paguinus, Montanus, Tigu-rine version.

GH. LVIII. V. 10--12.

help and relief of his people; they shall have his presence with them, to comfort and refresh them, to support and supply them, to protect and defend them : if thou take away from the midst of thee the yoke ; of human inventions, doctrines, rites and ceremonies, as in ver. 6: the putting forth of the finger ; pointing at those that could not comply with them, by way of scorn and derision, as puritans, schismatics, &c, and persecuting them for it; and so is the same with smiting with the fist of wickedness, ver. 4. when this deriding and persecuting spirit is done away, then, and not till then, will the prayers of a people be heard, though under a profession of religion, and under the Protestant name : and speaking vanity; which also must be taken away, or desisted from ; even speaking false doctrines, as the Syriac version; or which profits not, as the Vulgate Latin version; profane and vain babblings, 2 Tim. ii. 14, 15. and threatening words, to such who will not receive them.

Ver. 10. And if thou draw out thy soul to the hungry, &c.] Not only deal out thy bread, but thy soul also, to him; that is, give him food cheerfully, with a good will, expressing a hearty love and affection for him; do it heartily, as to the Lord; let thy soul go along with it; and this is true of affectionate ministers of the Gospel, who not only impart that, but their own souls also, 1 Thess. ii. S: and satisfy the afflicted soul; dis-tressed for want of food; not only give it food, but to the full; not only just enough to support life, but to satisfaction; or so as to be filled with good things, or however a sufficiency of them : then shall thy light rise in obscurity, and thy darkness be as the noon-day; in the midst of darkness of affliction, or desertion, the light of prosperity and joy shall spring up, and a dark night. of sorrow and distress become a clear day of peace and comfort; see Psal. cxii. 4. Isa. xlii. 16. at evening-time it shall be light, Zech. xiv. 7.

Ver. 11. And the Lord shall guide thee continually, &c.] With his counsel, by his word, and by his spirit, and that night and day; as he guided the Israelites through the wilderness with the pillar of cloud by day, and the pillar of fire by night: or, cause thee to rest<sup>k</sup>; from adversity, from persecution; to have spiritual rest in Christ now, and eternal rest hereafter: and satisfy thy soul in drought; or, in drynesses 1; in an exceeding dry time; when in a dry and thirsty land; when thirsting after Christ and his grace, Christ and his righteousness; after more knowledge of him, communion with him, and conformity unto him; after the word and ordinances; after the presence of God in them; and after more spiritual light, knowledge, and experience: and make fat thy bones; with the good report of the Gospel, Prov. xv. 30. that is, quicken, comfort, refresh, and strengthen the soul, and make it fat and flourishing in spiritual things, by means of Gospel ordinances. The Targum is, "and shall quicken " thy body with life everlasting;" or give rest to thy bones, as others ": and thou shalt be like a watered garden; like a garden, the church of Christ is separated

from others, by electing, redeeming, and efficacious grace; and like a watered one, watered by the Lord himself, and the dews of his grace, and by the ministry of the word; whereby the plants that are planted in it thrive and flourish, lift up their heads, shoot up and grow, and bring forth fruit: and like a spring of water, whose waters fail not; as there is in every believer a well of living water springing up unto everlasting life, not of themselves, but from Christ, and which is very abundant, and never fails; so there is in the church a spring of the living waters of Gospel doctrines, and of Gospel ordinances; here runs the river of divine love, which makes glad the city of God; here Christ is the fountain of gardens; and here the Spirit and his graces are communicated; all which remain, and never fail; see Psal. lxxxvii. 7. Isa. lix. 21.

Ver. 12. And they that shall be of thee shall build the old waste places, &c.] As the cities in Israel and Judea, which had been long laid waste by the Assyrians and Chaldeans, were rebuilt by those of the Jewish nation, who returned from the captivity of Babylon, to which there is at least an allusion; and as the church of God, the tabernacle of David, which was fallen down, and had lain long in ruins, through corruptions in doctrine and worship, to the times of Christ, when the apostles, who were of the Jews, those wise masterbuilders, were instruments of raising it up again, and repairing its ruins: so, in the latter day, the waste places of the world", as the words may be rendered, shall be built by a set of men, that shall be of the church of God, who shall be instruments in his hand of converting many souls, and so of peopling it with Christians; such places as before were desolate, where before there was no preaching of the word, no administration of ordinances, nor any Gospel churches: thou shalt raise up the foundations of many generations ; either such foundations as have been razed up, and lay so for ages past; or raise up such as shall continue for generations to come. It may allude to the raising the foundations of the city and temple of Jerusalem; but rather refers to the founding of churches in Gospel times, which, as it was done in the first times of it by the apostles in the Gentile world, so shall be again in the latter day, which will continue for many ages : and thou shalt be called the repairer of the breach, and the restorer of paths to dwell in ; that is, the church and her builders, that shall be of her, shall be so called; the Jews and Gentiles will be converted in great numbers, and coalesce in the same Gospel church-state, and so the breach between them will be repaired. Christians of various denominations, who now break off and separate one from another, will be of the same sentiment and judgment in doctrine and discipline; they shall see eye to eye, and cement together, and all breaches will be made up, and there will be no schism in the body ; and they shall dwell together in unity, and walk in the same paths of faith and duty, of truth and holiness; and such who will be the happy instruments of all this will have much honour, and be called by these names.

the Lord leads them continually, and satisfies them with pure light, which is the brightness of the Shechinah, or divine Majesty. " R. Sol. Urbin. Ohel Moed, fol. 55. 2. " העבות צולם", desolata seculi, Munster, Vatablus, Vitringa; deserta.

seculi, Pagninus, Montanus.

The Targum is, "they shall call thee one that confirms

" the right way, and converts the ungodly to the law." Ver. 13. If they turn away thy foot from the sabbath, &c.] From walking and working on that day; or withdrawest thy mind and affections from all worldly things; the affections being that to the mind as the feet are to the body, which carry it here and there. The time of worship, under the Gospel dispensation, is here expressed in Old-Testament language, as the service of it usually is in prophetic writings; though its proper name is the Lord's day, Rev. i. 10. and is here instanced in, and put for all religious institutions and services to be attended unto, and which will be with greater strictness in the times referred to: from doing thy pleasure on my holy day; that is, if thou turnest away, or dost abstain from doing thine own servile work, the business of thy calling, which may be agreeable for the sake of the profit of it; or from recreations and amusements, which may be lawfully indulged on another day: and call the sabbath a delight, the holy of God, and honourable; take delight and pleasure in the service of it; in all the duties of religion, private and public, to be observed on that day; in reading and hearing the word, and meditation on it; in prayer, and in attendance on all ordinances; and reckon it as separated for holy use and employment, and on that account honourable; and so have it in high esteem, and desire the return of it, and not think the service of it long and tedious, when enjoyed, and wish it was over : or, for the holy One of God, and honourable ; that is, for the sake of Christ, the holy One of God, in both his natures, and honourable in his person and office; accounting the sabbath a delight, in remembrance of the great work of redemption and salvation wrought out by him : and shall honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; honour the Lord on that day, by not attending to any secular business, or walking abroad in the fields, to the neglect of private duties or public worship; by not seeking the gratification of the fleshly and sensual part, or indulging to those things which are agreeable to it; and by not speaking such words, or talking of such things, as relate to worldly affairs, or the things of civil life, but walking in the ways of the Lord, doing those things which are well-pleasing in his sight, and conversing about spiritual and heavenly things; by such means God is honoured on his own day; and the reverse of this is a dishonouring him. The Jews<sup>•</sup> make this honour to lie chiefly in wearing other clothes on this day than on a week day, and not walking as on other days, or talking as on them; yet they allow of thoughts, though not of words, about worldly things.

Ver. 14. Then shalt thou delight thyself in the Lord, &c.] In his perfections; in his omnipotence, omCH. LVIII. V. 13, 14.

niscience, omnipresence, eternity, immutability, holiness, justice, truth, and faithfulness; in his wisdom. love, grace, and mercy, especially as displayed in Christ, and salvation by him; in the relations he stands in to his people, as their covenant God and Father, and in what he is to them, their shield and exceeding great reward, their portion and inheritance; in his works of creation, providence, and grace; in his word, the Gospel, the truths, doctrines, and promises of it; in his ways and worship: in his ordinances and commandments; in communion with him, and with his people; in all which, abundance of delight, pleasure, and satisfaction, is found by those who know him in Christ, have tasted that he is gracious; who have some likeness to him, love him, and are the objects of his love and delight: and I will cause thee to ride upon the high places of the earth ; to live above the world, and to have their conversation in heaven; to be in the utmost safety, and enjoy the greatest plenty, especially of spiritual things: or to be superior to the men of the world, even the highest of them; to have power and authority in the earth, as the saints will have in the latter day; particularly this will be true when the mountain of the Lord's house is established upon the top of the mountains, Isa. ii. 2. see Dan. vii. 27: and feed thee with the heritage of Jacob thy father; the Jewish writers inquire why Jacob is mentioned, and not Abraham nor Isaac; and answer, as in the Talmud<sup>P</sup>, not Abraham, of whom it is written, arise, walk through the land in the length of it, &c. Gen. xiii. 17. por Isaac, of whom it is written, for unto thee, and to thy seed, will I give all these countries, &c. Gen. xxvi. 3. but Jacob, of whom it is written, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, &c. Gen. xxviii. 14. expressing the larger extent of the inheritance; so Jarchi and Samson account for it; but Kimchi gives a better reason, because the sons of Jacob, and not Ishmael the son of Abraham, nor Esau the son of Isaac, inherited the land of Canaan: but rather the reason is, because he is the father of all true Israelites, who are, as he was, wrestling and prevailing: these the Lord feeds with spiritual provisions here, and glory hereafter; which the good things of the land of Canaan, the inheritance of Jacob and his sons, were a type of: and perhaps this may have respect to the conversion of the Jews, when they shall return to their own land, and enjoy the good things of it, as well as all spiritual blessings : for the mouth of the Lord hath spoken it; who is faithful to his covenant, true to his word; cannot lie, will never deceive; performs whatsoever he has promised, being able to do it; and therefore it may be depended upon that all this shall be as he has said.

#### CHAP. LIX.

AS the former chapter declares the hypocrisy and errors and heresies, immorality and profaneness, which formality of professors of religion; this expresses the shall prevail before the spiritual reign of Christ, or the

P T. Bab. Sabbat, fol 118. 2.

<sup>\*</sup> T. Bab. Sabbat, fol. 113. 1, 2. & 119. 1. & 150. 1.

CH. LIX. V. 1-4.

latter-day glory begins; which is so fully described in the next chapter. Reasons are given of God's withdrawing his presence from a professing people, which were not want of power and readiness in him, but their own sins and transgressions, ver. 1, 2. which are enumerated, such as murder, rapine, lies, &c. ver. 3, 4, 5, 6, 7, 8. for which the judgments of God were upon them, darkness, distress, and misery, of which they were sensible, ver. 9, 10, 11. and confess their sins and transgressions, ver. 12, 13. and lament their wretched state and condition, which was displeasing to God, ver. 14, 15. who is represented as appearing for their salvation; moved to it by their want of help, and the oppression of their enemies, in which he shews his power, justice, zeal, grace, and goodness, ver. 16, 17, 18. the consequence of which shall be the conversion and salvation of many, owing to the efficacy of the divine Spirit, and to the spiritual coming of the Redeemer, ver. 19, 20. and the chapter is closed with a promise of the continuance of the spirit of God, and the Gospel of Christ in his church, unto the end of the world, ver. 21.

Ver. 1. Behold, the Lord's hand is not shortened, that it cannot save, &c.] It is not for want of power in the Lord, that he has not as yet destroyed the enemies of his people, antichrist, and the antichristian states, and saved them out of their hands, and made them to triumph over them; or brought on the glorious state of the church, and fulfilled the promises of good things, suggested in the latter part of the preceding chapter. His hand is as long as ever, and as able to reach his and their enemies in the greatest height of power, or at the greatest distance, and to do every good thing for them; his power is as great as ever, and not in the least abridged or curtailed. Neither his ear heavy, that it cannot hear : the prayers of his people, their cries unto him on their fast-days, of which he seemed to take no notice, complained of ch. lviii. 3. this is not owing to any want of attention in him, or of readiness to hear prayer made unto him; for he is a God hearing and answering prayer, and is ready to help his people in every time of need, who apply to him in a proper and suitable manner; his eyes are upon them, and his ears are open to their cries. And this is introduced with a behold, as requiring attention, and deserving the notice and consideration of his people. The Targum is, " behold, not through defect of hand (or power) " from the Lord ye are not saved; nor because it is " heavy to him to hear, that your prayer is not " received."

Ver. 2. But your iniquities have separated between you and your God, &c.] Like a partition-wall dividing between them, so that they enjoy no communion with him in his worship and ordinances; which is greatly the case of the reformed churches: they profess the true God, and the worship of him, and do attend the outward ordinances of it; but this is done in such a cold formal way, and such sins and wickedness are perpetrated and connived at, that the Lord does not grant his gracious presence to them, but stands

י falsitatem, Montanus, Cocceius; falsum, Junius & Tremellius, Piscator. at a distance from them: and your sins have hid his face from you, that he will not hear; or have caused him to hide himself; withdraw his gracious presence; neglect the prayers put up to him; deny an answer to them; or, however, not appear as yet for the deliverance and salvation of them, and bringing them into a more comfortable, prosperous, and happy condition.

Ver. 3. For your hands are defiled with blood, and your fingers with iniquity, &c.] From a general charge, the prophet proceeds to a particular enumeration of sins they were guilty of; and idolatry not being mentioned, as Jerom observes, shews that the prophecy belongs to other times than Isaiah's, when that sin greatly prevailed. He begins the account with the sin of shedding blood; the blood of innocents, as the Targum; designing either the sin of murder, now frequently committed in Christian nations; or wars between Christian princes, by means of which much blood is shed; or persecutions of Christian brethren, by casting them into prisons, which have issued in their death; and at least want of brotherly love, or the hatred of brethren, which is called murder, 1 John iii. 15. a prevailing sin in the present Sardian state; and which will not be removed till the spiritual reign or Philadelphian state takes place: and this sin is of a defiling nature; it defiles the hands or actions; and without love all works signify nothing, 1 Cor. xin. 1, 2, 3. yea, even their fingers are said to be defiled with iniquity; meaning either their lesser actions; or rather those more curiously and nicely performed, and seemingly more agreeable to the divine will; and yet defiled with some sin or other, as hypocrisy, vain glory, or the like : or it may be this may design the same as putting forth the finger, and smiting with the fist, ch. lviii. 4, 9. as Kimchi and Ben Melech observe; and so may have respect to some sort of persecution of their brethren for conscience-sake, as there. Your lips have spoken lies ; or falsehood 9; that is, false doctrines, so called because contrary to the word of truth. and which deceive men: your tongue hath muttered perverseness ; that which is a perversion of the Gospel of Christ, and of the souls of men; what is contrary to the sacred Scriptures, the standard of faith and practice, and that premeditated, as the word ' signifies; done with design, and on purpose: the abounding of errors and heresies in the present day, openly taught and divulged, to the ruin of souls, seems here to be pointed at. In the Talmud' these are explained of the several sorts of men in a court of judicature; the hands of the judges; the fingers of the Scribes; the lips of advocates and solicitors; and the tongue of adversaries, or the contending parties. Ver. 4. None calleth for justice, &c.] Or, righte-

Ver. 4. None calleth for justice, &c.] Or, righteousness; not for civil justice in courts of judicature, as if there were no advocates for it there; or that put those in mind of it, to whom the administration of it belongs; or that see to put the laws against sin in execution, and to relieve those that are oppressed; though of this there may be just cause of complaint in some places: but there are none or few that call

י האחה, אחרה אורה, Sept.; neditabitur, Montanus; meditatur, Piscator; meditatam effert, Junius & TremeMius. • T. Bab. Sabbat. fol 130. 1.

for evangelical righteousness, either that preach it, proclaim and publish it to others; even the righteousness of Christ, the grand doctrine of the Gospel, which is therein revealed from faith to faith; so the Syriac version, there is none that preacheth righteously; or in, or of righteousness'; and the Septuagint version, no one speaks righteous things; the words and doctrines of righteousness and truth : or, no one calls for righte-ousness; desires to hear this doctrine, and have it preached to him; hungers and thirsts after it; but chooses the doctrine of justification by works. The Targum refers it to prayer, paraphrasing it thus, " there is none that prays in truth;" in sincerity and uprightness, in faith and with fervour; but in a cold, formal, and hypocritical way: nor any pleadeth for truth ; for the truth of the Gospel, particularly for the principal one, the justification of a sinner by the righteousness of Christ alone: few or none contend earnestly for the faith once delivered to the saints; they are not valiant for the truth, nor stand fast in it, but drop or conceal it, or deny it : or, none is judged by, or according to truth"; by the Scriptures of truth, but by carnal reason; or by forms and rules of man's devising, and so are condemned; as Gospel ministers and professors of it are: they trust in vanity : in nothing, as the Vulgate Latin; that is worth nothing; in their own strength, wisdom, riches, righteousness, especially the latter : and speak lies; or vanity; vain things, false doctrines, as before: they conceive mischief, and bring forth iniquity; they conceive and contrive mischief in their minds against those that differ in doctrine and practice from them : and bring forth iniquity : do that which is criminal and sinful, by words and actions, by calumnies and reproaches, by violence and " out of their hearts words of violence."

Ver. 5. They hatch cockatrice-eggs, and weave the spider's web, &c.] Invent false doctrines according to their own fancies, which may seem fair and plausible, but are poisonous and pernicious; as the eggs of the cockatrice, which may look like, and may be taken for, the eggs of creatures fit to eat; and spin out of their brains a fine scheme of things, but which are as thin, and as useless, and unprofitable, as the spider's web; and serve only to insnare and entangle the minds of men, and will not stand before the word of God, which sweeps them away at once; particularly of this kind is the doctrine of justification by the works of men, which are like the spider's web, spun out of its own bowels; so these are from themselves, as the doctrine of them is a device of man, and is not of God: he that eateth of their eggs dieth: as a man that eats of cockatrice-eggs dies immediately, being rank poison; so he that approves of false doctrines, receives them, and feeds upon them, dies spiritually and eternally; these are damnable doctrines, which bring upon men swift destruction; they are poisonous, and eat as do a canker, and destroy the souls of men: and that which is crushed breaketh out into a viper; or cockatrice; so Kimchi and Ben Melech take it to be the same crea-

י בזרק in justitis, Montanus, Tigurine version ; sive de justitia. " ושמט באמונה איז נשמט באמונה ster ; non judicatur in veritate, Montanus. CH. LIX. V. 5-7.

ture as before, which goes by different names; and the words seem to require this sense; however, it cannot be the creature we call the viper, since that is not oviparous, but viviparous, lays not eggs, but brings forth its young; though both Aristotle \* and Pliny \*, at the same time they say it is viviparous, yet observe that it breeds eggs within itself, which are of one colour, and soft like fishes. The Targum renders it *flying serpents*: the sense is, that if a man is cautious, and does not eat of the cockatrice-eggs, but sets his foot on them, and crushes them, out comes the venomous creature, and he is in danger of being hurt by it; so a man that does not embrace false doctrines, and escapes eternal death by them, but tramples upon them, opposes them, and endeavours to crush and destroy them, yet he is exposed to and brings upon himself calumnies, reproach, and persecution.

Ver. 6. Their webs shall not become garments, neither shall they cover themselves with their works, &c.] As spiders' webs are not fit to make garments of, are too thin to cover naked bodies, or shelter from bad weather, or injuries from different causes; so neither the false doctrines of men will be of any use to themselves, or to others that receive them; particularly the doctrine of justification by works : these are not proper garments to cover the nakedness of a sinner from the sight of God, or screen him from avenging justice; but his hope which is placed on them will be cut off. and his trust in them will be a spider's web, of no avail to him, Job viii. 14: their works are works of iniquity; both of preacher and hearer; even their best works are sinful; not only as being imperfect, and having a mixture of sin in them, and so filthy rags, and insufficient to justify them before God; but because done from wrong principles, and with wrong views, and tending to set aside the justifying righteousness of Christ, and God's way of justifying sinners by it, which is abominable to him: and the act of violence is in their hands ; they persecuting such that preach and profess the contrary doctrine. Ver. 7. Their feet run to evil, &c.] Make haste to

commit all manner of sin, and particularly that which follows, with great eagerness and swiftness, taking delight and pleasure therein, and continuing in it; it is their course of life. The words seem to be taken out of Prov. i. 16. and are quoted with the following by the Apostle Paul, Rom. iii. 15, 16, 17. to prove the general corruption of mankind : and they make haste to shed innocent blood; in wars abroad or at home, in quarrels and riots, or through the heat of persecution; which if it does not directly touch men's lives, yet issues in the death of many that fall under the power of it; and which persecutors are very eager and hasty in the prosecution of. The phrase fitly describes their temper and conduct : their thoughts are thoughts of iniquity ; their thoughts are continually devising things vain and sinful in themselves, unprofitable to them, and pernicious to others: their thoughts, words, and actions being evil; their tongue, lips, hands, and feet being employed in sin, shew their general depravity :

Hist. Animal. l. 5. c. 34.
 \* Nat. Hist. l. 10. c. 62.

CH. LIX. V. 6-12.

wasting and destruction are in their paths; they waste || and destroy all they meet with in their ways, their fellow-creatures and their substance; and the ways they walk in lead to ruin and destruction, which will be their portion for evermore.

Ver. 8. The way of peace they know not, &c.] Neither the way of peace with God, supposing it is to be made by man, and not by Christ; and are ignorant of the steps and methods taken to procure it; nor do they know the way of peace of conscience, or how to attain to that which is true and solid; nor the way to eternal peace and happiness, which is alone by Christ, and the Gospel of peace reveals, to which they are strangers; nor the way of peace among men, which they are unconcerned about, and do not seek after, make use of no methods to promote, secure, and establish it; but all the reverse: and there is no judgment in their goings; no justice in their actions, in their dealings with men; no judgment in their religious duties, which are done without any regard to the divine rule, or without being able to give a reason for them; they have no judgment in matters of doctrine or worship; they have no discerning of true and false doctrines, and between that which is spiritual and superstitious in worship; they have no knowledge of the word of God, which should be their guide both in faith and practice; but this they do not attend unto: they have made them crooked paths; they have devised paths and modes of worship of their own, in which they walk, and which they observe, that are not according to the rule of the word, but deviate from it; and so may be said to be crooked, as not agreeable to that: whosoever goeth therein shall not know peace ; the way of peace with God, as before; or he shall not have any experience of true, solid, and substantial peace in his own conscience now, and shall not attain to eternal peace hereafter.

Ver. 9. Therefore is judgment far from us, &c.] These are the words of the few godly persons in those limes, taking notice of prevailing sins, confessing and lamenting them, and observing that these were the source of their calamities under which they groaned; therefore, because of the above-mentioned sins, and in just retaliation, no justice or judgment being among men; therefore, in great righteousness judgment is far from us; or God does not appear to right our wrongs, and avenge us of our enemies, but suffers them to afflict and distress us: neither doth justice overtake us; the righteousness of God inflicting vengeance on our enemies, and saving and protecting us; this does not come up with us, nor do we enjoy the benefit of it, but walk on without it unprotected, and exposed to the in-sults of men: we wait for light, but behold obscurity; for brightness, but we walk in darkness; or for brightnesses "; for much clear light; but we walk in mists "; in thick fogs, and have scarce any light at all. The meaning is, they waited for deliverance and salvation ; but instead of that had the darkness of affliction and distress; or they were expecting latter-day light and glory, the clear and bright shining of Gospel truths ; but, in-

in splendores, Pagninus, Montanus; magnum splendorem,

Viringa. <sup>2</sup> באפרות ווויקט ealiginibus, Montanus, Cocceius ; in summa caligine, Junius & Tremellius, Piscator ; in densa caligine, Vitringa. PROPHETS .--- VOL. I.

stead of that, were surrounded with the darkness of ignorance and infidelity, superstition and will-worship, and walked in the mists and fogs of error and heresy of all sorts: this seems to respect the same time as in Zech. xiv. 6, 7.

Ver. 10. We grope for the wall like the blind, &c.] Who either with their hands, or with a staff in them, feel for the wall to lean against, or to guide them in the way, or into the house, that they may know whereabout they are, and how they should steer their course: and we grope as if we had no eyes: which yet they had, the eyes of their reason and understanding; but which either were not opened, or they made no use of them in searching the Scriptures, to come at the light and knowledge of divine things; and therefore only at most groped after them by the dim light of nature, if thereby they might find them. This is to be understood not of them all, but of many, and of the greatest part : we stumble at noon-day as in the night ; as many persons do now: for though it is noon-day in some respects, and in some places, where the Gospel and the truths of it are clearly preached; yet men stumble and fall into the greatest errors, as in the night of the greatest darkness; as if it was either the night of Paganism or Popery with them : we are in desolate places as dead men; or in fatnesses; in fat places where the word and ordinances are administered, where is plenty of the means of grace, yet not quickened thereby; are as dead men, dead in trespasses and sin, and at most have only a name to live, but are dead. Some render it, in the graves<sup>b</sup>; and the Targum thus, " it is shut before us, as the graves are shut " before the dead;" we have no more light, joy, and comfort, than those in the graves have.

Ver. 11. We roar all like bears, and mourn sore like doves, &c.] Some in a more noisy and clamorous. others in a stiller way, yet all in private: for the bear, when robbed of its whelps, goes to its den and roars; and the dove, when it has lost its mate, mourns in solitude : this expresses the secret groanings of the saints under a sense of sin, and the forlorn state of religion. The Targum paraphrases it thus, "we roar because of " our enemies, who are gathered against us as bears; " all of us indeed mourn sore as doves :" we look for judgment, but there is none; for salvation, but it is far from us; we expect that God will take vengeance on our enemies, and save us; look for judgment on antichrist, and the antichristian states, and for the salvation of the church of God ; for the vials of divine wrath on the one, and for happy times to the other; but neither of them as yet come; the reason of which is as follows.

Ver. 12. For our transgressions are multiplied before thee, &c.] Not only an increase of immorality among the people in common, but among professors of religion; and as their transgressions are committed against the Lord, so they are in his sight taken notice of and observed by him, are loathsome and abominable to him, and call aloud for his judgments on them : and our sins testify against us; God is a witness against us, in whose sight our sins are done; and our consciences are

s In rebus pinguissimis, Junius & Tremellius; in pingue-tudinibus, Piscator; in opimis rebus, Vitringa.
 b In sepulchris, Pagninus; and so Ben Melech interprets it.

witnesses against us, which are as a thousand witnesses; and there's no denying facts; our sins stare us in the face, and we must confess our guilt: or, our sins answer against us '; as witnesses called and examined answer to the questions put, so our sins, being brought as it were into open court, answer and bear testimony against us; or it must be owned, our punishment for our sins answers to them; it is the echo of our sins, what they call for, and righteously comes upon us: for our transgressions are with us; or, on usd; in our minds, on our consciences, loading us with guilt ; continually accusing and condemning us; are manifest to us, as the Targum; too manifest to be denied : and as for our iniquities, we know them; the nature and num-ber of them, and the aggravating circumstances that attend them; and cannot but own and acknowledge them, confess, lament, and bewail them; an enumeration of which follows.

Ver. 13. In transgressing and lying against the Lord, &c.] The word of the Lord, as the Targum; they transgress the doctrine of Christ, as well as the law of God, and deny him the only Lord God, even our Lord Jesus Christ, his proper deity, his righteousness, and satisfaction, which is notorious in our days; so the Syriac version renders it, we have denied the Lord ; the Lord that bought them: this is the case of many under a profession of Christ: and departing away from our God; from following him, from walking in his ways, from attending his worship, word, and ordinances; so the Targum, " from the worship of our God;" from Immanuel, God with us, God in our nature; from him the living God, as every degree of unbelief is a departing from him; and especially he is departed from when his divine Person is denied; when neglected as the Saviour; his Gospel corrupted; his ordinances perverted, and his worship, or the assembly of the saints, forsaken: speaking oppression and revolt; such who are in public office, speakers in the church of God; these speak what is oppressive and burdensome to the minds and consciences of those who are truly gracious; make their hearts sad, whom God would not have made sad, by their false doctrines; and which have a tendency to cause men to revolt from the Lord, and turn their backs on him: or, speak calumny and defection e, as some render it; calumniate, reproach, and revile the few faithful ones, and draw off many from the truths of the Gospel, and a profession of them. The Targum renders it, falsehood and apostacy; false doctrine, which leads to apostacy from Christ; with which the next clause agrees: conceiving and uttering from the heart words of falsehood; false doctrines; such as agree not with, but are contrary to, the word of God; these are of their own conceiving and contriving; the produce of their own brains; the fruit of their own fancy and imaginations; and which, out of the abunlance of their hearts, they utter, even premeditated falsehoods, studied lies, as in ver. 3. see the note there.

Ver. 14. And judgment is turned away backward, and justice standeth afar off, &c.] Jarchi interprets this of

المارية معادلة المعادية المارية A defectionem, Montanus; calumniam & transgressionem, Vulg. Lat.

the vengeance of God, and his righteousness in his judgments, not immediately executed; but it is to be understood of the want of judgment and justice being done among men; and therefore are represented as persons turned back, and standing afar off, rejected, neglected, and discouraged. The Targum renders it, " they that do judgment are turned back, and they " that do justice stand afar off;" having none to take their parts, but every one opposing them: this may respect both the want of judgment and justice in courts of judicature ; no regard being had to right and wrong ; no true judgment being given, or justice done, in any cause; but both banished from the bench: and also in the churches of Christ, or, however, under a profession of his name, where there is no judgment in doctrines, or discerning between truth and error; and no justice inflicted on delinquents according to the rules of Christ; no order nor discipline observed in his house; these are dismissed and discarded : for truth is fallen in the street; where it used to be preached, exalted, established, and confirmed; but now thrown down and trampled upon, and few or none to help it up, and stand by it; and though it may have some secret wellwishers, yet very few, if any, public advocates for it : and equity cannot enter; either into civil courts, or Christian congregations; the doing of that which is just and right between man and man in things civil; and between Christian and Christian in things religious; or that which is right according to the word of God; can find no place, or can't be admitted into assemblies that are called by his name. The Targum is, " they " that do truth stumble in the street; and they that " exercise faith cannot be made manifest;" such as are on the side of truth, in the service of it, can't stand their ground through the violence of their opposers; and those that are faithful, and abide by the doctrine of faith, are forced to hide themselves, and can't appear in the vindication of it.

Ver. 15. Yea, truth faileth, &c.] Or, is deprived '; of its life and being; it not only falls in the street, and there lies, without any to shew regard unto it; but it fails; it seems as if it had given up the ghost and ex-pired; so very prevalent will error be, before light and truth spring up again and be victorious, as they will: and he that departeth from evil maketh himself a prey; he that does not give in to the prevailing vices of the age in which he lives, now become fashionable, but abstains from them, and departs from doctrinal as well as practical evils; from all false doctrines, and from all superstitious modes of worship; becomes a prey to others; a reproach and a kughing-stock to them; they scoff at him, and deride him for his preciseness in religion; for his enthusiastic and irrational notions in doctrine; and for his stiffness in matters of worship: or, he makes himself reckoned a madman<sup>g</sup>; as some render it; and this is a common notion with profane men, and loose professors, to reckon such as madmen that are upright in doctrine, worship, and conversation; see Acts xxvi. 24: and the

ינו עותה בנו peccata nostra respondit contra nos, Montanus; id ipsam respondit contra nos, Coccius; even very one of them, so Junius & Tremellius; peccatorum nostrorum quodque, sic Vitringa. 1)11N super nos, Munster.

ן נעררח privata; so דער privatio, often with the Rabbins. אשתולל i usanus habentur, Junius & Tremellius; ha-bitus est pro insano, Vitringa; so Abendana, he that fears God, and departs from evil, אידשבורהו לשומה they reckou him a fool or a madman.

Ver. 16. And he saw that there was no man, &c.] Whose works are good, as the Targum adds; no good man, or faithful and righteous one, that had any regard to truth and justice; that was an advocate for truth, and opposed error, and set on foot a reformation; or was concerned for any of these things, and mourned over the general corruption ; not that it must be thought there was not one individual person, but very few, comparatively none; since mention is made before of some that departed from evil, and made themselves a prey: and wondered that there was no intercessor; to stand up, and pray for them, as the Targum; so it seems a spirit of prayer and supplication will be greatly wanting in the times of latter-day darkness, and before latter-day glory breaks out: or, that there was no interposer "; none to appear on the side of truth and justice, and on the behalf of those that become a prey to others. Wonder is here ascribed to God by an anthropopathy, after the manner of men, as being a marvellous and surprising thing, and almost incredible, that none could be found in so good a cause, and taking the part of injured truth and righteousness; and it expresses the general corruption and defect of religion in those times; and shews that it is not for the goodness of men, or their merits, that the Lord will do what is next said he did : therefore his arm brought salvation to him; either to himself, and which redounded to his own honour and glory; or to his people, those that became a prey to their enemies; these he rescued out of their hands, and by his own arm of power saved them; or he himself alone wrought out salvation for them, and delivered them from the insults, reproach, and persecution of men, under whatsoever name; so when antichrist, and antichristianism in every form, shall be destroyed, salvation will be ascribed to God alone, Rev. xix. 1: and his righteousness, it sustained him; his righteousness, in taking vengeance on his and his people's enemies; and his faithfulness, in the performance of his promises, will support him in, and carry him through, his work, though attended with difficulties that may seem insuperable to men: this may be understood of Christ, as well as what follows. The Jews i interpret this of the Messiah, who should come in an age in which are none but wicked men, as is here said.

Ver. 17. For he put on righteousness as a breastplate, &c.] Here the Lord is represented as a warrior clothed with armour, and as Christ is, and as he will appear in the latter day on the behalf of his people, and against their enemies, who is called faithful and true, and in righteousness will make war, Rev. xix. 11, 12, 13. he will proceed according to justice and equity in righting the wrongs and avenging the injuries of his people; and both in saving them, and destroying their enemies,

אין מפוניע nullum interventorem, Junius & Tremellius.
 <sup>1</sup> T. Bab. Sanhedrin, fol. 99, 1.

he will secure the honour of his faithfulness and justice, and the credit of his name and character; which will be preserved by his conduct, as the breast and inward parts are by the breastplate : and an helmet of salvation upon his head; the salvation he will work out for his people will be very conspicuous ; it will be seen by all, as the helmet on the head; and he will have the glory of it, on whose head are many crowns, Rev. xix. 12. The apostle has borrowed these phrases from hence, and applied them to the Christian armour, Ephes. vi. 14, 17. 1 Thess. v. 8: and he put on the garments of vengeance for clothing; or, he clothed himself with vengeance as a garment<sup>\*</sup>; he wrapped himself in it, and resolved to execute it on his and his people's enemies; the time being come to avenge the blood of his servants, by shedding the blood of their adversaries, with which his garments will be stained; and therefore is represented as having on a vesture dipped in blood, Rev. xix. 13: and was clad with zeal as a cloak; with zeal for his own glory, and the interest of his people, and against antichrist, and all antichristian worship and doctrine; and therefore his eyes are said to be as a flame of fire, Rev. xix. 12.

Ver. 18. According to their deeds, accordingly he will repay, &c.] As the enemies of his people have treated them, so will the Lord deal with them; as they have shed their blood, he will, according to the laws of retribution and retaliation, give them blood to drink, as they deserve. The whore of Rome shall be rewarded as the followers of Christ have been rewarded by her, and double shall be rendered to her double, according to her works, Rev. xvi. 6. and xviii. 6: fury to his adversaries, recompense to his enemies : the church's adversaries and enemies are Christ's, and so he esteems them; and therefore his wrath and fury is poured out by way of recompense to them, for all the ill they have done them, even the cup of the wine of the fierce ness of his wrath, Rev. xvi. 19: to the islands he will repay recompense; even to those who dwell in the more distant and remote parts of the antichristian jurisdiction; for when the cup of wrath shall be given to Babylon every island will flee away, Rev. xvi. 20.

Ver. 19. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun, &c.] The eastern and western antichrist being destroyed way shall be made for the spread of the Gospel east and west: which shall be everywhere embraced, and the true worship of God set up; and the glorious name of the Lord, or the Lord who is glorious in his name, nature, perfections, and works, shall be feared and served from the rising of the sun to the setting of the same, or by all nations under the heavens; see Mal. i. 11. Rev. xv. 3, 4. and even those that are left in the antichristian states, and escape the general ruin, shall be affrighted at his judgments, fear his great and awful name, and give glory to the God of heaven, Rev. xi. 13: when the enemy shall come in like a flood; when Satan, the common enemy of mankind, the avowed and implacable enemy of Christ and his people, shall come into the world, and into the church, as he will in the latter day; and has already entered like an impetuous

<sup>\*</sup> וילבש בגרי נקם & ultionem induit tanquam vestem, Tigurine

flood, threatening to carry all before him, introducing a flood of immorality and profaneness, as in the days of Noah and Lot, to which the times of the son of man's coming are likened, Luke xvii. 26-30. see 2 Tim. iii. 1-5. or else a flood of error and heresy of all sorts; see Rev. xii. 15. and likewise a flood of persecution, as will be at the slaying of the witnesses, that hour of temptation that will come upon all the earth, to try the inhabitants of it, Rev. iii. 10. and xi. 7, 8. Aben Ezra compares this passage with, and illustrates it by, that time of trouble which will be, such as never was since there was a nation, Dan. xii. 1. when this will be the case, which seems to be near at hand: the spirit of the Lord shall lift up a standard against him; Christ and his Gospel, or Christ the standard lifted up in the ministry of the Gospel, Isa. xi. 10, 12. a set of ministers shall be raised up, having the everlasting Gospel, which they shall publish to all nations, and which shall have an universal spread; and by means of which the earth shall be filled with the knowledge of the Lord as the waters cover the sea; and which will be a sufficient check to the enemy's flood of immorality, error, and persecution; and which, after this, shall be no more; see Rev. xiv. 6. Isa. xi. 9. Some render the words, when he, the glorious name of the Lord, or he who is the glory of the Lord, the brightness of his glory; shall come like a narrow flood, that flows with great swiftness and force, and carries all before it; the spirit of the Lord lifting him up for a standard 1, that is, in the ministry of the word; so shall they fear, &c.; then multitudes shall serve the Lord, and worship him. The Targum is, " they that afflict shall be as " the overflowing of the river Euphrates; by the "word of the Lord shall they be broken;" and Vitringa thinks there is an allusion to the river Euphrates; interpreting the enemy of the Ottoman Turks, Tartars, and Scythians, stirred up by Satan to distress the church : all this may be applied to the case of particular believers under the assaults of Satan their grand enemy; who seeks all occasions to disturb their peace and destroy their comfort, though he cannot ruin their souls; he comes in, not only into their houses where they dwell, and gives them disturbance there; and into the house of God where they worship, and does all he can to hinder them in attending on the word and ordinances, and to prevent all usefulness, edification, and comfort thereby; but he enters into their hearts, and stirs up the corruptions of their nature, and causes these to rise like a flood, which threaten with bringing them into captivity to the law of sin and death; and attacks them with violent temptations, suggesting that they are not the people of God, the redeemed of the Lamb, or regenerated by the Spirit, but are hypocrites, and never had the work of grace on their hearts; aggravating their sins, and telling them they have sinned the sin against the Holy Ghost, and there is no pardon for them; and at other times filling their minds with blasphemous and atheistical thoughts; all which come upon them sometimes with so much force, that it is like an overflowing flood that threatens with utter CH. LIX. V. 20, 21.

destruction; when the Spirit of the Lord within them. who is greater than he that is in the world, lifts up Christ as an ensign or standard to them; and directa them to his blood for peace and pardon, for the cleansing of their souls and the atonement of their sins; where they may see and read, in legible characters, the free and full remission of their sins, and an entire satis-faction to the justice of God for them; and he holds up and holds out the righteousness of Christ unto them, with which God is well-pleased, his justice sa-tisfied, and his law made honourable; and by which they are justified from all things, and secured from all charges and condemnation; and who also leads them to the person, power, and grace of Christ, to preserve them in grace to glory, to keep them from falling, and present them faultless before the throne of God; the consequence of which is a check to Satan's temptations; an antidote to the doubts and fears he injects; and an abundance of spiritual peace and comfort; as well as it engages to fear the Lord and his goodness.

Ver. 20. And the Redeemer shall come to Zion, &c.] Not Cyrus, as some; but the Messiah, as it is applied in the Talmud<sup>m</sup>, and in other Jewish writers<sup>n</sup>, and as Aben Ezra rightly interprets it; and so Kimchi, who also understands by the enemy, in the preceding verse, Gog and Magog; and this must be understood not of the first coming of Christ to redeem his people by his blood from sin, Satan, and the law; but of his spiritual coming to Zion to the church of God in the latter day, at the time of the conversion of the Jews, as appears from the quotation, and application of it by the apostle, Rom. xi. 25, 26. see the note there, and with it compare Rev. xiv. 1: and unto them that turn from transgression in Jacob, saith the Lord; that is, to such among the Jews, the posterity of Jacob, who repent of their sins, and turn from them; and particularly their sin of the rejection of the Messiah, and the disbelief of him, and turn to him, and believe in him as their Saviour and King. The Targum is, " and the Redeemer " shall come to Zion, and to turn the transgressors of " the house of Jacob to the law;" but rather the turn will be to the Gospel of Christ.

Ver. 21. As for me, this is my covenant with them, ith the Lord, &c.] Which shall be manifested and saith the Lord, &c.] made good to them that repent of their sins, and believe in Christ; and to whom the particular blessing of it shall be applied, the forgiveness of their sins; see Rom. xi. 27: my spirit which is upon thee, and my words which I have put in thy mouth ; the spirit of God, with his gifts and graces, which were upon Christ the Redeemer without measure; and the doctrines he received from his divine Father to teach others, and which he gave to his apostles; the same spirit which in measure was put upon them, and the same truths which were delivered to them : shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from hence-forth and for ever : that is, shall always continue with the church and her spiritual seed, such as are born in her, and brought up by her, throughout all

לי יבא כנהר צר רורו יהוה נסטה בו ' cetuim veniet (sub. Dominus vel nomen Domini) instar fluminis augusti, spiritu Domini levante ip-sum pro vexilio, Bootius, Animadr. I. 1. c. 1. p. 68.

<sup>&</sup>lt;sup>m.</sup>T. Bab. Sanhedrin, fol. 98, 1. & Yoma, fol. 86. 2. \* Echu Rabbati, fol. 47. 2.

successive ages, and to the end of time; and it || may be observed, that after the conversion of the Jews, to which this prophecy has a special regard, they shall no more apostatize; the spirit of the Lord shall not depart from them; and the Gospel shall always be professed by them: and it may be further observed, that the spirit and the word go together; and that the latter is only effectual as accompanied with the former, and is a proof of the perseverance of the church of God, and of all such who || the disciples of Christ, and the seed of the church.

have the spirit and grace of God. Christ will always have a church, and that church a seed, in which the spirit and word will always remain. The grace of the spirit, in the hearts of God's people, never removes from them; nor his Gospel from such, in whose hearts it works effectually. The Targum interprets this of the words of prophecy ; and the Tulmud of the law not departing from the disciples of wise men; but it is best to understand it of the Gospel not departing from

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formality, the profaneness and immorality, that should abound in the latter day, and even among professors of religion, are prophesied of; so, in this, a very ample account is given of latter-day light and glory; of both the spiritual and personal reign of Christ, with the latter of which it concludes. The light and glory of the church, in the spiritual reign, are described, ver. 1, 2, 3. the numerous conversions of persons to it from all quarters, east and west particularly, are prophesied of, ver. 4, 5, 6, 7, 8. the great usefulness those should be of unto it, in enriching it, and building it up, and in glorifying it, is declared, ver. 9, 10, 11, 12, 13. as also the subjection of enemies to it; the favours it should receive from kings, and the fame and renown of it through all nations and ages, ver. 14, 15, 16. its riches, prosperity, peace, and safety, ver. 17, 18. and the chapter is concluded with an account of the more perfect state of the church in the personal reign of Christ, when there will be a perfection of light and righteousness; and the number of God's elect will be complete, and they will be all together, ver. 19, 20,

21, 22. Ver. 1. Arise, shine, &c.] The Targum adds, O Jerusalem ; and so the Septuagint, Vulgate Latin, and Arabic versions; and no doubt but the church of God is here addressed: and by what follows it seems to be the Jewish church, as distinct from the Gentiles, since they are said to come to it, the Jews, now converted, and brought into a church-state; and who are called upon to arise out of their low dejected state and condition, in which they have long lain, and shine : or to awake, as some " render it, out of that sleep and lethargy they have been so long in, and to shine forth in the exercise of grace and discharge of duty: or to be enlightened 9; with the light of Christ and of the Gospel, now come unto them; and to diffuse this light to others, to hold it forth in profession and conversation ; see Matt. v. 16: for thy light is come; the Targum, " for the time of thy redemption is come;" meaning from the Babylonish captivity, which that paraphrase refers to: but this is not intended here, but the spiritual prosperity and happiness of the Jews in the latter day, at the time of their conversion; and the sense is, either that Christ, the Light of the world, was come unto them in a spiritual way; or that the glorious light of

AS, in the two preceding chapters, the hypocrisy and || the Gospel of Christ was come unto them, and shone upon them; or the time was come that the blindness that had been so long upon them should be taken off, and the veil be taken away they had been so long covered with, and they be turned to the Lord, the fulness of the Gentiles now being about to be brought in; see Rom. xi. 25. 2 Cor. iii, 14-16: and the glory of the Lord is risen upon thee; or the glorious Lord; he, whose glory is to be seen, as the glory of the only-begotten, who is the brightness of his father's glory, the sun of righteousness; who shall now rise upon these, and leave a glory upon them that shall be visible.

Ver. 2. For, behold, the darkness shall cover the earth, and gross darkness the people, &c.] Like that which covered the land of Egypt, when there was light in Goshen : and this may be meant either of the darkness of ignorance, idolatry, superstition, false doctrine, and false worship, that should cover the far greater part of the nations of the world, before this light and glory should break out, as it does at this day; some parts of it being covered with Pagan darkness, others with Ma-hometan darkness, and others with Papal darkness; and a very small spot it is where the light of the Gospel is, and that clear, but among a very few; for the most part it is not clear nor dark, it is not day nor night; and this is the evening-time, in which, ere long, it shall be light; see Zech. xiv. 6, 7. or else this may design the distress that the antichristian states will be in, when this light shall break forth; the kingdom of the beast will be full of darkness, distress, and confusion, Rev. xvi. 10: but the Lord shall arise upon thee. and his glory shall be seen upon thee; as on the tabernacle of old, Lev. ix. 23. to which the allusion is, Isa. iv. 5. this shews that the light and glory of the Lord, in the preceding verse, design the Lord himself, and his gracious purpose, and the display of his glory in the Gospel now preached; and that it will be visible in the church, and taken notice of by others, and induce them, and even great personages, to come unto it, as follows: or he shall be seen, or appear, in his glory upon thee; so Ben Melech renders it, supposing that \_, in, is wanting; and so the sense is, that Christ shall appear in the glory of his person and of his offices, and especially his kingly office; and in the glory of his grace and righteousness, in the ministration of his word among his people. The Jews ' apply this to the

T. Bab. Bava Metzia, fol. 85. 1.

P Ne expergiscere, Grotius.

illuminare, Pagninus, Montanus, Piscator.

<sup>7</sup> T. Bab. Sanhedrin, fel. 99. 1.

first coming of Christ, which belongs to his spiritual

reign. Ver. 3. And the Gentiles shall come to thy light, &c. To the Gospel, preached in the midst of her; and to Christ, who is her light; and into her church-state, and partake of the prosperity and happiness of it. The Targum is, " and nations shall waik in thy light;" and The so in Rev. xxi. 24. where it is interpreted of the nations of them that are swed, traily regenerated and converted persons: and kings to the brightness of thy rising; Christ, the sun of righteousness, will rise upon her; and this being the morning of the latter-day glory, the church will rise as a bright morning-star; and such will be the evidence and lustre of Gospel truths and ordinances, that kings shall be enlightened by them, and come and join themselves anto her, and walk with her in all the commandments and ordinances of the Lord. Some of this high rank and dignity have been called, and but a few; but in those times the instances will be many, even all kings shall serve and worship the Lord, Psal. Ixxii, 11.

Ver. 4. Lift up thine eyes round about, and see, &c.] The Gentiles and kings coming to Christ and his church; the vast number of converts flocking from all parts of the works to join themselves to the cliurch of Christ, and to behold the wonderfel work of God among the Jews now converted. The Fargum is, " lift up thine eyes; O Jerusalem, round about, and see " all the children of the people of thy captivity :" all they gather thomselves, and come to thee : this seems to have respect not to the Gentiles, as before; but to the Jews themselves, who are scattered up and down in the world; but now, being in a wonderful manner converted, shall gather together in a body, and go up to Jerusalem, where a Christian church of them will he formed, and to which they will join themselves ; or this may respect the kings, ver. 2: thy sons shall come from far, such as are of the seed of Abraham, children of the Jews, and now born again, and so Zion's sons; these shall come from the furthest parts of the earth, where they are, and incorporate themselves with their brethren: and thy daughters shall be nursed at thy side; by the ministers of the word, and with the sincere milk of it, and the breasts of Gospel ordinances : see 1 Thess. ii. 7. The Targum is, shall be carried at their sides': and the Septuagint and Arabic versions, on their shoulders; and so refers to the manner of their being brought, and not to their bringing up; see ch. xlix. 22. but the former sense is best. Ben Melech interprets it of their being nursed up at the side of great personages, kings and queens, according to Isa. xlix. 23. The word thy is not in the original; and it may be as well rendered at their side, as is supplied by some '.

Ver. 5. Then thou shalt see, and flow together, &c.] That is, when thou seest thy sons and daughters flocking to thee from all parts, there will be a flow of joy in thee, like the stream of a river; or thine heart will beat and flutter within thee, through surprise and joy, when thou seest such a numerous company gathered unto thee. Some render it, then thou skall fear, as Aben

Ezra", or be surprised at the sight; and others the next clause, thou shalt be enlightened "; that is, shall see, being enlightened, and shall increase in light and knowledge more and more; or shine \*, in great splen-dour and glory: and thine heart shall fear, and be enlarged; shall fear the Lord and his goodness, and be enlarged with love to him, his truths and ordinances, and his people; and particularly shall be enlarged to receive in the most cordial manner those that flock unto her : because the abundance of the sea shall be converted unto thee; by which some understand the riches of the sea, that which is got out of it, or got upon it, in trading by it, this shall be converted to the use of the church and people of God; but rather an abundance of seafaring men is here meant, who shall be converted at this time, in which the grace of God will the more appear, as they are generally a very wicked and profligate set of men; or the inhabitants of the islands of the sea, such as Great Britain and others; or the sea may intend the several nations of the world, as waters do many people, nations, and kindreds, Rev. xvii. 15. and so it may denote a large abundance of converted persons everywhere, and more especially in the western parts of the world, in the European parts; since it is very common in Scripture to describe the western part of the world by the sea, the Mediterranean sea lying west of Judea. The forces of the Gentiles shall come unto thee; or their armies, every army of them; the soldiery will be converted, as well as the seafaring men, who are for the most part also exceeding wicked; not only kings will become real Christians, but their armies will be so too, their generals, officers, and common soldiers; and, when this is once the case, woe to the whore of Rome! these will hate her, and burn her flesh with fire; these are the seven angels that shall come out of the temple, the church of God, to whom they have joined themselves; with the vials of God's wrath, and shall pour them upon the antichristian states; see Rev. xv. 7. and xvi. 1. and xvii. 16.

Ver. 6. The multitudes of camels shall cover thee, the dromedaries of Midian and Ephah, &c.] That is, multitudes of people riding on these creatures from the parts mentioned, which abounded with them, should come and cover or fill Jerusalem, and the places about it. Midian was a son of Abraham by Keturah, and Ephah a son of Midian, Gen. xxv. 4. these and their posterity inhabit Arabia; and so this is a prophecy of the conversion of the Arabians that dwell in Arabia Felix, Petræa, and Deserta; and so the Targum, "a " multitude of Arabians shall cover thee round about." A dromedary is a lesser camel, and swifter than the others; and both are very frequent in these countries, and used in travelling. Strabo' calls the Arabian Scenites feeders of camels. All they from Sheba shall come: they shall bring gold and incense; Sheba was at other of the posterity of Abraham by Keturah, Gen. xxv. 3. and lived near the others; the queen of this country came to hear the wisdom of Solomon; but the people of it in the latter day will come to a greater than he,

Ad latus portabuntur, Vitringa.

<sup>\*</sup> Splendehis, Munster, Montanus, Calvin; & lucebis, Cocceius. So 

even to Christ and to his church, and bring their gold and incense, as the wise men did to Christ, and shall honour the Lord with their substance; see Psal. lxxii. 10, 15: and they shall shew forth the praises of the Lord; who has called them by his grace out of Maho-metan darkness, into the marvellous light of the Gospel. These were the things the Sabæans abounded with. Strabo<sup>2</sup> says, that frankincense, myrrh, and cinnamon, grew with them; and that they have such an abundance of spices, that they use the branches of cinnamon, cassia, and other things, for fuel; and that some of them are so rich through merchandise, that they have very sumptuous houses, and much furniture of gold and silver, as vessels, beds, tripods, cups with covers ; and even that their gates, and walls, and roofs, are adorned with ivory, gold and silver, and precious stones. And so Pliny \* observes, that the Sabæans are very rich in fruitful and odoriferous woods, and in mines of gold, and other things; see Ezek. xxvii. 22. Vitringa understands both these clauses of the camels bringing gold and incense, and praising the Lord in their way, or being the occasion of it.

Ver. 7. All the flocks of Kedar shall be gathered unto thee, the rams of Nebaioth shall minister unto thee, &c.] Nebajoth and Kedar were the sons of Ishmael. Gen. xxv. 13. Ishmael's twelve sons, of which Nebaioth was the eldest, inhabited all the country from Euphrates to the Red sea, calling it the Nabatene country, as Josephus <sup>b</sup> says; these design the Turks and Saracens, who shall now be converted. The Targum is, "all " the sheep of the Arabians shall be gathered unto " thee;" that is, these shall come with their sheep and rams, not to be offered up in sacrifice, for such sacrifices will not be used; but these, being the produce of the countries of these people, are mentioned to shew, that being affected with the grace of God towards them, and influenced by it, will bring the best and chief of their substance to serve the interest of Christ, and glorify him with it: they shall come up with acceptance on my altar; both they and their sacrifices and offerings will become acceptable to God through Christ, who is that altar that sanctifies every gift: and I will glorify the house of my glory; with this large number of converts, and with the gifts and offerings they bring with them; the church is meant, which is the house of God, where he dwells and manifests his glory, the glory of himself, of his grace, and of his Gospel; see Jer. xxx. 19.

Ver. 8. Who are these that fly as a cloud, &c.] Referring to the vast number of converts before mentioned, who are compared to a cloud for the number of them, covering Judea as the clouds do the heavens; and for their elevation and situation, being raised from an earthly to a heavenly state; called with a high calling, and made partakers of an heavenly one; and for their being filled with the grace of God, as clouds with water, and for their unanimity, their coming together in a body, making as it were one cloud, and that openly and publicly, professing Christ, and joining themselves to his church, in the face of the world;

and so the Targum, " who are these that come pub-" liely, as the swift clouds?" and chiefly are they compared to a cloud for their swiftness in motion to Christ and his church; sinners; sensible of danger from the avenging justice of God, from his law, and from his wrath and displeasure, and eternal death, and being apprized of salvation and safety in Christ, make haste and flee to him as swiftly as a cloud driven by the winds: and as the doves to their windows; or dove-houses, or lockers and holes '; through which they enter, and to which they bend their course with great swiftness, when pursued by birds of prey, or through an eager desire after their young: converted persons may be compared to doves for their being a clean and cleanly creature; for their being amiable and lovely, chaste and loving ; harmless and inoffensive, meek and humble, weak and timorous; mournful and disconsolate when they have lost their mate; and what dove-houses are to these, Christ and his church are to converted persons, whither they flee for rest and shelter, and where they have both: the ordinances of Christ may be particularly meant by these holes or windows that doves make unto; by which, especially baptism, they enter into the church, and by means of which light is let into them, and through which Christ shews him-self to them, Cant. ii. 9, what engages them to flee hither is their love to Christ, in order to have communion with him, and food for their faith; and when he causes them to come, or draws them by his grace, nothing can hinder; not the reproaches of the world, nor the temptations of Satan, nor objections from their own unworthiness. These words are said by the church, by way of admiration, wondering at their numbers and swiftness in coming to her; see ch. xlix. 21. The Targum is, " the captivity of Israel, who " are gathered together, and come to their own land, " as doves that return to their dove-houses.'

Ver. D. Surely the isles shall wait for me, &c.] The Targum is, "for my Word." The Messiah, and his coming. The isles of Great Britain may more espe-cially be intended, who, as they waited for his Gospel, and readily received it; and embraced it, as soon as it was brought to them, which was very early; so there are many here now waiting for the spiritual coming of Christ, and the glory of his churches in the latter day, and perhaps more than in any other part of the world besides; and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them ; this is to be understood of the Jews converted in distant parts of the world, who shall be brought in transportships to the churches of Christ, particularly in Judea; and the ships of Tarshish shall be used in that service principally, they shall be the chief that shall be employed. Most of the Jewish commentators, as Jarchi, Aben Ezra, Kimchi, and Ben Melech, think there is a want of the particle of similitude as, and that it should be rendered, and the ships of Tarshish, as at first; and then the sense is, they shall be made use of now to bring the converted Jews with their substance from foreign parts, as they had been in Solomon's time,

<sup>Geograph. l. 16 p. 535.
Nat. Hist. l, 6. c. 28.
Antiqu. l. 1. c. 12. sect. 4.</sup> 

ל ארבותיהם אל ad columbaria sus, Montanus, Vitringa ; in suis fo-rulis, Castalio, Gataker.

for bringing gold and silver, and other things to him, from distant places, 2 Chron. ix. 21. but by Tarshish here is not meant Tartessus in Spain, as Vitringa; nor Tarsus in Cilicia; but the sea itself, which is so called; and so the Targum renders it, the ships of the sea; and Jarchi observes that this is the name of the sea; and what ships can be better understood than ours of Great Britain, so fumous for shipping, and which claims the sovereignty of the seas? these may be principally employed in bringing great numbers of converts from different places to the church of God; and as Israel, when they came out of Egypt, came forth with silver and gold; and when they came out of Babylon, they were furnished with gold and silver, and every thing convenient for their journey, and for the rebuilding of their city and temple, Psal. cv. 37. Ezra i. 4, 6. so when they are gathered from their present dispersion, and are called and converted, they shall come with their riches to the church of Christ, and honour the Lord with their substance, and promote the interest of religion by it, as it follows: unto the name of the Lord thy God, and to the holy One of Israel ; that is, their persons shall be brought unto him, and their riches also; they shall give up themselves, and all they have, to the Lord, and devote themselves and their substance to his glory, and the good of his interest; even to him whose name was detestable to them, but now precious; and whom they will own with the church to be the Lord their God, their Redeemer and Sanctifier : because he hath glorified thee; the church; caused such a glory to arise upon her, and upon that a defence; so that it will continue, and be so visible and manifest as to draw persons from all parts, though the most distant, to come unto her, and join themselves with her.

Ver. 10. And the sons of strangers shall build up thy walls, &c.] The sons of the people; or Gentiles, as the Targum; who were strangers from the covenants of promise, and aliens from the commonwealth of Israel; strangers to God and Christ, and the Spirit of Christ, and to the Gospel, and all that is good; yet the sons of these, being in great numbers converted everywhere, will be useful in building up the church of God, in strengthening, protecting, and defending it; these are the same with those afar off, that shall come and build in the temple of the Lord, Zech. vi. 15. such there have been among the Gentiles in all ages, more or less, since the times of the apostles, who have been instruments of the edification of the church, and of the defence of its doctrines and ordinances; and more there will be in the latter day: and their kings shall minister unto thee ; that is, the kings of the Gentiles, as Constantine, and some other truly Christian kings and emperors, have done, though their numbers have been very small as yet; but, when this prophecy is fulfilled, it will be a general case; kings everywhere will be nursing fathers, and queens nursing mothers to the church, will serve the interest of it, and promote it to the uttermost of their power; see ch. xlix. 23. Psal. 1xxii. 10, 11: for in my writh I smote thee, but in my favour have I had mercy on thes; for the Jews' rejection of the Messiah, for their contempt of his Gospel, and persecution of his apostles and ministers, wrath came upon them to the uttermost, upon their city, temple, and nation, to the destruction of them, and which is still upon them; and though blindness is happened unto them, and they are shut up in unbelief, yet there is a time when the Lord will have mercy on them, call and convert them, and return their captivity; see Rom. xi. 25, 26, 31, 32. Jer. xxx. 18.

Ver. 11. Therefore thy gates shall be open continually. &c.] This is expressive both of the peaceable state of the church, that she shall be in no danger, nor fear of enemies; there being none to hurt and destroy in all the holy mountain; and therefore under no concern to keep her gates shut ; see Ezek. xxxviii. 11. and of the vast concourse of people to it continually; converts from all parts shall be always coming in, and the gates of the church will stand open always to receive them; they'll be welcome, come as many as will; there will be no objection to them, no hinderance of them; ministers and people will gladly embrace them; see ch. xxvi. 2. and likewise of the capacity of the church to receive them; for though they will be continually coming in great numbers, yet still there will be room; the gates will not be shut upon them, as unable to receive more; place will be given for them to dwell in; her tents will be enlarged; the curtains of her habitation stretched out; her cords lengthened, and stakes strengthened; so that though she breaks forth on the right hand, and on the left, there will be room for them all, Isa. liv. 2. and xlix. 20: they shall not be shut day nor night; this clause is referred to in Rev. xxi. 25. but there differently expressed, and the gates of it shall not be shut at all by day, for there shall be no night there; the reason of which difference is, because the New-Jerusalem state, or personal reign of Christ, will be a perfect state, and no night at all in it; but the spiritual reign of Christ, to which this prophecy relates, will be an imperfect one, though glorious; and therefore mention is made both of day and night: that men may bring unto thee the forces of the Gentiles; the whole strength of them, their armies; see the note on ver. 5. The Targum paraphrases it, the substance of the people, their wealth and riches: and that their kings may be brought; or led <sup>d</sup>, either in state, as kings on horseback sometimes are, or rather as captives in chains; see Isa. xx. 4. so the Targum renders it, bound ; being conquered by mighty grace, and led in chains of love to Christ, and to his church, and become obedient. Kimchi has this note, " they shall come before the King Messiah, as " servants before their masters."

Ver. 12. For the nation and kingdom that will not serve thee shall perish, &c.] That will not serve the Lord Christ, and worship him with his church and people; that will not be obedient to the laws and ordinances of his house; but appoint another head over them, the pope of Rome; and make other laws, and set up other ordinances, rejecting the authority of Christ, the rule of his word, and the order of his churches: yea, those nations shall be utterly voasted; even all the antichristian states, when the vials of

ducti, Vatablus, Calvin; ducantur, Tigurine version; ductos. Cocceius.

xiv. 17, 18.

Ver. 13. The glory of Lebanon shall come unto thee, &c.] Which are the trees that grew upon it, espe-cially the cedars, for which it was famous, as well as the other trees after mentioned. Now, as these were brought into Solomon's temple, and used in the building of that, 1 Kings vi. 9, 10, 15. so such shall come of themselves, willingly and cheerfully, being drawn with the cords of love, into the church of Christ, comparable to the tall and strong cedars of Lebanon, and other trees, being eminent for their gifts and graces, and strong in the exercise of them: the more feeble among them being as the house of David, and that as the Angel of the Lord; and being durable, constant, and immovable in the work of the Lord; pillars in his house that shall never go out; ever green and flourishing; never wither in their profession, and always fruitful in every good word and work; of a good smell in the exercise of grace; of savoury conversations, and of a good report in the world; see Psal. xcii. 12, 13: the fir-tree, the pine-tree, and the box together ; which may denote persons of different ranks and sizes, both as to worldly and spiritual affairs; and yet will all agree to come together to the church, and will unite in the service and worship of God in it, and be a real glory to it; see Isa. xli. 19: to beautify the place of my sanctuary; the church, so called in allusion to the tabernacie and temple; and thus the Targum here, " the " place of the house of my sanctuary;" where the holy God dwells; and which is sanctified by him, and where he is sanctified, and worshipped in a holy and spiritual manner; and which will be beautified in the latter day, when the saints that will come into the church will put on by faith more manifestly the beautiful garments of Christ's righteousness; and be more visibly adorned with the graces of his spirit, which will shine like so many brilliant diamonds and sparkling gems; and will appear in the beauties of a holy conversation; walk in brotherly love with each other, and unite in sentiments of doctrine, and in acts of Gospel worship; and when the Gospel shall be purely and powerfully preached; the ordinances administered as they were in the times of Christ and his apostles; and Gospel discipline in all its branches restored : and I will make the place of my feet glorious; alluding to the ark under the mercy-seat, over which were the cherubim, and between which Jehovah dwelt, hence called his footstool, 1 Chron. xxviii. 2. denoting that the church is the place where the Lord grants his presence through Christ, the antitype of the mercy-seat and ark; and which is the seat of his rest and residence; where he takes his walks, and where his footsteps of rich grace are seen; where his lower parts, his feet, his works, and acts of grace, are beheld; where he favours with communion with himself; where his power and glory are observed, and his beauty is upon his people; where they see the King in his beauty, and all which will be more manifestly enjoyed in the latter day, and make his church very glorious indeed. Ver. 14. The sons also of them that afflicted thee shall come bending unto thee, &c.] The posterity of

God's wrath will be poured out upon them; see Zech. # the Jews, who persecuted the first Christian churches, even those who say they are Jews and are not; these shall be convinced of the truth of the Christian religion, and be converted to it, and shall come and worship before the church, and in fellowship with it, and own it to be the true church of God; which is what is foretold shall be in the Philadelphian state, which is the same with the spiritual reign here described; see Rev. iii. 9. or the children of the Roman Heathens, their remote descendants, who formerly greatly distressed the Christians; or rather the posterity of Rome Papal, many of whom shall be called out of her at the time of her destruction, and be humble suppliants to the church of Christ, and be subject to the doctrines, rules, and laws of it, whose ancestors cruelly persecuted it: and all they that despised thee shall bow themselves down at the soles of thy feet; a phrase ex-pressive of great respect, veneration, and submission; see ch. xlix. 23: and they shall call thee the city of the Lord, the Zion of the holy One of Israel; instead of calling them heretics, schismatics, and fanatics, as their fathers did, they shall own them to be the true church of Christ; a city of his building, and where he dwells; the object of his choice, delight, and love, as Zion was; a holy people made meet to be the habitation of the God of Israel; which are so many names for the church under the Gospel dispensation: see Heb. xii. 22. Rev. xiv. 1.

Ver. 15. Whereas thou hast been forsaken, &c.] Seemingly forsaken of God; thought to be so by herself, which was matter of complaint; and by her enemies, which to them was matter of joy; the Lord not appearing for her immediate relief, and for her deliverance out of the hands of her persecutors: and hated: of all men, of wicked and profane sinners, and of carnal professors, and especially of the antichristian party : so that no man went through thee ; very few passengers in Zion's ways; few asked the way to her, or joined themselves in fellowship and worship with her. Jacob was small; the number of converts exceeding few : I will make thee an eternal excellency ; the saints are the excellent in the earth, in the esteem of God and Christ; they are their jewels and peculiar treasure, having the excellent graces of the spirit of God in them; and the excellent robe of Christ's righteousness on them; an excellent knowledge of divine and spiritual things; an excellent spirit of love and unity; and an excellent order and discipline maintained among them; as well as excellent truths preached, and ordinances administered to them; all which shall continue, being made clearly to appear to be their case : the joy of many generations ; of age and age '; or, as the largum, " the house of joy of gene-" ration and generation;" that is, the church will be the joy of God and Christ, of the saints, and of the whole world, age after age, for a long period of time; see ch. lxv. 18, 19. there seems to be some respect to Psal. xlviii. 2.

Ver. 16. Thou shalt also suck the milk of the Gentiles, &c.] Partake of their riches and wealth; so the Tar-gum, "and ye shall be satisfied with the substance of "the people:" or drink of the sincere milk of the

י דור ורור generationis & generationis, Vatablus, Pagninus, Montanus; cujusque generationis, Vitringa, PROPHETS. Z z VOL. I.-PROPHETS.

word of the Gospel, which Gentiles have been favoured with for many ages; for this seems to have regard to Jewish converts, though not to them only, but as they, with the converted Gentiles, will make up one church-state, and partake of the same privileges: and shalt suck the breast of kings; who shall now be the nursing fathers to it; help and assist the people of God with their riches to carry on divine worship in an honourable manner; and to protect and defend them with their power; see Psal. ixxii. 9, 10. Isa. xlix. 23. and ix. 11. The Targum is, " in the "spoil of kings ye shall delight yourselves;" and it may also design the breasts of consolation, the ordikack, and Jews and Gentiles shall do the same, Isa. Ixvi. 11: and thou shalt know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob; the Jews, being called, shall seek the Lord their God, the true Messiah, and shall look unto him by faith, whom they have nierred. shall look wow, own and ac-

whom they have pierced; shall know, own, and acknowledge him to be their Redeemer and Saviour; who must be fit and qualified for such an office and work, and equal to it, being the mighty One of Jacob, whom before they and their ancestors rejected and despised.

Ver. 17. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron, &c.] By wood and stones may be meant the Old-Testament dispensation; by the brass and iron the present Gospel dispensation; and by silver and gold the latter-day glory; by silver the spiritual reign of Christ in his church; and by gold his personal reign in the New Jerusalem; which is said to be all of pure gold, and even the very street of it, Rev. xxi. 18, 21. now, as far as brass and iron exceed wood and stones, so far the Gospel dispensation exceeds the legal one; the one being the shadow, the other the substance; the one having carnal ordinances, which are done away; the other spiritual ones, which remain; and as far as silver and gold exceed brass and iron, so far the glory of the latter day will exceed the present state of things, in clear light, in spiritual grace and strength, in purity of doctrine and worship, in holiness of life, and in love, peace, and unity; and as far as gold exceeds silver, so far, and much more, will the personal reign of Christ, which will be perfectly glorious, exceed the spiritual one. There may be an allusion to the times of Solomon, a type of Christ, 1 Kings x. 27. This, by some Jewish writers', is applied to the times of the Messiah they yet expect. The Targum is, " for the " brass which they spoiled thee of, O Jerusalem, I " will bring gold," &c. I will also make thine officers peace; civil magistrates shall be men of peaceable dispositions, who shall promote peace and unity in kingdoms, states, cities, towns, and neighbourhoods; they shall be properly justices of peace; they will answer to their office, and the title of it. Church-officers or ministers of the word shall publish the Gospel of peace in the clearest manner; and the peace of God shall rule in the hearts of all the saints; there will be abundance of temporal and of spiritual peace, promoted by the several officers of church and state; see Psal. |xxii. 7. Isa. iii. 7. and liv. 13: and thine exactors righteousness: even tax-gatherers, who used to be the worst of people for injustice and oppression, these shall do nothing but what is right and just; nor will there be any reason to complain of them. The Septuagint render it bishops or overseers<sup>5</sup>, pastors of churches, who shall be truly ministers of righteousness; preach up the doctrine of justification by Christ's righteousness; and instruct persons to live soberly, righteously, and godly.

Ver. 18. Violence shall no more be heard in thy land, &c.] It shall be no more committed; no instances of it will be heard of, or any complaints concerning it; neither public nor private oppression: antichristian persecution will now be at an end; those that destroyed the earth with violence and oppression shall be no more; there will be none to burt in all the holy mountain, Isa. xi. 9: wasting nor destruction within thy borders; no more wars, nor rumours of wars; no more blood shed; no more depopulation of cities, nor destruction of the lives of men; the whore of Rome will have drank up her full cup; and the vials of wrath being poured out upon the antichristian states, there will be a profound peace, and the greatest pro-sperity everywhere; especially in all those places where the churches of Christ will be, who will no more be exposed to the cruelty of their enemies: but thou shalt call thy walls Salvation, and thy gates Praise; or, call Salvation thy walls, and Praise thy gates h; having no need of any other walls but the salvation of God. temporal and spiritual; nor of any other gates but the praise that will be in the hearts and mouths of the saints, on account of it; though temporal salva-tion may be included, which will be for walls and bulwarks to the church: yet spiritual and eternal salvation is chiefly meant, which flows from the invariable love of God; is founded upon his unalterable purpose; secured in the act of electing grace; established in the covenant; and completely wrought out by Christ, who has vanquished every enemy, procured every blessing; and whose almighty power, as well as his divine Father's, is and will be concerned for the safety of his people; who will now be in great numbers in the gates of Zion; praising the Lord for electing, redeeming, calling, pardoning, and justifying grace; and for the privileges of the house of the Lord they are admitted to; and for the communion they have with him there; see ch. xxvi. 1, 2. The Targum is, " and they shall proclaim salvation on thy " walls, and on thy gates there shall be they that " praise."

Ver. 19. The sun shall be no more thy light by day, &c.] Here begins the account of the sinless, pure, and perfect state of the church in the personal reign of Christ, even the New-Jerusalem church-state, as appears from the use of these very words, in the description of that state, Rev. xxi. 23. where it is read, and the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten

יסמתיך ושעריך תהלה vocabis saluten muros tuos, נקראת ישועה חמתיך ושעריך תהלה & portas tuas laudem, Pagninus, Montanus, Tigurine version.

Caphtor Uperah, fol. 57. 2.

Existense.

manner the Targum renders these words, " and ye " shall have no need any more of the light of the sun " by day, nor even of the light of the moon by night;" and so both Aben Ezra and Jarchi interpret it, "ye " shall have no need of the light of the sun;" and the former adds, because of the light of the Shechinah; and which seems to be the meaning of the next clause : neither for brightness shall the moon give light unto thee; that is, because of the exceeding brightness, splendour, and lustre of the divine majesty of Christ, who will appear personally among his people, neither sun nor moon will be able to give any light: as the light of a candle is made useless and unnecessary by the light of the sun, so the light of the sun and moon will be made useless and unnecessary by the vastly superior light and glory of Christ; see Isa. xxiv. 23. and xxx. 26. though the sun and moon may be understood here mystically, not of civil magistrates, who are sometimes signified by these luminaries; and who also will be no more used when this dispensation or personal reign of Christ shall take place; see Isa. xiii. 10. Rev. vi. 12. 1 Cor. xv. 24. but rather of the Gospel and Gospel ordinances, which the church will no more stand in need of to enlighten, teach, and instruct them, refresh and comfort them, having the immediate presence of Christ with them, as follows: but the Lord shall be unto thee an everlasting light; that is, the Lord Jesus Christ, the Lamb of God, as it is interpreted in the above-cited place in the Revelation; who, as he is the author of the light of nature, and of the light of grace, so of the light of glory in this state, and to all eternity; then will the saints in this light behold the face of God, which is not to be seen now; they shall see Christ in all his glory, in the glory of his father, and of his holy angels; all the glorious forms, the angels of heaven, and all the saints, those spirits of just men made perfect, that shall come with Christ, and be clothed with glorious bodies; even the New-Jerusalem descending from heaven, having the glory of God upon her; likewise all the doctrines of grace, now not so clearly understood; and all the mysteries of Providence, which will be laid open, and made manifest; and this clear light will continue for ever; there will be no more night, but one everlasting day: and thy God thy glory ; it is the saints' glory that God is their God; and it will be their glory in this state to have the Godman Jesus Christ personally with them; the tabernacle of God will be among them; God himself shall be with them, and be their God; and his glory shall lighten them, Rev. xxi. 3, 23. Ver. 20. Thy sun shall no more go down, &c.] This

is a different sun from the former; this is the church's sun, and no other than the sun of righteousness. Christ Jesus; who has his risings and settings now, at least, in the apprehensions of his people; he sometimes withdraws himself, and is gone; and then returns again: but so it will not be in this state; the saints shall be for ever with him, and he shall be for ever with them; who will always behold his glory,

it, and the Lamb is the light thereof; and in like || and be enlightened by him; see 1 Thess. iv. 16, 17, 18: neither shall thy moon withdraw itself; or, shall not be gathered<sup>1</sup>, under a cloud; or fail<sup>2</sup>, as the Septuagint version; or, suffer a defect, as the Arabic version; as the moon does when in the wane, or is eclipsed. This may refer to this then present state of the church, which shall not fail; and to the blessings and comforts of it from Christ the sun, which will not cease, nor The the enjoyment of them be ever interrupted. Targum is, " thy kingdom shall cease no more, and " thy glory shall not be removed;" and so Maimonides 1 interprets it of the kingdom of the Messiah, that shall endure for ever: for the Lord shall be thine everlasting light; this is repeated for the confirmation of it: and the days of thy mourning shall be ended "; or, completed ; shall be fully up, and so at an end : or, shall be recompensed "; with an everlasting day of joy and pleasure; there will now be no more sin to distress the saints; no more temptations of Satan to annoy them; no more afflictions either of body or mind to trouble them; no more pain, or crying, or death; and so no more mourning; sorrow and sighing will flee away; all tears will be wiped from their eyes; and everlasting joy be upon their heads; see Rev. xxi. 4. Isa. xxxv. 10.

Ver. 21. Thy people also shall be all righteous, &c.] That is, the church's people, or the members of the church; otherwise the Lord's people, who are truly so, always were, and ever will be, all righteous; but so have not always been the members of the churches: when Israel was the church of God, they were not all righteous; there was only a remnant among them, according to the election of grace, that were so; nor in the first Christian churches were they all such, there was a Judas among Christ's disciples; Ananias and Sapphira in the church at Jerusalem; and many in the church of Corinth, very disorderly and irregular; and so in all others; and in all ages since there are foolish virgins among the wise, tares among the wheat, and chaff among the corn on the floor; yea, even in the spiritual reign of Christ they will not be all truly gracious; some that will have only a form of godliness, and who, at the close of it, will be the greater number, and will form the lukewarm Laodicean state; but in the personal reign of Christ all the members of the church will be righteous, through the righteousness of Christ imputed to them: it will be a congregation of righteous persons, and not one sinner shall stand in it; yea, they shall be inherently righteous, perfectly holy, and free from sin; none shall enter into this state that defiles; every pot and vessel in Jerusalem shall be holiness to the Lord, Psal. i. 5. Isa. iv. 3. Zech. xiv. 20, 21. Rev. xxi. 27. The Jews ° have a saying, that the son of David comes not but in an age in which men will be all righteous, or all wicked; in an age in which they will be all righteous, according to Isa. lx. 21. but this designs not his first, but his second coming : they shall inherit the land for ever ; not the land of Canaan only; though perhaps that may be the spot on which Christ will descend, and where he will reside;

 <sup>&</sup>lt;sup>1</sup> PDN<sup>\*</sup> non colligetur, Montanus, Vitringa; vcl recolligetur, Vata-blus; occultabitur, Munster, Tigurine version.
 <sup>k</sup> Own Knylaw, Sept. deficiet, Pagninus.
 <sup>1</sup> Moreh Nevochim, par. 2, c. 29, p. 269.

m שלמו completi erunt, Junius & Tremellius, Piscator; completi " 12727 comp.... sunt, Vitringa. " Compensabuntur, Tigurine version, " T. Bab. Sanhedrin, fol. 93. 1. Z z 2

where he was treated with contempt and crucified, | here he will reign, and reign gloriously ; and the rather, since, when he comes with all his saints, his feet will stand upon the mount of Olives, Zech. xiv. 4, 5. but the new earth is meant, which John saw, and Peter says the saints expect, according to promise, in which righteousness men perfectly righteous shall dwell, and none but they, Rev. xxi. 1. 2 Pet. i. 3, 13. as also it may include a better country, the land afar off, the heavenly glory, which will be the inheritance of the saints to all eternity: the branch of my planting; in Christ by election-grace; in the likeness of his death and resurrection by redemption-grace; and as branches in him, the Vine, by effectual calling-grace; and in his church, through the ministry of the word; all which will appear true and real; and that they are plants of the Lord's planting, by their being in this churchstate, even in the paralise of God, near to the tree of life, the fruit of which they will always partake of: the work of my hands; the workmanship of God, curiously wrought by him; the effect of his mighty power; wholly his own work and not another's; and entirely owing to his great love, abundant mercy, and rich grace; as will be evident in this state; this being the day of the Lord unto which it is performed, and become perfect; and there will be no more doubts of that matter: that I may be glorified; as he will be then

in all them that believe; and by these characters which they bear, and are to be ascribed to his power, grace, and righteousness; Christ, and he alone, will be exalted; he will reign before his ancients gloriously, until he delivers up the kingdom; and then God, Father, Son, and Spirit, will be all in all.

Ver. 22. A little one shall become a thousand, &c.] A small family, a little handful of people in all ages scattered up and down in the world, of no esteem and account in it, being all gathered together, that ever were in the world, will appear to be thousands and millions, and such a number as no man can number. Rev. vii. 9: and a small one a strong nation; a company of weak persons, persecuted by their enemies, and unable to resist them, as in the present state : now there will be a nation of them strong and mighty; the feeble among them shall be as David, and the house of David as God, as the Angel of the Lord, Zech. xii. 8: I the Lord will hasten it in his time: as there was a fixed appointed time for Christ's first coming, so there is for his second coming, when this state and dispensation of things will commence; and when that time comes, it will be deferred no longer; as soon as ever it is up, the Lord will hasten the accomplishment of what he has promised, and who is able also to perform; see 1 Tim. vi. 15.

## CHAP. LXI.

IN this chapter both Christ and the church are introduced speaking, in their turns. It begins with the words of Christ, describing his work and office; his qualifications for it; the several parts and branches of it; and the ends to be answered by it; ver. 1, 2, 3. the reparation of the church; the feeding it by strangers; its being a holy priesthood; its enjoying the riches of the Gentiles; its having honour and joy, instead of shame and confusion; its prosperity in the work of the Lord, and the continuance of its spiritual offspring among the Gentiles, are prophesied of in ver. 4, 5, 6, 7, 8, 9. and then the church is represented as rejoicing in the Lord, on account of her being clothed with his righteousness, so ornamental to her, ver. 10. and the chapter is concluded with a promise of her righteousness and glory appearing before all the nations of the world; of which the following chapter is an illustrious prophecy, ver. 11.

Ver. 1. The spirit of the Lord God is upon me, &c.] According to the Targum, these are the words of the prophet concerning himself; and so say Aben Ezra and Kimchi; but the latter elsewhere says<sup>9</sup> they are the words of the Messiah, who should say, because the Lord hath anointed me, &c.; and another of their writers<sup>9</sup> is in a doubt about them; either, says he, they are the words of the prophet with respect to the Messiah, or the words of the prophet concerning himself; but there is no doubt but the Messiah himself is the person speaking, as appears from Luke iv. 17-21. on whom

the person of the Spirit, the third Person in the Trinity, equal with the Father and the Son; to whom several divine actions are ascribed, and to whom many things relating to Christ are attributed, and who is described as residing on him, and who, by the baptist, was seen upon him, Isa. xi. 2. John i. 39, 33. the phrase denotes his continuance with him, whereby he was qualified, as man and Mediator, for his office : because the Lord. hath anointed me to preach good tidings to the meek : not the Lord, the Spirit that was upon him, for Christ was anointed with the Holy Ghost; but Jehovah the Father, he was the anointer of Christ, by whom he was anointed in some sense from everlasting, being invested by him with the office of Mediator, Prov. viii. 21. and in the fulness of time, in the human nature, at his birth and baptism, with the Holy Spirit, his gifts and grace, without measure, Psal. xlv. 7. Acts x. 38. hence he has the name of Messiah or Anointed, and from him his people have the anointing which teacheth all things : and hereby he was qualified, as a prophet, to preach good tidings to the meek ; such as are sensible of sin, and humbled for it; submit to the righteousness of Christ; ascribe all they have to the grace of God; and have a mean opinion of themselves, and patiently bear every affliction : or poor, as in Luke iv. 18. the poor of this world, and as to their intellectuals, and in spirit, who are sensible of their spiritual poverty, and seek the true riches, to these the Gospel is good tidings ; and to such Christ preached good tidings concerning the love, grace, and mercy of God; concerning peace,

Sepher Shorash. rad. 1100.

<sup>4</sup> Ben Melech in loc.

pardon, righteousness, life and salvation, by himself: concerning the kingdom of God, and the things appertaining to it: he hath sent me to bind up the brokenhearted; whose hearts are smitten and made contrite by the spirit and word of God, and are truly humbled under a sense of sin; who are cut to the heart, have wounded spirits, and in great pain ; these Christ binds up, by speaking comfortably to them; by applying his blood; by discovering the free and full pardon of their sins; and for this, as Mediator, he had a mission and commission from his father; he came not of himself, but he sent him : to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to such who were captives to sin, Satan, and the law, and as it were prisoners to them, shut up by them, and in them, and held fast there; but Christ, as he is the author of liberty, obtains it for his people, and makes them free with it, so he proclaims it in the Gospel; a liberty from sin, from the damning and governing power of it; a freedom from the curse and condemnation of the law; a deliverance from Satan, as of a prey from the mighty, or as of prisoners from the prison-house. The allusion is to the proclamation of liberty, in the year of jubilee, Lev. xxv. 10. see Isa. xlix. 9. The Targum is, "to the prisoners appear in "light." It may be rendered, open clear and full light to the prisoners ', so Aben Ezra interprets it; see the note on Luke iv. 18.

Ver. 2. To proclaim the acceptable year of the Lord, &c.] Not an exact year, but time in general ; for such are wrong, who from hence conclude that Christ's public ministry lasted but a year, since it is certain, by the passovers he kept, that it must be at least three or four years; the whole time of Christ on earth was an acceptable and desirable time, what many great personages desired to see, and did not: this time may take in the whole Gospel dispensation, which was ushered in by Christ: the allusion, as before observed, is to the year of jubilee, when there was a proclamation of liberty; of release of debts; of restoration of inheritances, and of cessation from work; all which must make it an acceptable year: and this proclamation was made on the day of atonement; and Jarchi interprets the phrase here of a year of reconciliation; or the year of atonement to the Lord, as it may be rendered'; this was made by the sacrifice of Christ, and is proclaimed in the Gospel, and makes a most considerable part of it. It may be rendered, the year of the good will of the Lord '; and such was the time of Christ's coming on earth, to save men, and make peace and reconciliation for them, Luke ii. 14. and was an acceptable time indeed ; acceptable to the Lord himself; as were the incarnation of Christ, his obedience and righteousness, his sufferings and death, his sacrifice and satisfaction; since hereby the perfections of God were glorified.

his purposes fulfilled, his covenant confirmed, and his people saved: acceptable to men; as were the birth of Christ; the things done by him; peace made, pardon procured, righteousness brought in, and salvation wrought out; all which must be acceptable to such who are lost, and know it, and are sensible that nothing of their own can save them; see 1 Tim. i. 15: the day of vengeance of our God; when venge-ance was taken on sin, in the person of Christ; when he destroyed the works of the devil, the devil himself, and spoiled principalities and powers; when he abolished death, and was the plague and destruction of that and the grave; when he brought wrath to the uttermost on the Jews for the rejection of him, who would not have him to reign over them; and who will take vengeance on antichrist at his spiritual coming, and upon all the wicked at the day of judg-ment. Kimchi understands this of the day when God shall take vengeance on Gog and Magog. To comfort all that mourn; that are under afflictions, and mourn for them; and under a sense of sin, and mourn for that; who mourn for their own sins, in-dwelling sin, and their many actual transgressions; and for the sins of others, of profane persons, and especially professors of religion; these Christ comforts by his spirit, by his word and ministers, by his promises, by his ordinances, and by the discoveries of pardoning grace and mercy.

Ver. 3. To appoint unto them that mourn in Zion, &c.] Or, to the mourners of Zion "; such who are of Zion, belong to the church of God, and mourn for the corruptions in Zion's doctrines; for the perversion, abuse, and neglect of Zion's ordinances; for the disorders and divisions in Zion; for the declensions there, as to the exercise of grace, and the power of godliness; for the few instances of conversions there, or few additions to it; for the carelessness, ease, and lukewarm-ness of many professors in Zion; and for their unbecoming lives and conversations. Now one part of Christ's work is to appoint comfort to such; he has appointed it in counsel and covenant from eternity; made provision for it in the blessings and promises of his grace; he has set" or put it in the ministry of the word; he has ordered his ministering servants to speak comfortably to his people; yea, by his spirit he puts comfort into the hearts of them, who through their unbelief refuse to be comforted; and he has fixed a time when he will arise and have mercy on Zion, and bring her into a better state than she is now in, when there will be none of these causes of complaint and mourning: to give unto them beauty for ashes; in the Hebrew text there is a beautiful paronomasia, which can't be so well expressed in our language, to give peer for epher \*; in times of mourning, it was usual to put on sackcloth and ashes, Esth. in 1, 3. Job ii. 8, 12. Jon. iii. 5, 6. instead of this, Christ gives his

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רובם פקחרקוח & vinctis visum acutissimum, Vitringa. annum placabilem Jehovæ, Vatablua; annum placabilem Domino, V. L.

ninus.

<sup>&</sup>lt;sup>2</sup> IBN HILL INB the Targum and Vulgate Latin version render it *crown for ashes*; and the word is used for the thre of the head in Ezek

xxiv. 17. The Syriac and Arabic versions read, for ashes sweet ointment, xxiv. 17. The Syriac and Arabic versions read, for askes sweet eintment, or oil of gladness, joining it to the next clause; and mention being made of oil or ointment there, Fortunatus Scaeches thinks the allusion is to crowns of roses and illies moistened with cintment of myrrh, and auch-like eistment, which used to be wore at nuptils solemnities; and so opposed to ashes put on the head in times of mourning, which falling from thence, and moistened with tears on the checks, were clotted there, and so expressed the miserable condition they were in ; but there things the reverse. See his Sacror. Eleaochr. Myrothec. 1. 1. c. 28. col, 130. 139

mourners the beautiful garments of salvation, and the robe of his righteousness, and the graces of his spirit, and his gracious presence, together with his word and ordinances, and sometimes a large number of converts ; all which, as they are ornamental to his people, they yield them joy, peace, and comfort: and this is a beauty that is not natural to them, but is of grace; not acquired, but given; not fictitious, but real; is perfect and complete, lasting and durable, and desired by Christ himself, who gives it: the oil of joy for mourning; oil used to be poured on the heads of persons at entertainments and festivals, and at times of rejoicing; and so is opposed to the state of mourners, who might not be anointed, as the Jewish commentators observe; see Psal. xxiii. 5. Eccl. ix. 7. Matt. vi. 17. the grace of the spirit without measure, with which Christ was anointed, is called the oil of gladness, Psal. xlv. 7. and of the same nature, though not of the same measure, is the grace which saints have from Christ; the effect of which is joy and gladness, even joy unspeakable, and full of glory; which is had in believing in Christ, and through a hope of eternal life by him; hence we read of the joy of faith, and of the rejoicing of hope: this oil is Christ's gift, and not to be bought with money; this holy unction comes from him; this golden oil is conveyed from him, through the golden pipes of the word and ordinances; is very valuable, of great price, and to be desired; and, being had, cannot be lost; it is the anointing that abides: the garment of praise for the spirit of heaviness; such as is in persons under afflictions, or under a sense of sin, a load of guilt, and expectation of wrath; such as have heavy hearts, contrite and contracted y ones, as the word is observed to signify; for as joy enlarges the heart, sorrow contracts it; instead of which, a garment of praise, or an honourable one, is given; alluding to persons putting on of raiment suitable to their characters and circumstances, at seasons of rejoicing, such as weddings, and the like, Eccl. ix. 7, 8. Matt. xxii. 11, 12. by which may be meant here the robe of Christ's righteousness after mentioned, ver. 10. so called because worthy of praise, for the preferableness of it to all others, being the best robe; for its perfec-tion and purity; for the fragrancy and acceptableness of it to God, and for its eternal duration; also, because it occasions and excites praise in such on whom it is put; and such likewise shall have praise of God hereafter, when on account of it they shall be received into his kingdom and glory: that they might be called trees of righteousness; that is, that the mourners in Zion, having all these things done for them, and bestowed on them, might be called, or be, or appear to be, like trees that are well planted; whose root is in Christ, whose sap is the Spirit and his grace, and whose fruit | are good works; and that they might appear to be good trees, and of a good growth and stature, and be laden with the fruits of righteousness, and be truly righteous persons, made so by the imputation of Christ's righteousness to them: the planting of the Lord; planted by him in Christ, and in his church, and so never to be rooted out: that he might be glorified; by their fruitfulness and good works, John xv. 8. Matt. v. 16. or

that he might glorify himself, or get himself glory by them; see the note on ch. lx. 21.

Ver. 4. And they shall build the old wastes, &c.] The captives set at liberty, and who are called trees of righteousness, and the planting of the Lord; righteous and good men, who shall be employed in the spiritual building of the church in Gospel times, and especially in the latter day; for here begins an account of the benefits and blessings the church of Christ should partake of, particularly at the time of the calling and conversion of the Jews: after having described the work and office of the Messiah, and his fitness for it, the Holy Ghost returns to the same subject with the preceding chapter, and which is carried on in the next. What is here said was literally true, when the Jews returned from Babylon, and built their ruined houses and cities; or, at least, there is an allusion to it: but it respects either the setting up of the interest of Christ. and forming churches in the Gentile world, where nothing but blindness and ignorance reigned; where there were no preaching nor ordinances, but all things were in ruin and confusion; as they were before the ministry of the Gospel by the apostles, who were wise master-builders, and instruments of converting multitudes, and of raising churches to the honour of the great Redeemer there: or rather it respects the building up of the tabernacle of David, that is fallen down, or the church of God among the Jews, which will be in the latter day, when they are turned to the Lord. Amos ix. 11. and the same sense have all the following expressions, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations; setting forth the desclate state and condition of the Jews; their long continuance in it, age after age; and their recovery and restoration, when they shall become a flourishing people again, both in civil and spiritual things.

Ver. 5. And strangers shall stand and feed your flocks, &c.] The several congregated churches of Christ, which shall be set among them, compared to flocks of sheep, as they often are; and which shall be fed with knowledge and understanding, with the words of faith and sound doctrine, by pastors of the Gentile race; who shall be raised up by Christ, and shall freely, and faithfully, and constantly perform the office they are called unto; see Acts xx. 28: and the sons of the alien shall be your ploughmen, and your vine-dressers; the sons of Gentiles, who were aliens from the commonwealth of Israel, and strangers to the covenants of promise, Ephes. ii. 12. but now being converted and brought to the knowledge of Christ, and gifted by him, will be of eminent service in his church ; which, as it is God's husbandry, 1 Cor. iii. 9. shall be tilled and cultivated by them; the fallow ground of men's hearts shall be ploughed up by them, with the plough of the Gospel, the Lord succeeding their labours; and the seed of the word sown in them, which, by the blessing of God, shall take root, spring up, and bring forth fruit. And whereas the church of God is compared to a vineyard, and particular churches of Christ to vines; such men as are called by grace from among the Gentiles. and have received gifts from Christ, shall be the keepers

דוח pro spiritu stricto, Montanus, Pagninus ; loco spiritus contracti, Junius & Tremellius, Piscator ; constricto, Vatablus.

and dressers of these vines, plant, and prune, and water them, and do every thing requisite unto them; see Cant. ii. 15. and vii. 12. and viii. 11, 12.

Ver. 6. But ye shall be named the priests of the Lord, &c.] Or, and ye shall be named, &c. which Jerom understands of the builders of cities, pastors of flocks, the ploughmen and viue-dressers, the strangers and the sons of the alien, that these also should be called priests: but rather it designs the Jews, when they shall be called and converted, and when there will be no more the distinction of priests and common peo-ple, but they shall all be kings and priests unto God, a royal priesthood, to offer spiritual sacrifices to him, all ceremonial ones being at an end: men shall call you the ministers of our God; Christian men shall call, own, and acknowledge you to be the servants of Christ, of Immanuel, God with us, having professed faith in him, and submitted to his ordinances : ye shall eat the riches of the Gentiles ; converted Gentiles, who shall join themselves with Jewish converts in the same church-state; who shall bring their wealth with them, and with it support the interest of Christ; see ch. lx. 5, 9, 11, 16, 17, or this may be understood of their spiritual riches, the unsearchable riches of Christ revealed in the Gospel. which the Gentiles have long possessed, but now the Jews shall have a share with them: and in their glory shall you boast yourselves; not in being the seed of Abraham, as formerly; in birth-privileges, in carnal rites and ceremonies, such as circumcision and others; but in what is the glory of the Gentiles, Christ himself, who is their glory, and of whom they glory; as also his Gospel, and the ordinances of it, which are the glory of every nation possessed of them: or, ye shall delight yourselves z; in the Lord; in communion and conversation with his people, and in the enjoyment of the privileges of his house with them: or, ye shall lift up or exalt yourselves, or be exalted ; to the same degree of honour and glory, being all kings and priests unto God.

Ver. 7. For your shame you shall have double, &c.] Or, for your double shame '; instead of being a reproach, a proverb, a taunt, and a curse, as the Jews now are everywhere; being converted, they'll have double honour, both in things civil and religious, be in great esteem with Christ, and all his people: and for confusion they shall rejoice in their portion ; instead of the confusion and reproach they have long lain under; or of that they shall be thrown into, when first awakened and convinced of their sin, of unbelief and rejection of the Messiah; they shall rejoice in Christ their portion, and in all those spiritual blessings they will see themselves blessed with in him; they'll now have the double portion of the first-born, they once were, and to which there may be an allusion, as some think; or, as others, to the double portion of the spirit of Elijah on Elisha; they shall now have the spirit of grace and supplication poured upon them, and all the gifts and graces of the spirit bestowed on them, all which will be cause of joy and rejoicing to them: therefore

in their land they shall possess the double; not only in the land of the Gentiles, where they have suffered reproach, shall they have double honour; but in their own land, the land of Israel, to which they shall be restored; they shall enjoy great plenty of all kind of blessings, temporal and spiritual: everlasting joy shall be unto them ; for after this they shall no more be carried captive, or be dispossessed either of their civil or religious privileges; see ch. xxxv. 10.

Ver. 8. For I the Lord love judgment, &c.] To do that which is right and just himself, and to see it done by others, and therefore he will right the wrongs of his people; and whereas the Jews, though they have justly suffered his vengeance for their sins, yet being reproached and abused beyond measure by the Gentiles, among whom they are dispersed; the Lord will look in mercy upon them, and will deliver and save them, and bestow favours plentifully on them, as in the preceding verse : or the Lord loves strict justice and real righteousness, and will not be put off with an imperfect righteousness in the room of a perfect one, and much less an insincere and hypocritical one, such as that of the unbelieving Jews, the pharisaical sect of them; nothing less is acceptable to God than a perfect righteousness, which is adequate to the demands of law and justice; and such a righteousness is not to be found among men, only in his Son Jesus Christ, and with which he is well pleased, Isa. xlii. 21: I hate robbery for burnt-offering; that which is stolen, though it be converted into a burnt-offering: or, with a burntoffering '; all immorality, this being put for the whole, along with ceremonial sacrifices; as if it could be atoned for by them, or would be connived at on account of them: or, by burnt-offering; expiation of theft, or any other sin, by the sacrifices of the law, being offered up without faith in Christ; and especially since the great sacrifice, the antitype of them, is offered up; and therefore God will have no more offered up, they are displeasing and hateful to him, Isa. i. 12, 13. Heb. x. 5, 6, 7, 8: and I will direct their work in truth; appoint them work and service of a spiritual nature, and direct them, and enable them to perform it in spirit and in truth, in opposition to the carnal and shadowy ordinances of the ceremonial law; see John iv. 23, 24: and I will make an everlasting covenant with them; that is, renew the everlasting covenant of grace with them, make it manifest unto them; apply the grace and bestow the blessings of it to and on them, Rom. xi. 25. 26, 27.

Ver. 9. And their seed shall be known among the Gentiles, and their offspring among the people, &c.] Not only the Jews will be converted as a body in the latter day, but there will be a succession of converts among them in after-ages, and will be known among Christian Gentiles by their faith and love, and good works and holy conversation; and will be taken notice of and acknowledged by them as brethren, and will be famous among them for religion and godliness : all that see them shall acknowledge them, that they are the seed which the Lord hath blessed; that they are the

<sup>&</sup>lt;sup>5</sup> objectabitis, Tigurine version. So the Targum. <sup>6</sup> Summe efferetis vos, Junius & Tremellius, Piscator, Vitringa ;, ex-altabimini, Munster, Pagninus. So Ben Melech, and R. Sol. Urbin. Ohel Mood, fol. 89, 2,

א חוחת בשתכם משנה \* חוח pro pudore vestro duplici, Gataker, Vitringa; loco pudoris vestri duplicis, Piscator. י בעולה א rapinama conjunctam holocausto, Junius & Tremellius.

other grace. Ver. 10. I will greatly rejoice in the Lord, &c.] These are not the words of the prophet spoken in his own person, rejoicing in the goodness of the Lord to his people and countrymen; nor of Christ; but of the church, especially the Jewish church, expressing her joy for benefits received, as declared in the preceding verses. The Targum is, "Jerusalem said, rejoicing I " will rejoice in the Word of the Lord;" not in his word of promise, but in his essential Word, his Son the Messiah; in his person, offices, fulness, righteousness, and salvation: my soul shall be joyful in my God; in Christ, in that he is God, and so able to save to the uttermost, and keep from a final and total falling, and to preserve safe to his kingdom and glory: hence his person is excellent; his blood precious; his righteous-ness valuable; and his sacrifice efficacious; and all matter of joy to the believer: and who also rejoices in that he is his God, my God; God in our nature; Immanuel, God with us; the Godman and Mediator, through whom there is access to God and acceptance with him; and who stands in near relation to his people, and has all fulness to supply their wants, and makes all he has theirs; so that they have great reason " shall rejoice in the indeed. The Targum is, " my soul " shall rejoice in the salvation of my God;" the nature of this joy may be collected from the text itself: it is not a carnal one, or the joy of a carnal man in carnal things, it is spiritual; nor a pharisaical joy, a rejoicing in a man's self, in his own works of righteousness, for this is in the Lord; nor is it a hypocritical one, or only externally, for it is the soul that rejoices; and it is the joy of faith, or in the Lord, as my God; and a very great one it is, joy unspeakable, and full of glory ; and is what continues, as the matter and ground of it always does, as follows: for he hath clothed me with the garments of salvation; with salvation as garments; the salvation of Christ, which, like garments, is without men, being wrought out by Christ; and is brought near, and applied by the spirit of Christ; and is all around, and encompasses the saints as such, and like them beautifies and adorns them, and keeps them warm and comfortable, when they have the joys of it; and which secures them from the storms of divine wrath and vengeance; and the plural number being used may denote the fulness and completeness of this salvation, from all sin, from wrath, hell, and damnation, and from every enemy: and this is matter of joy to the believer interested in it, and clothed with it; since it is a salvation so great; a garment so fitting and suitable, and had at free cost; and in which the glory of all the divine perfections is so conspicuous, as well as it being so full, complete, and perfect, and an everlasting one : he hath covered me with the robe of righteousness; not with her own, that is a rag, and not a robe, and a filthy one too, ch. lxiv. 6. and no covering, and is indeed no righteousness, properly speak-ing; but the righteousness of Christ, the best robe,

4 (NO: sacerdatali more ornabit, Tigurine version ; qui sacerdotem refert ornatu, Piscator.

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the wedding garment, and change of raiment, which, like a robe, is upon believers, but not in them; it is in Christ, and imputed to them; it covers their per-sons and their nakedness, and all their sins, so as not to be seen with the eye of avenging justice: to clothe and cover with it is God's act of imputation, and Christ's application of it by his spirit, Zech. iii. 4. which, perceived by the believer, causes great joy; it being all of a piece, like Christ's seamless rohe, and so pure and spotless, so perfect and complete, and so rich and glorious: as a bridegroom decketh himself with ornaments; or, adors himself in a princely or priestly man-ner "; for the word used signifies both. The sense is, as a bridegroom puts on the best clothes he has on his wedding-day, and makes the appearance of a prince in his richest robes, or as the high-priest when he had on all his sacerdotal garments; so the Targum, "as a " bridegroom that flourishes in his bridechamber, " and as the high-priest who is adorned with his gar-" ments:" and as a bride adorneth herself with her jewels; or implements \*; and makes herself as fine as she can, to recommend herself to her spouse and her friends: thus richly and magnificently arrayed is the church of Christ, and every believer, being clothed with his righteousness; he and they are in the same relation; he's the bridegroom, they the bride; and they are clothed alike with the garment down to the foot; and are righteous as he is righteous; and are herewith as a bride adorned and made ready for her husband; and the joy at such a solemnity fitly expresses the mutual joy of Christ and his church; see Rev. xix. 7, 8. and xxi. 2. Isa. lxii. 5. so Christ's righteousness is compared to a wedding garment, Matt. xxii. 12.

Ver. 11. For as the earth bringeth forth her bud, &c.] Of tender grass in the spring of the year, after a long and cold winter, being well manured : and as the garden canseth the things that are sown in it to spring forth ; being enclosed, and better taken care of, and well watered, and dunged, and cultivated; seeds sown in such a rich soil spring up freely, strongly, and constantly: so the Lord God will cause righteousness and praise to spring forth before all the nations : that is, the righteousness and salvation of his people through Christ, by which they shall be justified and saved; and on account of which they shall praise the Lord, and shall be to honour and praise themselves, being interested in those blessings in the sight of all the Christian nations around them. It respects the conversion of the Jews, and their justification and salvation, and the sudden-ness of it, and the large numbers of them converted, who should rise up at once like the buds of grass out of the earth; and denotes the flourishing condition in which they shall be, like a garden abounding with all manner of flowers and fruit; and suggests how full of joy, thankfulness, and praise to God they should be, and how honourable in the sight of men; and all this will be the Lord's doing, and owing to his efficacious grace. The Targum is, "so the Lord God will reveal the righteousness and praise of Jerusalem before all " the people."

• יכליה vasis suis, Vatablus, Montanus; instrumentis, Junius & Tremellius, De Dica.

#### CHAP. LXII.

**T**HIS chapter is a continuation of the prophecy of the glory of the church in the latter day. The prophet expresses his earnest desire for it, and his full assurance of it, ver. 1, 2. which should lie in a new name, by which she should be called, and in her being a glorious crown and diadem in the hand of the Lord, ver. 2, 3, 4. in having her sons with her, and the Lord rejoicing over her, ver. 5. in having watchmen on her walls, and such as are the Lord's remembrancers in the midst of her, ver. 6, 7. in plenty of food, ver. 8, 9. in the coming of the Saviour, and in the gathering of elect Gentiles both to him and her, ver. 10, 11, 12.

Ver. 1. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, &c.] By Zion and Jerusalem, the church in Gospel times is meant, as it often is in this book, and elsewhere ; see Heb. xii. 22. for whose glory, prosperity, and safety, a concern is here expressed. Some take them to be the words of God himself, as the Targum and Kimchi; who seems to be silent and at rest, and even as it were asleep, when he does not arise and exert himself on the behalf of his people; but here he declares he would not be as one silent and at rest, nor let the kingdoms and nations of the world be at rest until the deliverer of his people was come, either Cyrus the type, or Christ the antitype: others take them to be the words of Israel in captivity, as Aben Ezra; though he afterwards ob-serves they are the words of God, or of the church of God, soliciting her own restoration, prosperity, and glory : but they are the words of the prophet, expressing his great love and affection for the church, and his importunate desire of her happiness, intimating that he would never leave off praying for it till it was completed; not that he expected to live till the Messiah came, or to see the glory of the latter day, and of the church in it; but the sense is, that he would continue praying for it without ceasing as long as he lived, and he knew his prayers and his prophecies would live after he was dead; and that there would be persons raised up in the church that would succeed him in this work. till all the glorious things promised and prophesied of should be accomplished : until the righteousness thereof go forth as brightness ; meaning either till the church's innocence is made as clear as the brightness of the sun at noon-day, and she is vindicated from the calumnies and reproaches cast upon her, and open vengeance is taken on her enemies by the Lord, from whom her righteousness is, and by whom her wrongs will be righted; or until the righteousness of Christ, which is by imputation her righteousness, is wrought out by him and revealed in the Gospel, and she appears to all to be clothed with it, as with the sun, Rev. xii. 1. which will be the case when to her shall be given to be arrayed openly with that fine linen, clean and white, which is the righteousness of the saints, and will be the time of her open marriage to the Lamb, Rev. xix. 7, 8, 9: and the salvation thereof as a lamp that burneth; which gives light, and is seen afar off; her open de-

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hometan; and her salvation by Jesus Christ, which will be more clearly published in the Gospel ministry in the latter day, and more openly seen and enjoyed in the effects of it. The Vulgate Latin version of this and the preceding clause is, " until her righteous one goes " forth as brightness, and her Saviour as a lamp that " burneth ;" meaning Christ the righteous, and the Saviour of his body the church, who in his first coming was as a burning and shining light, even like the sun, the light of the world; and whose spiritual coming will be in such a glorious manner, that he will destroy antichrist with the brightness of it, and is therefore very desirable, 2 Thess. ii. 8. The Targum of the whole is, " till I work salvation for Zion, I will give " no rest to the people; and till consolation comes to " Jerusalem, I will not let the kingdoms rest, till her " light is revealed as the morning, and her salvation as a lamp that burneth." "

Ver. 2. And the Gentiles shall see thy righteousness, &c.] The innocence of her case, and the justness of her cause, and the vengeance took on her enemies, all being so clear as before declared ; as well as her justifying righteousness, which being published in the Gospel to the Gentiles, they shall see it, embrace it, and shall be justified by it, Rom. i. 17. and iii. 30. or thy righteous One, as the Vulgate Latin version, Christ: and all kings thy glory; or, thy glorious One, as the same version; her Lord in whom she glories, and who is a glory to her, whom kings shall fall down before and worship, Psal. lxxii.10, 11. or the glorious state of the church, which shall draw the eyes of kings unto it, and who shall promote it by bringing their glory into it, Isa. Ix. 1, 2, 3. and xlix. 23. Rev. xxi. 24. Vitringa thinks all this refers to the times of Constantine, before which kings had not seen the glory of the church, nor had she seen kings subject to her; but now they began to see the glory of the kingdom of Christ : but it is better to interpret it of the latter day, when not only kings shall begin to see, not a few of them, but all in general shall see it : and thou shalt be called by a new name, which the mouth of the Lord shall name; either Jehovah Shammah, the Lord is there; his presence being among his church and people at this time in a remarkable manner, Ezek. xlviii. 35. or Jehovahour righteousness; this being most clearly revealed, as before ob-served, Jer. xxxiii. 16. or Christ, to whom she is so closely united, and so nearly allied, as to have his name on her, 1 Cor. xii. 12. or the church, and church of God, and of Christ, names only to be met with in the New Testament, and under the Gospel-dispensation; or the name of Christians from Christ, Acts xi. 26. or. as is more commonly received, the name of the sons of God, which the church of converted Jews shall have in the latter day, when the name of Lo-ammi is taken off from them, Hos. i. 10. and to this passage there may be an allusion in Rev. ii. 17. and iii. 12. This name is a new name; a renewed one, at the time of regeneration and faith, which was anliverance from all her enemies, Pagan, Papal, and Ma- || ciently provided in predestination, and bestowed in

the covenant of grace; a renowned one, better than that of sons and daughters of the greatest potentates, and attended with various privileges; a wonderful name, an instance of marvellous grace in God, who stood in no need of adopted ones, and to them so unworthy of it; and which is ever new, and will always continue; this blessing of grace, is of God, and not of men, and is to be ascribed to the grace of God, Father, Son and Spirit. Kimchi makes this new name to be

Hephri-bah, ver. 4. not amiss. Ver. 3. Thou shalt also be a crown of glory in the hand of the Lord, &c.] The church and her members are glorious in themselves, through the righteousness of Christ put upon them; through the grace of Christ wrought in them; and through the honour they are raised unto, being made kings and priests unto God, all which will be more manifest in the latter day: and they are a glory to the Lord; there's a glory arises to him from their election, redemption, sanctification, and glorification, and from the ascriptions of glory made unto him; and they are regarded by him as a crown is by a prince; as a crown of massy gold, stuck with jewels, is rich and valuable, so are they in the eyes of Christ; they are dear and precious to him; high in his esteem; which he won't suffer to be trampled upon, or to be taken away from him, no more than a prince will suffer his crown to be so used or lost: and these are in his hand as such, which he holds in his hand, and looks at with pleasure and delight, and which he preserves and keeps safe and secure : or, by the hand of the  $Lord^{f}$ ; and then the sense is, that the church and its members should become so glorious, through his hand communicating grace and glory to them, through the operations of his hand, and the wonderful effects of his power on them: and a royal diadem in the hand of thy God; the same thing expressed in different words, for the further confirmation and illustration of it.

Ver. 4. Thou shalt no more be termed Forsaken, &c.] That is, of the Lord her God, as she had seemed to be to others, and thought to be so by herself, Isa. xlix. 14. not having so much of his gracious presence as is desirable; sensible communion with him being withheld; the word and ordinances not owned and blessed, or very little; and few souls converted; and the interest of Christ, labouring under many difficulties and discouragements, under the reproaches and persecutions of men, and so looked as if forsaken of God; but in the latter day all these complaints shall be removed; and the presence of God will be very manifest in his churches, and among his people; and they'll appear to be his care and charge; see ch. lx. 15: neither shall thy-land any more be termed Desolate; as the Gentile world was before the preaching of the Gospel in it; and as the land of Israel now is, and the Jewish people are, having rejected the Messiah, and continuing in impenitence and unbelief; and as the church of Christ is, when the word and ordinances are neglected, or little success attends them; but now more shall be the children of the desolate than of the married wife; many souls shall be born again in Zion, and many sons

י הוה בור יהוה per manum Jovæ, Gataker. Kau er (היהוא המוסדה של היהל היה אלווא איש אלווא איש אלווא לש, Sept. ; habi-

and daughters brought there, and brought up there, and therefore shall not be called desolate, Isa. xlix. 19, 20, 21. and liv. 1: but thou shalt be called Hephzibah, and thy land Beulah ; the former of these was the name of Hezekiah's mother, 2 Kings xxi. 1. and a fit name for the church of Christ, who is pleasant to him for delights, Cant. vii. 6. and the latter well agrees with her being married to Christ. The meaning of these names is explained in the next clause; or the reason of their being given: for the Lord delighteth in thee, and thy land is married; the former explains Hephzi-bah, which signifies my delight is in her; Christ delighted in his church from everlasting, as they were the objects of his own and his father's love; as chosen in him, and given to him as his spouse and bride, Prov. viii. 31. and he delights in them in time, as clothed with his righteousness, washed in his blood, and adorned with the graces of his spirit; he delights in their company, to hear their voice, and see their countenance; they are the excellent in the earth. in whom is all his delight, Psal. xvi. 2. and he will delight in them hereafter, in the spiritual reign, when he will glorify and beautify them, and make them an eternal excellency, ch. ix. 7, 18, 15. and in the personal reign, when they shall be as a bride adorned for her husband, and his tabernacle shall be among them, and he'll reign with them, and they with him; during which time he'll be presenting them to himself, and delighting in them, as a glorious church, without spot or wrinkle, or any such thing, Rev. xxi. 2, 3. Ephes. v. 27. and in heaven to all eternity. The latter clause explains Beulah, which signifies married, as the church secretly was to Christ from all eternity; in the latter day the espousals of her to him will be more open and manifest; then the marriage of the Lambwill be come, and it will more clearly appear that she is in such a state, by the numerous converts in her, or sons and daughters that will be born in her to Christ, both of Jews and Gentiles, Rev. xix. 7, 8. Isa. lxvi. 8.

Ver. 5. For as a young man marrieth a virgin, so shall thy sons marry thee, &c.] As a young man, having married a virgin, possesses and enjoys her, and lives and dwells with her in great harmony and love, having a delight and complacency in her, there being a suitableness in her person and age; so those that are born in Zion, and brought up there, have communion with the church, and enjoy the ordinances of it; dwell and continue with her, and delight in her fellowship, ways, and worship; and have their hearts knit in love to her. professing the same faith, joining in the same worship, and walking with her in all the commandments and ordinances of the Lord. So the Septuagint and Vulgate Latin versions render it s, as a young man dwells with a virgin, so thy sons shall dwell in thee ; as does the Targum in like manner; and so Jarchi interprets it; for it seems exceeding disagreeable for sons to marry their mother; nor can there be an allusion to such an incestuous practice; rather it should be rendered, as a young man hath a virgin, thy sons shall have thee<sup>k</sup>; have union to and communion with the church, and share in all the pleasures, privileges, and immunities of it : and as the

tabit enim juvenis cum virgine, & habitabunt in te filii tui, Valg.

Nam ut habet juvenis virginem, habebaat te filii tui, Cocceius.

CH. LXII. V. 6-8.

bridegroom rejoiceth over the bride, so shall thy God || rejoice over thee; Christ is the Lord God of his church and people; Immanuel, God with us; and he stands in the relation of a bridegroom to them, and they in the relation of a bride to him; and as such he rejoices over them with exceeding great joy, and that to do them good; so he rejoiced over them from all eternity, when first betrothed to him; and so he does in time, in redemption: this was the joy set before him, which animated him to bear the cross, and despise the shame of it; namely, that those would be redeemed, and saved by him, and brought to glory; he rejoices at the conversion of them, and will present them to himself with joy in the spiritual and personal reign, and to his father at the last day; and particularly, what is meant here, there will be such a profusion of blessings on the church in the latter day, as will abundantly shew the joy of Christ in his people.

Ver. 6. I have set watchmen upon thy walls, O Jerusalem, &c.] Not angels, as Jarchi; nor kings, as Kimchi; nor princes and civil magistrates, as others; nor the mourners in Zion, as Aben Ezra; but ministers of the Gospel; as the prophets of the Old Testament are called watchmen, Isa. xxi. 11, 12. Ezek. iii. 17. so ministers of the New, Isa. lii. 8. who are to watch in all things over themselves, and for the souls of men; for their good, and to guard them against that which is evil, pernicious, and dangerous, both in principle and practice, 2 Tim. iv. 5. Heb. xiii, 17. The allusion is to watchmen on the walls of cities, whose business is to keep their place and stand, and not move from it; to look out diligently, and descry an enemy, or any approaching danger, and give notice of it; and to defend the outworks of the city, and repel the enemy; all which requires courage, constancy, vigilance, and sobriety. The church is a city, and a walled one; God himself is a wall about her; salvation by Christ is as walls and bulwarks to her; and ministers of the Gospel are set for the defence of her: this is an ordinance and appointment of God; these watchmen are not of men's setting, nor do they take this office to themselves; but are placed in it by the Lord, who makes them able ministers, qualifies them for watch-men, and enables them to perform their work; and which is an instance of the love of God to his church. and of his care of it: which shall never hold their peace day nor night; as the living creatures in Rev. iv. 8. which are an emblem of Gospel ministers; who are always to be employed, and to be continually praying or preaching; the two principal branches of their ministry, Acts vi. 4. they are not to be silent, but either praying in private or in public for direction and assistance in their meditations; for supply of the gifts and graces of the spirit in their ministration, and for success in their work; and that all blessings of grace might descend on those to whom they minister: or else preaching the Gospel; being constant in season. and out of season; frequently inculcating the doctrines of Christ; constantly affirming these things; ever informing, instructing, and exhorting the people. It was Austin's wish that death might find him either pray-

ing or preaching: ye that make mention of the Lord, keep not silence; some take this to be an address to the same persons; and they may be described as such that make mention of the Lord in their ministrations; of the grace and love of God the Father; of the person, office, and grace of Christ; and of the operations of the Spirit : or, as the remembrancers of the Lord 1, as it may be rendered; that put men in mind of the Lord; of what he has done for them, and is unto them; of the doctrines of the Gospel respecting him, and of their duty to him, and to one another, and to all men; and who put the Lord in mind of his promises to his people, and prophecies concerning them, to fulfil them: but I rather think another set of men are meant, even members of churches, as distinct from ministers ; who make mention of the Lord to one another, in private conference with each other; of his gracious dealings with them, and favours bestowed upon them; and who make mention of him in their prayers to him, and praises of him; and who should not keep silence, but pray without ceasing, even always, and not faint, Luke xviii. 1. 1 Thess. v. 17.

Ver. 7. And give him no rest, &c.] Not let him alone, as he desired that Moses would, but wrestle with him as Jacob did, and not let him go without the blessing; be importunate with him, as the widow with the unjust judge; and be incessant in prayer : until he establish ; his church ; which, though founded by him, and built upon the sure founda-tion of his laying, upon a rock, against which the gates of hell cannot pravail; yet, as to its outward state, is sometimes fluctuating and unstable; it is not always in the same place, nor in the same circumstances; but in the latter day it will be established on the top of the mountains, and will be a tabernacle that shall not be taken down; which is the Lord's work to do, and which he has promised; and therefore may be prayed for in faith, nor should saints cease praying till it is done, Isa. ii. 2. and xxxiii. 20. Psal. xlviii. 2. and lxxxvii. 5: and till he make Jerusalem a praise in the earth; matter of praise; till the church and its members become famous in the world, and shall be praised by men, and God shall be praised for their sakes; for the purity of Gospel doctrines and ordinances; for unity in worship; for cor-dial love and affection to each other; for holiness of life and conversation; for number, and for figure, converts numerous, and many of these great personages; when what is now to its discredit and dispraise will be removed; all false doctrine, or mixtures of it; the many sects and parties which go by the Christian name; the sad divisions and animosities among them; the impure lives of many professors; the small number of real Christians; their meanness and poverty.

Ver. 8. The Lord hath sworn by his right hand, and by the arm of his strength, &c.] By Christ, say some, who is the arm of the Lord, the power of God, by whom he made the world, and upholds all things; but though he sometimes is said to swear unto him, and concerning him, yet is never said to swear by him; rather the attribute of omnipotence is here designed; as God is sometimes said to swear by his holiness, so

י המוכירים את יהוה qui Deo estis a memoriis, Gataker; qui facitis at alii reminiscantur Domini, Forerius. S A 2

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which itself is a great encouragement to faith, to believe the fulfilment of promises, because God is able; but his swearing by it is a further confirmation of it; it is as if he had said, let me not be thought to be the omnipotent God I am, if I do not do so and so; or as sure as I have such a right hand, and arm of strength, what follows shall certainly be accomplished: surely I will no more give thy corn to be meat for thine enemies; and the sons of the strangers shall not drink thy wine, for the which thou hast laboured; this was threatened to the people of Israel, in case of sinning against God, and revolting from him; and was accomplished in the times of their captivity in Babylon, Deut. xxviii. 33. Jer. v. 17. but here it is promised, and the strongest assurance given, it should be so no more; which cannot respect the deliverance of the Jews from the Babylonish captivity; for it is certain that after that their enemies did eat their corn, and drink their wine; the Romans came and took away their city and nation, as they feared, and all their good things; wherefore this must refer to future times, to times yet to come, when this people, being converted, shall be restored to their own land, and enjoy great plenty of good things, and never more be disturbed by their enemies : though all this may be understood in a spiritual sense of the corn and wine of the Gospel, and the ministration of it; which was first provided for them, and they were invited to partake of it; and in preparing which the apostles and first ministers of the word, being Jews, laboured; but they rejecting it, it was carried to the Gentiles, who had been their enemies, and were aliens from the commonwealth of Israel, which they gladly received and fed upon; but now it is promised, that the Gospel, being again brought unto them, should no more be taken from them, but ever continue with them; even all the means of grace, and ordinances of the Gospel, for the comfort and refreshment of their souls.

Ver. 9. But they that have gathered it shall eat it, and praise the Lord, &c.] That is, the corn; they who have manured the land, sowed seed in it, reaped it when ripe, gathered it in its season; these shall eat the fruit of their labours, and praise the Lord for it, acknowledge his bounty and goodness to them; for notwithstanding all the diligence, industry, and labour of men, it is through the blessing of the Lord, and owing to his favour, that they have bread, and a sufficiency of it, to eat; which when they have, they should be thankful for it, Deut. viii. 10: and they that have brought it together shall drink it in the courts of my holiness; that is, the wine they shall drink; having planted vineyards, and gathered the grapes when ripe, and brought them to the wine-press, and there made wine of them; they shall drink it at a proper time and place: the allusion is to the priests and Levites eating and drinking holy things, within the compass and bounds of the temple; and may signify the converted Jews, partaking of the Gospel and Gospel ordinances in the house of God, as well as the Gentiles, being all now made priests unto God. The Arabic version

נאמן מאנן און מאנן בארון ternite eam lapidibus, Vatablus, Forerius, Gataker. So many Jewish writers, R. Jonah, R. Joseph Kimchi, and Ben Melech; but is disliked by Gussetius, Ebr. Comment. p. 569.

here by his almight power; the consideration of interprets it of persons gathered, that should eat and which itself is a great encouragement to faith, to believe the fulfilment of promises, because God is able; corn in, and they that press the wine.

Ver. 10. Go through, go through the gates, &c.] Open them, and keep them open for persons to enter in; meaning not the gates of Jerusalem, which those in it should open for the reception of the Jews returning from Babylon, though there may be an allusion to it; but the gates of the church in the latter day, which shall stand open night and day, that converts, who shall flock unto it, may enter in thereat, whether Jews or Gentiles; see Isa. xxvi. 1, 2. and lx. 11: prepare you the way of the people; cast up, cast up the highway; for the people of the Jews, or the Gentiles, by the destruction of the eastern and western antichrist, and by the preaching of the Gospel; by which means way will be made for the kings of the east, and for the eastern kingdoms being converted, and becoming the kingdoms of our Lord, and his Christ; see Rev. xvi. 12. and xi. 15 : gather out the stones ; all things that offend, that are a stumbling-block to Jews, Pagans, and Mahometans, and hinder them embracing the Christian religion; as errors, heresies, schisms, false doctrines, and false worship, idolatry, and superstition. Jarchi thinks there is a respect to the corruption of nature; and so the Targum interprets it, the thought of the evil imagination, which is as a stone : or, pitch or stroug it with stones \*; that is, the highway; pave it with them, because of the clay, that so it may be a good way for passengers : lift up a standard for the people ; that they may know where to come or go; this is to be under-stood of the preaching of the Gospel, and of lifting up Christ as a standard or ensign in it, to whom the people might be directed, invited, and encouraged to come; see ch. xi. 10. The Targum is, " the prophet said, " pass by, and return through the gates; turn the heart " of the people to the right way; publish good things " and comforts to the righteous, who remove the " thought of the evil imagination, which was as a stone of stumbling; lift up a sign to the people."

Ver. 11. Behold, the Lord hath proclaimed unto the end of the world, &c.] This is not to be interpreted of the proclamation by Cyrus, giving liberty to the people of the Jews to return to their own land, for that did not reach to the end of the world; but of the proclamation of the Gospel, which, as when first published, the sound of it went into all the earth, and the words of it to the ends of the world, Rom. x. 18. So it will be in the latter day, when it shall be preached to all nations, from one end of the world to the other, Rev. xiv. 6. Say ye to the daughter of Zion, behold, thy salvation cometh; or thy Saviour<sup>1</sup>, or thy Redeemer, as the Targum, Septuagint, Vulgate Latin, Syriac, and Arabic versions; and which is to be understood not of his first coming, or of his incarnation, though that is sometimes foretold in much such language, Zech. ix. 9. and the same things are said of him with respect to that, as follows: behold, his reward is with him, and his work before him; see the note on ch. xl. 10. but of his spiritual coming, of which notice is given to the church, the congregation of Zion, as the Targum ren-

Jyw' taus Salvator, V. L. Munster, Tigurine version.

ders it; who will come in a spiritual manner, and do a great work in the world; destroy antichrist; convert Jews and Gentiles; take to himself his great power and reign; and give a reward to his servants the prophets, his saints, and them that fear his name, 2 Thess. ii, 8. Rev. xi. 15-18. and xxii. 12. The Targum is, " behold, a reward to them that do his word is with " him, and all their works are manifest before him." The word behold is three times used in this verse, to raise attention to what is said, and as pointing out something wonderful, and to express the certainty of it.

Ver. 12. And they shall call them the holy people, &c.] For whom the way is prepared, to whom the standard is lifted up, and the proclamation made, and who upon it are gathered in to Christ the Saviour, and to the church : these shall be called, by men that know them, have a spirit of discerning, and are capable of judging, the holy people; a people separated and set apart for God, for his service and glory; chosen to be a special people, above all the people of the earth; chosen through sanctification of the spirit, and to holiness here and hereafter, and so sanctified by God the Father, as in Jude, ver. 1. and in consequence of it are made holy by the spirit of God, in effectual vocation; they are not holy by nature, nor by their own power, but by the grace of God, who calls them with a holy calling, and to boliness, and implants principles of grace and holiness in them, so that they are truly and really so. This character respects the church and its members in the latter day, when every one that remains in Jerusalem, and every pot and vessel there, shall be holiness to the Lord; yea, that shall be upon the bells of the horses, Isa. iv. 3. Zech. xiv. 20, 21: the redeemed of the Lord; which character includes the blessing of redemption, from whence the denomination is, which is a blessing of a spiritual nature; the redemption of the soul from sin, Satan, the law, its curse, and condemnation, and from all enemies; a blessing early in the heart of God; contrived by his his infinite wisdom; secured in the covenant of grace; wrought out by Christ; is a plenteous one, containing demption in the second; effectual voc various blessings of grace in it, and, in its effects and third; and final perseverance in the last.

consequences, of an eternal duration : this character is also expressive of Christ, as the author of the above blessing: these are not redeemed by themselves, nor by their friends, nor by men, nor by angels, but by the Lord; who, as man, is the near kinsman of his people, and has the right to redeem; as God, he is mighty and able to redeem them; and who by his precious blood has obtained redemption for them; so that he has a property in them, which is asserted in this character ; they are not their own, nor any other's but his, a peculiar people, redeemed from among men, the special favourites of heaven; and who, in consequence of it, are called, and kept, and saved with an everlasting salvation : and thou shalt be called, Sought out; thou, daughter of Zion; or the church of God. consisting of elect, redeemed, and called ones; such as are sought out of the ruins of the fall, among the men of the world, and dust of the earth; found in a very miserable condition, usually by means of the Gospel, and by Christ, who knows them well, where they are, and what the time of finding them, and can call them by name, and does; all which is the fruit and effect of his love unto them; though this character may chiefly respect the notice that will be taken of the church in the latter day; whereas she has been Zion, whom no man seeks after, Jer. xxx. 17. now she shall be sought and flocked unto by all nations. and by great personages, even by the kings and princes of the earth, Isa. ii. 2. and xlix. 23. and lx. 3. A city not forsaken; the city of the living God, of which saints are fellow-citizens, consisting of many persons, in good and flourishing circumstances, and which shall not be forsaken of men, as it has been, ch. lx. 15. but shall be filled with converts, both Jews and Gentiles; nor forsaken of God, but shall enjoy his gracious presence, and sensible communion with him in his ordinances; nor shall any of its true members be forsaken, or the work of grace in them; they shall none of them perish, but have everlasting life; so that here is a cluster of glorious doctrines, in their order and connexion one with another: election in the first character; redemption in the second; effectual vocation in the

### CHAP. LXIII

THIS chapter contains a prophecy of the vengeance of || in which he performed both is observed, ver. 5. and the Christ upon the enemies of his church in the latter day, || thorough work he would make; and the entire ridwhereby complete salvation would be obtained for them; and this illustrated by the mercies of God to the people of Israel of old; and is concluded with the church's prayer to him. The account of the vengeance taken by Christ on his enemies is introduced by a colloquy between him and his church; who puts a question, in which he is described by the places from whence he came, by his apparel, and by his manner of walking; to which he returns an answer, ver. 1, then a second question is put, about the colour of his garments; for which he gives a reason, ver. 2, 3. it being the time of his vengeance on his enemies, and of

thorough work he would make; and the entire riddance of all his enemies is determined upon, ver. 6. which puts the prophet, or the church, in mind of former mercies bestowed upon Israel of old, the peculiar people and children of God, the Lord had a great opinion of, and favour for, whom he dealt very ten-derly with, and redeemed, and saved, and preserved, ver. 7, 8, 9. though they acted an ungrateful part to him, which is aggravated by the various kind steps of Providence, in leading them through the Red sea, guiding them in the wilderness, and bringing them to rest safely in Canaan's land, for his own glory, ver. 10, 11, 12, 13, 14 and all is closed with the church's prayer to the redemption of his people, ver. 4. the manner God, imploring his grace and mercy; pleading relation

to him; expostulating with him about their present [ case, and observing the difference between them and their enemies, ver. 15, 16, 17, 18, 19. and which prayer is continued in the next chapter.

Ver. 1. Who is this that cometh from Edom, with dyed garments from Bozrah ? &c.] These are not the words of the angels at the time of Christ's ascension to heaven; or of the people of Israel; but rather of the prophet, or of the church he represents; by whom this question is put, not concerning Michael the archangel returning from fighting the king of Persia, for what has Edom and Bozrah to do with Persia? nor concerning Judas Maccabæus, in whose times it seems a victory was obtained over the Edomites: the description is too grand and august to agree with any mere man; rather therefore it is to be understood of God himself taking vengeance on the wicked, many of the characters agreeing with the description of him in ch. lix. 16, 17, 18. though it seems best of all to interpret it of the Messiah. Aben Ezra observes, that there are some that say this is the Messiah; others that it is Michael; but, says he, it is right that it respects the glorious name, that is, Jebovah himself; the first sense he gives is rightest. Several Jewish writers, ancient as well as modern, interpret this of the Messiah, whom they yet expect to come from Rome to the land of Israel, which they suppose is meant by Edom. So says one " of their writers, " when the King Messiah "shall come, he will be clothed in purple, beautiful " to look at, which in colour shall be like to wine-" for the clothing of the King Messiah shall be silk, "red as blood; and it shall be worked with the needle " in various colours, and he shall be the Head of Israel; " and this is what is said in Isa. lxiii. 1. wherefore art " thou red in thy apparel?" And, say others of their ancient writers", the Ishmaelites or Turks shall fight three battles in the latter day; one in the forest of Arabia; another in the sea; and a third in the great city Rome, which shall be greater than the other two; and from thence shall spring the Messiah, and he shall look upon the destruction of the one and of the other, and from thence shall he come into the land of Israel, as it is said, who is this that comes from Edom? &c. So Abarbinel <sup>P</sup> asserts, that the Ishmaelites or Turks shall come against Rome, and destroy it; and then shall be revealed the Messiah, the son of David, and shall complete the redemption of the Lord, according to Dan. xii. 1. and then quotes the above passage of their wise men; and upon it observes, that from thence it appears that Messiah, the son of David, shall be of the Jews that are in the captivity of Edom (or Rome), for so they explain Isa. Ixiii. 1. who is this that comes from Edom ? &c.; and so Kimchi interprets the prophecy of time to come : but though the Messiah is intended. this is to be understood not of his first coming, which was out of Zion, out of the tribe of Judah, and out of Beth-lehem-ephratah; nor of his ascension to heaven, after his bloody sufferings and death, and the victory he had obtained over all our spiritual enemies, sin, Satan, the world, death, and hell; for that was from

the land of Judea, from Mount Olivet, near to Jerusalem, the place of his sufferings and death; but of his spiritual coming, which is yet future, to take venge-ance on antichrist, and all the antichristian powers. It is usual in Scripture for the enemies of the church and people of God in Gospel times to be expressed by such who were the known and implacable enemies of the people of Israel; and such were the Edomites, the inhabitants of Idumea, of which Bozrah was a principal city; see Psal. cxxxvii. 7. Ezek. xxv. 12, 13. Amos i. 11, 12. Obad. ver. 10-14. and were a lively emblem of antichrist and his followers, for their relation to the people of Christ, their cruelty to them, and contempt of them; from the conquest and slaughter of which Christ is here represented returning as a victorious and triumphant conqueror; see Isa. xxxiv. 5, 6. hence he is said to come from thence with dyed garments, or stained q; that is, with the blood of his enemies; so Jarchi interprets it dyed in blood, or dipped in it; to which agrees the apparel of Christ in Rev. xix. 18, where he is said to be clothed with a vesture dipped in blood; which chapter is the best commentary upon this passage, referring to the same time and case : it follows, this that is glorious in his apparel; for though it was thus stained and discoloured with the blood of his enemies, yet was glorious to himself, having gotten such a complete victory over all his and his church's enemies, and so was glorious to them to behold; and especially, since on this vesture, and on his thigh, is a name written, King of kings, and Lord of lords, Rev. xix. 16: travelling in the greatness of his strength? marching in great stateliness and majesty at the head of his victorious troops, he nor they having nothing to fear from their enemies, being all vanquished and destroyed. Strength, and the greatness of it, may well be ascribed to Christ, who is the mighty God, yea, the Almighty; the mighty man, made strong by the Lord for himself; and the mighty Mediator, having all power in heaven and earth : he travelled in the greatness of his strength from heaven to earth, by the assumption of our nature; while here he went about continually doing good; with the utmost intrepidity he went forth to meet his foes, and death itself, at the proper time, and without fear passed through the valley of the shadow of death ; when raised again, in his ascension to heaven, he marched through the territories of Satan, the air, in great triumph, dragging him and his principalities and powers at his chariotwheels; and when he had poured down his Spirit plentifully, he went forth into the Gentile world in the ministration of the Gospel, conquering and to conquer; and in the latter day he'll come and take vengeance on all the antichristian states, and return in triumph, to which this passage refers; see Rev. xvii. 14. and xix. 14. and xi. 17. the answer to the question follows, I that speak in righteousness, mighty to save ; these are the words of Christ describing himself, by his speech and by his power, by his word and by his works : he spoke in righteousness, at the making of the covenant of grace in eternity, some things by way of request for

<sup>\*</sup> R. Moses Haddarsan in Bereshit Rabba in Gen. 11. apud Galatin de Arcan. Cath. Ver. l. 8. c. 13. p. 579. • Pirke Eliezer, c. 30. fel. 39. 1.

Mashmiah Jeshuah, fol. 44. 1, 5. Y1071 contaminatus, maculatus vestibus, Gataker.

CH. LXIII. V. 2-4.

his elect, others by way of promise for them; all which he has faithfully and righteously performed : under the Old-Testament dispensation, he spake many things in righteousness by his prophets, and by his spirit in them; yea, he often appeared in a human form, and spoke to the patriarchs and others: when here on earth, he spoke in or of righteousness <sup>9</sup>; of the righteousness of God he came to declare; of his own righteousness he came to bring in; and of the happiness of those who sought it, and were justified by it; and of the insufficiency of man's righteousness to bring him to heaven: here it seems to have a more especial respect to the promises made to the church, of her salvation from her enemies, and of the destruction of them; which will now be accomplished, and appear to be the true and faithful sayings of Christ, Rev. xix. 9. and xxi. 5. and xxii. 6. and that he is mighty to save appears from the spiritual salvation of his people he has already wrought out: God laid help on one that is mighty, and he being mighty undertook it, and has accomplished it; and which work required strength, even almighty power, since sin was to be atoned for by bearing it, the law to be fulfilled, justice to be satisfied, the wrath and curse of God to be endured, and innumerable enemies to be engaged with; and of such a nature was that salvation, that neither angels nor men could ever have effected it : and this his power to save will be further manifest, when the beast and false prophet, antichrist, and all the antichristian powers, shall be destroyed by him, and his people entirely delivered out of their hands, Rev. xi. 18. and xix. 20, 21. The Targum of the whole is, " who " hath said these things that shall bring the blow " upon Edom, the strong vengeance on Bozrah, to ex-" ecute the vengeance of the judgment of his people, " as he hath sworn unto them by his word? he saith, " behold I appear as I spake in righteousness, much "power is before or with me to save;" see Rev. xviii. 8.

Ver. 2. Wherefore art thou red in thy apparel, &c.] Christ having satisfied the church as to her first question, concerning his person, who he was; she puts a second to him, about the colour of his garments, which was red, and the reason of it. His garments at his transfiguration were white as snow, whiter than any fuller on earth could whiten them; his robe of righteousness is fine linen, clean and white; the garment of his human nature, or his form as man, was white and ruddy; but this, through his bloody sufferings, became red, being all over bloody through the scourges he received, the crown of thorns he wore, the piercing of his hands, feet, and sides, with the nails and spear; but here it appears of this colour not with his own blood, but with the blood of his enemies, as is hereafter explained : and thy garments like him that treadeth in the wine-fat? or wine-press, into which clusters of grapes are cast, and these are trodden by men, the juice of which sparkles on their garments, and stains them, so that they become of a red colour.

Ver. 3. I have trodden the wine-press alone, &c.] This is an answer to the question before put, and confirms what was observed, that his garments were like

one that treadeth in the wine-press; this was very true, he had trodden it, and trodden it alone, and that was the reason his garments were of such a hue; what others did by their servants, he did by himself, alone and without them. The wine-press is a symbol of the wrath of God; not of what Christ bore himself as the sinner's surety, for then he was trodden as a vine, or the clusters of it, himself; but of what he executed on Wicked men are compared to clusters of the othe**rs.** vine; the wine-press into which they are cast is the wrath of God, and Christ is the treader of it; particularly he will be in the latter day, when antichrist and his followers will be destroyed by him ; see Rev. xiv. 18, 19, 20. and xix. 15. And of the people there was none with me; either fighting with him, that could oppose him, any more than the clusters of grapes can resist the treaders of them; or to assist him in taking vengeance on his enemies: for though the armies of heaven follow him in white, these are little more than attendants and spectators, at most but instruments; all the power to conquer and destroy is from himself, and owing to the two-edged sword proceeding out of his mouth, Rev. xix. 14, 15. even as when he stood in the law-place and stead of his people there were none of them with him; he alone was the author of salvation, none could bear the wrath of God but himself, or engage with spiritual enemies, or work out salvation for them. But of this the texts speaks not, only of the destruction of the enemies of Christ and his church: for I will tread them in mine anger, and trample them in my fury; with great eagerness, with all his might and strength; and this is the reason why his garments were so stained, even with the blood of his enemies, trodden and trampled under foot by him in this furious manner; as a person in a wine-press alone, and treading it with all his might, has his garments more sparkled and stained with the juice of the grape, than when there are many, and these tread lightly. The words being in the future tense shew that they respect time to come; and the manner of speaking ascertains the accomplishment of them, and which is further confirmed by what follows: and their blood shall be sprinkled upon my garments, and I will stain all my raiment; just as the garments of those that tread in the wine-press are sprinkled and stained with the juice of the grape; this will have its accomplishment when he shall appear in a vesture dipped in blood, or shall be as bloody, with the blood of his enemies, as if it was dipped in it, Rev. xix. 13.

Ver. 4. For the day of vengeance is in my heart, &c.] Resolved on with him, fixed by him, and which is desirable to him; he has it at heart, and longs as it were till the time is come to avenge the blood of his saints on the Romish antichrist, whom he will destroy with the breath of his mouth, and the brightness of his coming; see 2 Thess. ii. 3. and when he shall pour out all his vials on the antichristian states, and revenge the cause and quarrel of his people, Rev. xvi. 1, 6, 7. and xviii. 20. and xix. 2: and the year of my redeemed is come: the time when those who are already redeemed by the blood of Christ, and so are his property, whom he claims as his own, being the purchase of his blood.

te justitia, Piscator, Vitringa ; loquor justitiam, V. L. Sept.

shall be redeemed again from antichristian bondage and slavery, shall be called and brought out of Babylon; and when those, who have led them captive, shall go into captivity themselves: this will be a jubilee year to the saints; a time of refreshing from the presence of the Lord; when, being rid of all their persecuting enemies, they will enjoy the utmost peace, prosperity, and safety; see Rev. xii. 10. and xviii. 4. and xix. 20, 21.

Ver. 5. And I looked, and there was none to help, &c.] As, in the first redemption and salvation by Christ here on earth, there were none among the angels, nor any of the sons of men, to help him and assist him therein, none but Jehovah the Father; so, in this latter salvation, the church and people of God will be reduced to such a low, helpless, and forlorn condition, that there will be none to lend an assisting hand; their deliverance will appear most manifestly to be the sole work of almighty power: and I wondered that there was none to uphold; not the Saviour and Redeemer, he needed none; but his people under their sufferings, trials, and exercises, and his sinking, dying, cause and interest: this is spoken after the manner of men, and to make the salvation appear the more remarkable, distinguishing, and great, and solely his own work; for otherwise expectation and disappointment, consternation and amazement, as the word ' signifies, cannot be properly ascribed to this great Redeemer: therefore mine own arm brought salvation unto me; to himself. his mystical self, his church and people, and for his own glory; a salvation which his own omnipotent arm could only effect; see the note on ch. lix. 16: and my fury it upheld me; his zeal for his church and people, and his indignation against their enemies, excited his almighty power on their behalf, and carried him through the work of their deliverance and salvation he engaged in; see Isa. ix. 7.

Ver. 6. And I will tread down the people in mine anger, &c.] See the note on ver. 3: and make them drunk in my fury; or with it'; the wrath of God is signified by a cup, which he gives wicked men to drink, and which is an inebriating one to them, Psal. lxxv. 8. Jsa. li. 17—23. Jer. xxv. 15. and here it signifies the cup of the wine of the fierceness of God's wrath, which shall be given to mystical Babylon, to antichrist and his followers, Rev. xiv. 10, and xvi. 19: and I will bring down their strength to the earth; their strong kingdoms, fortified cities, and mighty men, their wealth and riches, of which they boasted, and in which they trusted; see Isa. xxvi. 5. The eighteenth chapter of the Revelation is a commentary on these words.

Ver. 7. I will mention the loving-kindnesses of the Lord, &c.] These are the words of the prophet, as Jarchi and Kimchi observe; who, having heard what the Lord would do for his church and people in aftertimes, by avenging them on their enemics, calls to mind the favours bestowed on Israel of old; and determines to make mention of them, and put the saints in mind of them, as types, earnests, and pledges of what would be done for them; and to encourage their faith and hope in the performance of what was promised them: these he calls the loving-kindnesses of the

י באחרומכי & obstupui, Musculus; stupefactus sum, Vatablus; & ebstupeacebam, Cocceius; stupebam, Vitringa.

Lord; meaning not only the instances of his providential goodness in bringing them out of Egypt, leading them through the Red sea and wilderness, and settling them in Canaan's land, after particularly mentioned; but also those of his special grace and goodness to the chosen of God among them; called in the plural number loving-kindnesses, being the acts of all the three Persons displayed in election, redemption, and sanctification; and because these are many and various, and an abundance of grace and love is manifested in them : and the praises of the Lord, according to all that the Lord hath bestowed on us; which are due to him from all creatures, angels and men, and especially the saints ; and which belong to each divine Person, according to the various gifts of grace freely bestowed by them; such as the gift of God himself to his people; the gifts of his Son, and of the blessed Spirit, with all his graces, faith, hope, love, repentance, &c.; and all the blessings of grace; as pardon, justification, adoption, and eternal life; a right unto it, and meetness for it; all which call for praise and thankfulness: and the great goodness towards the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses; the gifts of grace are bestowed, not according to the merits of men, for then they would not be free-grace gifts; and, besides, there is no merit in a creature; the best works of the best of men are not meritorious of any thing at the hand of God; but all they have flow from mere sovereign mercy, pure grace, and free unmerited love, which is abundant, yea, boundless, and even infinite. A heap of words is here made use of, and all little enough to express the wonderful kindness of God in the acts of his grace and goodness to his church and people; which ought always to be had in sight and mind, and to be remembered and spoken of in private and in public.

Ver. 8. For he said, surely they are my people, &c.] Not in common with the rest of mankind, being his creatures, and the care of his providence; but his special people, whom he had chosen to be such, and had made a covenant with; he had avouched them for his people, and they had avouched him to be the Lord their God; and this covenant-interest was the ground and foundation of the actual donation and application of all the blessings of grace and goodness to them be-fore mentioned. These are the words of Jehovah himself, related by the prophet; and are applicable to all the elect of God, whom he has chosen in Christ; taken into the covenant of grace made with him; and who appear manifestly to be his peculiar people by their effectual vocation; when it is a sure and certain thing, that they, who were not known by themselves or others to be the people of God, are evidently so; and the Lord himself makes no scruple of acknowledging them as such, even though their conduct and behaviour towards him is not altogether as it should be, and which was the case of the people of Israel; however, he is willing to hope well of them, as parents do of their children, speaking after the manner of men, and that they will behave better for the future, being by

• 1712172 excandescentia mes, Junius & Tremellius; solu meo, Cocceius; so Gataker.

#### CH. LXIII. V. 9.

fresh mercies laid under obligation to him, as he did of || Israel of old : children that will not lie; not the children of Satan, as liars are, who was a liar from the beginning, and the father of lies; as wicked men are, who go astray from the womb, speaking lies; but children of God by adopting grace, and through faith in Christ; and therefore should not lie to God, nor to men, nor to one another, as being unbecoming their relation as children: this opinion the Lord entertains of his children, speaking after the manner of men, that they will not deal deceitfully and hypocritically with him, but serve him in sincerity, and worship him in spirit and in truth; that their hearts will be right with him, and they steadfast in his covenant: thus he hoped well of Israel of old, and so he does of all his spiritual Israel, his special people, and dear children: so he was their Saviour ; in this view and expectation of things, as he is of all men in a providential way, and especially of them that believe; he was the Saviour of literal Israel in a temporal manner, in Egypt, the Red sea, and wilderness; and of his chosen people among them, in a spiritual manner, as he is of all his elect in Christ Jesus; and even though they do not entirely answer the just expectations expressed concerning them.

Ver. 9. In all their affliction he was afflicted, &c.] That is, God, who said the above words; not properly speaking; for to be afflicted is not consistent with his nature and perfections, being a spirit, and impassible; nor with his infinite and complete happiness; but this is said after the manner of men, and is expressive of the sympathy of God with his afflicted people, and his tender care of them, and concern for them under affliction, as one friend may have for another: afflictions belong to the people of God; they come to them, not by chance, but according to the will of God; and are not in wrath, but in love; they are many and various; there is an all of them, yet not one too many, and in every one of them God is afflicted, or symptathizes with them: as he looked upon the affliction of the people of Israel, in Egypt, at the Red sea, and in the wilderness, and had compassion upon them, and saved them, so he visits all his people when afflicted, and pities them, and speaks comfortably to them; knows and owns their souls in adversity; makes known himself to them; grants them his gracious presence; puts underneath them his everlasting arms; makes their bed in their affliction, and supplies their wants; and this sympathy arises from their union to him, from his relation to them as a father, and from his great love to them. There is a double reading of these words; the marginal reading is, in all their affliction there is afflic-tion to him '; or, he was afflicted; which our version follows: the textual reading is, there is no affliction; or, he was not afflicted "; he seemed to take no notice of their affliction, or be concerned at it, that he might the sooner bring them to a sense of themselves and their sins, Hos. v. 15. The Targum follows this read-ing, and renders it actively, and he afflicted them not "; they were indeed in affliction, but they, and not he, brought it upon them, and by their sins. Some

t augustia ipsi fuit, Calvin, Grotius; ipse fuit contribulatus, לו צר Munster; ipsi fuit angustum, Vitringa. " Y non angustia, Montanus; non afflictus est, Tigurine ver-

sion.

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render it, he was no enemy \*; though he afflicted them, yet not in wrath, but love; or, in all their straits there was no strait ; the Israelites were in straits when Pharaoh's army pursued them behind, the rocks were on both sides them, and the sea before them, and yet there was no strait as it were, they were so soon delivered out of it; and so it may be read, in all their afflictions there was no affliction; there is so much love in the afflictions of God's people, and they work so much for their good, and they are so soon delivered out of them, that they scarce deserve the name of afflictions; and so both readings may be taken in, in all their afflictions there was no affliction to him; or to them, to Israel, to the people of God: and the Angel of his presence saved them; not Michael, as Jarchi; but the Messiah is here meant; the Angel of the covenant, the Angel which went before the Israelites in the wilderness, Exod. xxiii. 20-23. not a created angel, or an angel by nature, but by office; being sent of God, as the word signifies, on the errand and business of salvation ; called the Angel of God's presence, or face, because his face was seen in him ; his name, and nature, and perfections were in him; he is the brightness of his father's glory, and the express image of his person; besides, the presence of God was always with him ; he is the Ithiel, the Word that was with God, and with whom God always was; who lay in the bosom of his father, and was ever with him; and who also, as Mediator, introduces his people into the presence of God, and always appears in it for them as their advocate and intercessor : now to him salvation is ascribed ; he saved Israel out of Egypt, and out of the hands of all their enemies in the wilderness; and which salvation was typical of the spiritual, eternal, and complete salvation. which is only by Christ, and issues in eternal glory : in his love and in his pity he redeemed them ; Israel out of Egyptian bondage, and from all their enemies, which was owing to his great love to them, which operated in a way of mercy, pity, and compassion, Hos. xi. 1. Exod. xv. 13. and it is he who has redeemed the spiritual Israel of God, not by power only, but by price, from sin, Satan, and the law, death, and hell, with a spiritual and eternal redemption, and which flows from his love to those persons; hence he undertook to be their Redeemer; came in their nature to redeem them; and gave himself for them for that purpose; which love is wonderful and matchless, and shewed itself in pity and compassion; he became a merciful as well as a faithful high-priest; he saw them in their low estate, pitied them, and delivered them out of it : and he bare them, and carried them all the days of old ; he bore them in his bosom, and in his arms, as a nursing father his child; he carried them, as on eagles' wings, from the time of their coming out of Egypt, to their settlement in Canaan's land, Numb. xi. 12. Exod. xix. 4. he bore with their manners for forty years, and carried them through all their trials and difficulties, and supported them under them, and brought them out of them all, Acts xiii. 18. and so he bears all his people on his heart, and in his hands, and bears them up un-

<sup>&</sup>quot; Non affecit cos angustia, Junius & Tremellius, Piscator; non co-

arctavit eos, sub. Deus, vel angustia, Forerius, \* Non fuit hostis, Gataker ; so Gussetius, Ebr. Comment. p. 4ss. 7 In omni angustia corum non angustia, Montanus. 3 B

der all their temptations and afflictions; and, from the time of their conversion, carries on his work in them, and carries them safe to heaven, as the great Captain of their salvation, and never leaves them, nor forsakes them; see ch. xivi. 3. 4.

Ver. 10. But they rebelled, &c. ] Against the Lord, notwithstanding he thought so well of them; did so many good things for them ; sympathized with them, and shewed them so many favours; wretched ingratitude! they rebelled against the Lord in the times of Moses, at the Red sea, and in the wilderness, by their murmurings, unbelief, and idolatry; where-fore he calls them a rebellious people, and says they were such from the day he had been with them; and so in after-times, in the times of the judges, and of the prophets Isaiah and Ezekiel, they rebelled against God their Parent, Protector, and King; see Deut. ix. 7, 24. Isa. i. 2. Ezek. ii. 5, 6, 7. and so they did in the times of Christ, whom they rejected as the Messiah, and disowned as their King, and still continue in their rebellion, Luke xix. 14: and vexed his Holy Spirit; the Spirit of God the Father, who pitied them in all their afflictions; or the Spirit of the Angel of his presence, that redeemed and saved them; for the Spirit is both the Spirit of the Father and of the Son; and he is holy in his nature and operations, and the author of sanctification in the hearts of his people; him they vexed and provoked to anger against them, speaking after the manner of men, by their sins and transgressions; rejecting his counsels and instructions by Moses, and by the prophets in after-times, in and by whom he spake unto them, and by the apostles in Gospel times; for the Jews, as their fathers before them ever did, resisted the Holy Spirit of God in the evidence he gave of the Messiah, which must be very provoking, Acts vii. 51. compare Ephes. iv. 30. The Targum paraphrases it, the word of his holy prophets; and so Kimchi and Ben Melech interpret it; and according to some, in Aben Ezra, the Angel of glory is meant, who went before the people of Israel, whom they were charged not to provoke, Exod. xxiii. 20, 21: there-fore he was turned to be their enemy; not that there is any change in God, or any turn in him from love to hatred; but he may, and sometimes does, so appear in his providential dispensations towards his people, as to seem to be their enemy, and to be thought to be so by them, Job xiii. 24. Lam. ii. 4, 5. The Targum is, " and his Word became their enemy;" compare with this Luke xix. 27: and he fought against them; as he threatened he would when they behaved ill towards him; and as he actually did when he brought the sword upon them, gave them up into the hands of their enemies, as often in the times of the judges, and particularly when the king of Babylon came against them ; see Lev. xxvi. 25. Jer. xxi. 5, 6, 7. and as the Messiah did when he brought the Roman armies against them, and destroyed their city, to which times this prophecy is thought by some to have respect, and not without reason.

Ver. 11. Then he remembered the days of old, Moses, and his people, &c.] Which may be understood either

of the Lord, who remembered his loving-kindnesses towards these people, and his tender mercies which had been ever of old; the covenant he made with their fathers, Abraham, Isaac, and Jacob; the wonders he did for them in Egypt, at the Red sea, and in the wilderness, by the hand of Moses; his intercession to him on their behalf, and the many great and good things he did for them; and therefore determined not now to cast them off altogether, but to do as he had done before ; and, to stir up himself thereunto, puts the following questions: where ishe? &c.; so the Targum paraphrases it, " he had mercy for the glory of his name, and be-" cause of the remembrance of his goodness of old, " the mighty things he did by the hands of Moses to " his people;" and adds, "lest they should say;" that is, the Gentiles, as Aben Ezra also explains it, lest they should by way of taunt and reproach say, as follows: where is he? &c.; compare with this Deut. xxxii. 20, 27. Gussetius \* thinks the last words should be rendered, the extrastor of his people; or, he that drew out his people; that is, out of many waters, delivered them from various afflictions, as in Psal. xviii. 16. and to be understood not of Moses, only in allusion. to him, who had his name from being drawn out of the waters; but of a divine Person, who is said to do all the following things; so Ben Melech says the word here has the signification of drawing, or bringing out, as in the above psalm : or else these are the words of the people themselves; at least of some of the truly good and gracious, wise and faithful, among them, in this time of their distress; calling to mind former times, and former appearances of God for them, using them as pleas and arguments with him, and as an encouragement to their faith and hope; and right it is to remember the years of the right hand of the most High, Psal. lxxvii. 10. so Jarchi takes them to be the words of the prophet in his distress, bemoaning and saying, in a supplicating way, what is after expressed ; and Kimchi interprets them of Israel in captivity; it seems to be the language of the believing Jews a little before the destruction of Jerusalem by the Romans, or about the time of their conversion in the latter day: saying, where is he that brought them up out of the sea, with the shepherd of his flock? or shepherds \*, according to another reading; that is, Moses and Aaron, by the hands of whom the Lord led his people Israel as a flock of sheep, and which were his, and not the property of those shepherds; they were only instruments by, and with whom, he brought them through the sea, and out of it, which was a wonderful work of God, and often mentioned as a proof of his power, as it is here; for what is it he cannot do who did this? see Psal. Ixxvii. 20. Isa. li. 10 : where is he that put his Holy Spirit within him? either within Moses, the shepherd of the flock, as Aben Ezra; or within Israel, the flock itself, as Jarchi; for the Spirit of God was not only upon Moses, but upon the seventy elders, and upon all the people at Sinai, as Kimchi observes; and indeed the Holy Spirit was given to the body of the people to instruct and teach them, according to Neh. ix. 20. now these questious are put, not by way of jeer, but by way

<sup>\*</sup> Ebr. Comment. p. 482.

רומי חוא cum pastoribus, Pagninus, Montanus, Tigurine version, Vitringa.

of complaint, for want of the divine presence as formerly; and by way of inquiry where the Lord was; and by way of expostulation with him, that he would shew himself again, as in the days of old.

Ver. 12. That led them by the right hand of Moses with his glorious arm, &c.] That is, through the Red sea, as the next clause shews: this was done by the right hand of Moses, and the rod in it, to which Kimchi thinks respect is had; who, by divine order, lifted up his rod, and stretched out his hand over the sea, and divided it, and so led the people through it: but, lest this should be attributed to Moses and his rod, the glorious arm of the Lord is made mention of, which held and guided the right hand of Moses, and from whence came all that power that was exerted on this occasion. Aben Ezra interprets this of the Angel of the Lord, that went before them : it seems to design the arm of omnipotence, which was gloriously displayed, Exod. xv. 6: dividing the water before them ; the waters of the sea, so that they rose up as a wall on each side them, through which they passed as on dry land : to make himself an everlasting name? or to get himself everlasting honour and glory, as he did on Pharaoh, his chariots, and his horsemen, Exod. xiv. 17. and which wonderful action of his has been and ever will be spoken of to the glory of his name, which was the end he had in view.

Ver. 13. That led them through the deep, &c.] The depths, the bottom of the sea; not through the shallow, but where the waters had been deepest, the descent greatest; and at the bottom of which might have been expected much filth and dirt to hinder them in their passage, yet through this he led them: as an horse in the wilderness; or rather, in a plain, as the word b sometimes signifies; and so Kimchi renders it a plain land, and Jarchi smooth land. The sense is, that the Israelites passed through the sea with as much ease, and as little difficulty, as a good horse will run over a plain, where there is nothing to stop his course: that *they* should not stumble? there being no clay to stick in, no stone to stumble at, but all like an even plain.

Ver. 14. As a beast goeth down into the valley, &c.] Softly and gently, especially when laden; which may have some respect to the descent of the Israelites into the sea, into which they entered without any fear and dread, and without any hurry and precipitation, though Pharaoh's host was behind them; or rather, as a beast goes along a valley, or plain<sup>c</sup>; with ease, and without any interruption, so passed the Israelites through the sea. Thus the Targum renders it, " as a beast goes, " or is led, in a plain," so the word is used in Isa. xxxviii. 8, and elsewhere: the spirit of the Lord caused him to rest; or gently led him, that is, Israel; he walked on through the sea, with as much facility, and as little danger, as a beast walks on in a valley, or a horse in a plain. Some understand this of leading Israel through the wilderness, where often restingplaces were found for them, and at last they were brought to the land of rest, Canaan, and settled there : so dids thou lead thy people; both through the sea, and through the wilderness, in a like easy, safe, and gentle

י במרבר in planitie, Calvis, Gataker, Vitringa ; in campis, Grotius.

manner: to make thyself a glorious name; among the nations of the world, as he did by this amazing appearance of his for Israel; and it is hoped by those, whose words these are, he would do the like again, and get himself immortal glory.

Ver. 15. Look down from heaven, &c.] Here begins the prayer of the church and people of God, which continues to the end of the chapter, goes through the next, and the answer to which begins at ch. lxv. Aben Ezra calls it the prayer of the wise in captivity : it seems to be the petition of some converts among the Jews, either in the first times of the Gospel, or in the latter day; who entreat that the Lord would look down from heaven, the third heaven, the seat of his majesty, where is his throne of glory, and his presence is most visible to angels and glorified saints; this is on high, as the phrase imports; and the persons below, on earth, at his footstool, whom he is desired to look down upon, and which to do is a great condescension in him, Psal. cxiii. 6. and cxxxviii. 6. and this is to be understood, not of that general view of persons and things, which he is always taking, Psal. xxxiii. 13, 14. but of a special look of love, grace, and mercy; such an one with which he looks upon his people in Christ. with complacency and delight: indeed his eyes are always on them, and never withdrawn from them; he ever looks upon them, to preserve and protect them, to communicate unto them, to support them under their afflictions, and to deliver out of them; but because of this they are not always sensible, but are ready to conclude that he looks off from them, and turns his back upon them, therefore they desire him to return, look down, and behold ; see Psal. lxxx. 14 : and behold from the habitation of thy holiness and of thy glory; this is a description of heaven, as the dwelling-place of God, who is most holy, holiness itself, in whom that perfection is most glorious, and which is displayed in all his works; and hence heaven is a holy as well as a high place, and where none but holy persons dwell; and which is a glorious place, where the glory of God is displayed, the glory of Christ is seen, and which is glory itself; and from hence the holy God is desired to behold; what? creatures, dust, and ashes, sinful ones, polluted worms, at his footstool, a poor and an afflicted people: where is thy zeal, and thy strength? his jealousy of his great name, and of his own glory; his jealousy of his dear people, that they are not wronged and injured; his fervent love, and warm affections for them, of which he has given pregnant proofs; which, shed abroad in the heart, warms that, and is what many waters cannot quench: this indeed is not always alike manifest, and therefore unbelief asks where it is, as if it was quite gone; or, however, faith prays for a fresh manifestation of it. The strength or power of God has appeared in creation, and in the sustentation of all things; in Christ, the man of his right hand; in strengthening his people, destroying their enemies, and delivering them; and yet this not appearing sometimes at once, immediately for their help and protection, they ask where it is : it follows: the sounding of thy bowels, and of thy mercies towards

<sup>.</sup> כבהמה בבקעה תרר sicut jumentum quod in campo, vel valle, vel plunitie, graditur, Gataker.

<sup>3</sup>B2

me? the noise and rumbling of the bowels, to which the allusion is, are sometimes occasioned by the working of strong passions, as fear and love, and which produce what is called the yearning of the bowels; of which there are instances in Joseph, and in the harlot in Solomon's time, Gen. xliii. 30. 1 Kings iii. 26. the tender mercies of God, his pity and compassion, are expressed hereby, to which are owing the mission of his son, the forgiveness of sins, and succour and relief under afflictions; see Luke i. 77, 78. Psal. li. 1. Jer. xxxi. 20. Hos. xi. 8. now it is asked, where are those ? are they restrained? it was thought they were shut up in anger, and would not be let out again; see Psal. lxxvii. 7, 8, 9. Isa. lxiv. 12. The phrase towards me, in the former clause, seems, according to the accents, to belong to this; and should be read, are they restrained towards med? or shut up from me? the Lord seemed to harden his heart against his church and people, and to have no bowels of compassion towards them, as they imagined.

Ver. 16. Doubtless thou art our father, &c.] Therefore why shouldst thou restrain thy mercies and bowels of compassion from us? or therefore look down upon us, and behold us; the church pleads her relation to God, and in a strong manner; faith of interest continued with her, though he hid his face from her. This relation of father and children, which subsists between God and his people, is not upon the foot of creation, so he is a father to all men; nor on account of national adoption, so he was to the whole body of the Jewish people; but through special adopting grace, which is a sovereign act of his will, founded in divine predestination; is a blessing of the covenant of grace; comes to men through Christ, through relation to him, and redemption by him, and is made manifest in regeneration; and a loving tender-hearted father he is to his children, who sympathizes with them, provides all things for them, food and raiment, and bestows them on them, and lays up for them, for time to come, even an inheritance reserved in heaven; and though there are sometimes doubts in the minds of the children of God about this relation, through the temptations of Satan, by reason of their sins and cor-ruptions, and because of their afflictions; yet those doubts are wholly removed through the testimony of the spirit of adoption, witnessing to their spirits that they are the children of God, when they can in the strength of faith claim their interest, and call him their father: though Abraham be ignorant of us, and Israel acknowledge us not; those, who were their an-cestors, were both dead; and the dead know not any thing of their posterity, and of their case and circumstances in this world, temporal or spiritual; nor are capable of giving them any help or succour in time of distress; and perhaps the prophet, in the name of the church, purposely expresses himself in this language, knowing what confidence the Jews were apt to place in Abraham and Israel, to draw off their minds from them, and to lead them to look to God as their only father; who only could help them in their time of affliction, and

CH. LXIII. V. 16, 17.

was infinitely more to them than any earthly father could possibly be. Some think the sense is, that they confess they were become so degenerate, that if Abraham and Jacob were to return from the dead, they would not know them to be their seed and offspring; and yet, notwithstanding this, God was their father. This may be the language of some persons, who have comfortable views of their relation to God, when earthly parents, and even professors of religion, disown and slight them : thou, O Lord, art our father ; which is repeated for the confirmation of it, and to express their full assurance of faith in it the more strongly: our Redeemer; thy name is from everlasting; or, our Redeemer from everlasting is thy name °; more agreeably to the accents: Christ was appointed from everlasting to be the Redeemer of his people; God was so early in him, drawing the scheme of redemption and salvation, and made so early a covenant with him concerning it; which may be properly enough called the covenant of redemption, though not as distinct from the covenant of grace; and Christ was the Redeemer of his people in all ages, and lived as such, as well as God the Father was, of old, in all ages, the protector of his people, and the avenger of their wrongs, to whom they might at all times apply for succour.

Ver. 17. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? &c.] These are the words, not of wicked men among the Jews, charging all their errors, hardness of heart, and wickedness they were guilty of, upon the Lord, as if he was the author and occasion of them, and led them into them; but of the truly godly, lamenting and confessing their wandering from the ways, commands, and ordinances of God; the hardness of their hearts; their want of devotion and affection for God; and their neglect of his worship; not blaming him for these things, or complaining of him as having done any thing amiss or wrong; but expostulating with him, and wondering at it, that he, who was their loving and tender father, that he should suffer them to err from his ways, and to wander from his worship, by withholding his grace and withdrawing his presence from them; by leaving them to the corruptions and hardness of their hearts; by chastising them sorely, and suffering the enemy to afflict them in such a severe manner as laid them under temptation to desert the worship of God, and cast off the fear of him. The Jews' interpret this of their being hardened from the fear of God, and made to err from his ways by seeing the prosperity of the wicked, and their own long captivity, troubles, and distresses: return for thy servants' sake, the tribes of thine inheritance; or turn<sup>1</sup>; turn from thine anger and displeasure to thy people; or, as the Targum, " return thy Shechinah to thy people;" thy gracious and glorious presence, which has been so long withdrawn; or return thy people from their captivity, the twelve tribes, thy portion and inheritance; and do this for thy servants' sake ; for the sake of Abraham, Isaac, and Jacob: or because of the covenant made with them; or for the sake of all thy people, who are thy

Vulg. Lat.; vel est, Vitringa; assertor noster a seculo est nomen tnum,

Cocceius. So Kimchi, Ben Melech, and R. Sol. Urbin. Ohel Moed, fol. 85. g. So Kimchi, Ben Melech, and R. Sol. Urbin. Ohel Moed, fol. 85. g. Solution of the solution of the

servants, and which also are the tribes of thine inheritance, return unto them.

Ver. 18. The people of thy holiness have possessed it but a little while, &c.] Either the land of Canaan, which the Jews, the Lord's holy people, whom he had separated from others, possessed about fourteen hundred years, which was but a little while in comparison of for ever, as was promised; or they enjoyed it but a little while in peace and quiet, being often disturbed by their neighbours; or else the sanctuary, the temple, as it is to be supplied from the next clause, which stood but little more than four hundred years : our adversaries have trodden down thy sanctuary; the temple; the first temple was destroyed by Nebuchadnezzar; and the second temple by the Romans; and Antiochus, and

Pompey, and others, profaned it, by treading in it. Ver. 19. We are thine, §c.] Thy children, thy people, thy subjects. Some read it, taking a word from

the next clause, we are thine of old, or from everlasting b: as the Lord's special people are, being chosen by him in Christ before the foundation of the world, and taken into an everlasting covenant by him, when he became their God, and they his people; agreeably to which is the Targum, "we are thy people that were of old;" so Kimchi reads the words: thou never barest rule over them; the Heathens that oppressed them; they never acknowledged God as their King as they did, or were subject to him as they were; and therefore had no claim to protection from him as they had : they were not called by thy name; they were not called the people of God, nor the children of God, nor the servants or subjects of God; or, thy name is not called upon them '; or they called after it; nor did they call upon it, but served other gods. The Targum is, "thou hast not " given unto the people the doctrine of thy law, neither " is thy name called upon by them."

## CHAP. LXIV.

 ${f T}{f H}{f E}$  prayer of the church is continued in this chapter; in which she prays for some visible display of the power and presence of God, as in times past, ver. 1, 2, 3. and the rather, since unheard-of and unseen things were prepared by the Lord for his people; and it was his usual way to meet those that were truly religious, ver. 4, 5. and she acknowledges her sins and transgressions; the imperfections of her own righteousness, and remissness in duty, ver. 5, 6, 7. pleads relation to God, and implores his mercy, ver. 8, 9. represents the desolate con-dition of Judea, Zion, Jerusalem, and the temple, and entreats divine commiseration, ver. 10, 11, 12.

Ver. 1. O that thou wouldst rend the heavens, that thou wouldst come down, &c.] Before, the church prayed that the Lord would look down from heaven and behold, ch. lxiii. 15. now that he would open the heavens, and descend from thence; not by change of place, for he fills heaven and earth with his presence; but by some visible display of his power, in destroying her enemies, and delivering her from them. Some take this to be a prayer for the first coming of Christ from heaven to earth, by his incarnation, in order to redeem and save his people; and others that it is for his second coming to judgment, to take vengeance on his adversaries, when his wrath will burn like fire; but rather it is for his spiritual coming, to avenge his church and people on antichrist, and the antichristian states. She had seen him, as a triumphant conqueror, stained with the blood of his enemies; and now she prays for the accomplishment of what she had seen in vision and prophecy: that the mountains might flow down at thy presence; kings and princes of the earth, and kingdoms and states governed by them,

& submissum strepitum, De Dieu,

compared to mountains for their seeming firmness and stability; yet these will melt like wax, and flow like water, tremble and disappear at the presence of the King of kings, when he comes forth in his great wrath against them ; as it is explained in the next verse, that the nations may tremble at thy presence ; see Rev. xvi. 20. Here ends the 63d chapter in the Targum.

Ver. 2. As when the melting fire burneth, &c.] Or, the fire of melting '; a strong vehement fire, as Kimchi, such as is used under a furnace for melting metals; though De Dieu thinks a slow gentle fire is intended, such as is sufficient to keep the liquor boiling; which he concludes from the use of the word in the Arabic language, which, according to an Arabic lexicographer 1 he quotes, so signifies; and to the same purpose Hottinger<sup>m</sup>, by the help of the Arabic language, interpreta the word of a small low noise, the hissing of a boiling pot; though, as Vitringa observes, could it be granted, which cannot, that a slow fire raises great bubbles in water, such as when it boils; yet the fire, with which God consumes his enemies, in a figurative sense, is represented as most vehement and noisy. It seems much better, with R. Jonah, quoted by Kimchi, to under-staed it of dry stubble, which makes a great blaze and noise, and causes water to boil and rise up in bubbles; and with this agree some other versions, which render it by bavins", dry sticks and branches of trees; which being kindled, the fire causeth the waters to boil; as the fire, under the pot, causes the waters to boil in it; the church here prays that the wrath of God might break forth upon his and her enemies, like fire that melts metals, and boils water. The figures used seem to denote the fierceness and vehemency of it. The Tar-

nos fuimus tui ab omni zvo, Grotins; a seculo, Pag-

ninas, Montanus. <sup>1</sup> אונקרא שמך עליהם: Pagninas, Montanus. <sup>1</sup> אונקרא שמך עליהם: <sup>1</sup> אונקרא שמך עליהם: <sup>1</sup> אונקרא שמן D'DIT WR ignis liquefactionum, Calvin, Vatablus; igne liquati-

enum, Cocceius. <sup>1</sup> Riiduri in Lexico Arabico tradit DDN, significare quemvis lenem.

<sup>&</sup>lt;sup>m</sup> Quemadmodum accenso igne fit lenis submissusque strepitus, sibi-

uternaming accessory gue in tenins submissinglie strepting, mo-lies & strider forwantie colleg, & ignis excitat bulles, Hottinger. Smegma Orientale, I. 1. c. 7. p. 146. <sup>a</sup> Quemadmodum confagraute igne cremis, Junius & Tremellius; sam quum acceudit ignis cremis, Piccator; sicut ardente igne ex ra-malibus, Grotius; ut ignis cremis consumens strepero motu exsilit, Vitrings.

gum is, " as when thou sendedst thine anger as fire in || " the days of Elijah, the sea was melted, the fire " licked up the water;" as if the allusion was to the affair in 1 Kings xviii, 38. see also 2 Kings i. 10-14. but rather the allusion is, as Kimchi and others think, to the fire that burnt on Mount Sinai, when the Lord descended on it, and the cloud which flowed with water, as the above writer supposes, and which both together caused the smoke: to make thy name known to thine adversaries; his terrible name, in the destruction of them; his power and his glory: that the nations may

tremble at thy presence ; as Sinai trembled when the Lord was on it; and as the antichristian states will when Christ appears, and the vials of his wrath will be poured out; and the Lord's people will be delivered, and the Jews particularly converted. Ver. 3. When thou didst terrible things, which we looked not for, thou camest down, &c.] Referring to the wonderful things God did in Egypt, at the Red sea, and in the wilderness, and particularly at Mount

Sinai, things that were unexpected, and not looked for; then the Lord came down, and made visible displays of his power and presence, especially on Mount Sinai; see Exod. xix. 18: the mountains flowed down at thy presence; not Sinai only, but others also; Kimchi says Seir and Paran ; see Judg. v. 4, 5. Psal. lxviii. 7. 8. Hab. iii. 3, 6.

Ver. 4. For since the beginning of the world men have not heard, nor perceived by the ear, &c.] Not only the things unexpected, undesired, and undeserved, had been done for the Lord's people of old; but there were other things, unheard of and unseen, which God, in his secret counsels, had prepared for them; and for which reason his appearance in his providential dispensations was the more to be desired and entreated. The Apostle Paul has cited this passage in 1 Cor. ii. 9. and ap-plied it to Gospel times, and to evangelical truths, which are not discoverable by the light of nature; had there not been a revelation from God, the ears of men had never heard them, nor the eyes of men ever seen them: neither hath the eye seen, O God, besides thee; and though there is a revelation made, yet, unless God gives men eyes to see, and ears to hear, divine truths will remain unknown to them ; and those who have knowledge of them, it is but imperfect; perfect knowledge of them is reserved to another state. These are mysteries, and, though revealed, remain so; the modes of them being unknown, or the manner how they are is inscrutable; such as the mode of each Person's subsisting in the Trinity; and how the two natures, human and divine, are united in the person of Christ. Moreover, under the Old-Testament dispensation, these things were not so clearly revealed as now; they were the fellowship of the mystery hid in God, the treasure of Gospel truths hid in the field of the Scriptures; they were wrapped up in the dark figures and shadows of the ceremonial law, and expressed in obscure prophecies; they were kept secret since the beginning of the world, from ages and generations past, and not so made known, as now, to the holy apostles and prophets; a more full and clear knowledge of them was reserved to Gospel times. This

may also include the blessings of grace, more peculiarly prepared and provided for the church of Christ under the Gospel dispensation, especially in the latter part of it, as the promise of the spirit; more spiritual light and knowledge; peace in abundance, and such as passeth all understanding; and particularly what will be en-joyed in the personal reign of Christ, described in so pompous a manner, Rev. xx. and xxi. and it may be applied to the glories of the future state, which are such as the eye of man has never seen, nor his ear heard; and, as the apostle adds, have not entered into the heart of man to conceive of; and, as Jarchi paraphrases the words here, " the eye of any prophet hath not seen "what God will do for him that waits for him, except "thine eyes, thou, O God;" having cited a passage of their Rabbins out of the Talmud, which interprets the words of the world to come, "all the prophets say, " they all of them prophesied only of the days of the

" Messiah; but as to the world to come, eye hath not " seen," &c. Some read the words, neither has the eye seen God besides thee, who will do for him that waiteth for him "; that is, none besides thee, O Christ, who lay in the bosom of the Father, and was privy to all, John i. 18: what he hath prepared for him that waiteth for him; the apostle quotes it, for them that love him; which describes the same persons; for those that wait for the Lord love him, and those that love him will wait for him; as Old-Testament saints did for the first coming of Christ, and as New-Testament saints now wait on him, in the ministry of his word and ordinances, for his spiritual presence, and also are waiting for his second coming, and for the ultimate glory; and for such persons unseen and unheard-of things are prepared in the counsels and purposes of God, and in the covenant of his grace; Christ, and all things with him; the Gospel, and the truths of it, ordained before the world was; and all the blessings of grace and glory. The Targum is, " and since the world was ear hath not heard the voice of mighty deeds, nor heark-" ened to the speech of trembling; nor hath eye seen, " what thy people saw, the Shechinah of the glory of " the Lord, for there is none besides thee, what thou wilt do to thy people, the righteous, who were of " old, who wait for thy salvation."

Ver. 5. Thou meetest him that rejoiceth, &c.] Not in a carnal way, nor in a sinful manner, nor in a hvpocritical one, or in vain boastings, all such rejoicing is evil: but in the Lord, in the person of Christ; in the greatness, glory, and fulness of his person; at the promise, and in the view, of his coming in the flesh, as Abraham did; in the grace of God displayed in him, and in hope of the glory of God by him; such a frame of spirit is agreeable to the Lord : and worketh righteousness; a truly gracious soul is not idle, but works: not in his own strength, nor for life, or any thing but what is just and right; no man indeed can work out a perfect righteousness, nor should men attempt to work out one for justification before God; but should lay hold by faith on the righteousness of Christ, which is the evangelical and best way of working righteousness; and such do works of righteousness

• T. Bab. Sabbat, fol. (3. 1. & Sanbedrin, fol. 99. 1. עין לא ראתה אלהים וולתך יעשה למחכה לו <

Deum præter te, faciat expectanti ispum, Montanus ; qui faciat sic-ex-pectanti se, Pagainus, Munster.

# CH. LXIV. V. 6.

in faith, which is doing them in the best manner, and the course of life of such is righteous; and these are regarded by the Lord, especially such who rejoice to work righteousness, or do it, in a cheerful joyful manner, which perhaps is the sense of the words: now such the Lord meeteth, or has been used to meet, in former ages, in all generations, even in a way of love. grace, and mercy; and prevents them with the bless-ings of his goodness; indulges them with communion with himself through his son, typified by the mercyseat; and at the throne of his grace, and in his house and ordinances. The Jewish commentators understand this phrase in a different manner. R. Jonah and Jarchi interpret it of God's meeting the righteous, and removing them out of the world by death, according to 1 Kings ii. 25. and Aben Ezra of his receiving their prayers and intercessions for others, according to Isa. xlvii. 3. Kimchi joins both senses together, " the "righteous, who were doing thy commandments with "joy, are not now in the world, to stand in the gap for "us." Those that remember thee in thy ways; they remember there is a God, and worship him; the perfections of his nature, and adore them; his works of providence, and admire them; and his blessings of grace and goodness, and are thankful for them: they remember him in his ways; in the ways of his providence, which are unsearchable, and past finding out; in the ways of his grace and mercy, so the Targum; or for or because 9 of these, and praise his name; and in the ways of his commandments, which they observe. Behold, thou art wroth, and we have sinned; or because we have sinned'; as for us, we have sinned, and justly incurred the displeasure of God; and it is no wonder he hides his face from us, and does not meet us, as he has been used to meet his people formerly. The people of God sin, and this is taken notice of by him, and resented; and which is the cause of all their afflictions, in which the Lord appears to be wroth with them; not that he is properly so, for afflictions to them are not in vindictive wrath ; but he seems to be wroth with them, he carries it towards them as if he was, when he chastises them, and hides his face from them. In those is continuance, and we shall be saved ; or in these we have been of old'; that is, in these sins : we are old sinners, sinners in Adam, sinners from our birth, and so in these sins is continuance: saints indeed do not continue in a course of sin, yet sin continues in them, and they are continually sinning in thought, word, or deed; yet nevertheless there is salvation from all their sins in Christ, in whom they shall be saved: or there is continuance in works of righteousness, and in the cheerful performance of them : the principle of well-doing continues in believers, which is the grace of God, and spiritual strength, by which they do well; and through the grace of Christ they persevere in faith and holiness, and, persevering herein, shall be saved. Or rather there is continuance in the ways of God, in the ways of his grace and mercy; in them there is constancy, perpetuity, and eternity, as the word signifies; his love is an everlasting love; his

mercy is from everlasting to everlasting, and endures for ever; he is unchangeable in his grace and promises, and hence his people shall not be consumed in their sins by his wrath, but shall be everlastingly saved; which is entirely owing to his permanent and immutable grace, and not to their works of righteousness, as appears by what follows.

Ver. 6. But we are all as an unclean thing, &c.] Or we have been'; so all men are in a state of nature: man was made pure and holy, but by sinning became impure; and this impurity is propagated by natural generation, and belongs to all, none are free from it; and there is no cleansing from it but by the grace of God and blood of Christ: all are not sensible of it; some are, as the church here was, and owns it, and the universality of it, and compares herself and members to an unclean thing, on account of it; so men, defiled with sin, are compared to unclean creatures, dogs, and swine, and to unclean persons; to such as are covered with loathsome diseases, and particularly to leprous persons, and who may be chiefly intended here; they being defiled and defiling, loathsome and abominable, their disease spreading and continuing, and incurable by physicians; hence they were separated from the company of men; and the words may be rendered, as an unclean person ", as such were by the law : or we are. in our own sense and apprehension of things; and this may respect not only the impurity of nature, but a general corruption in doctrine and manners among the professors of religion, such as was in the Jewish church about the time of Christ's coming. And all our righteousnesses are as filthy rags; which is to be understood not of the righteousness of some persons in the church, which lay in outward rites, ceremonies, and sacrifices, which were no righteousness before God, and could not take away sin; and were indeed on many accounts. as they were performed, loathsome and abominable; see ch. i. 11-14. or of others that lay in outward legal duties and works of the law, which were not done from right principles, as well as not perfect; and so, because of the impurity, imperfection, pride, and vanity, that appeared in them, were abominable to the Lord: but of the righteousnesses of the church her-self; not of the righteousness of Christ, which was made her's by imputation; for this is not rags, but a robe, the best robe, and wedding garment, much less filthy, but pure and spotless, beautiful and glorious, as well as a proper covering; but then, though this is the church's, and all true believers', by gift, by imputation and application, yet it is properly Christ's, and is in him, and is opposed to their own righteousness; which is what is intended here, even the best of it, such works of righteonsness as are done by them in the best manner; they are rags, not whole, but imperfect, not fit to appear in before God, and by which they cannot be justified in his sight; they are filthy ones, being attended with imperfection and sin; and these conversation-garments need continual washing in the blood of Jesus; this is the language not of a natural man, or of a Pharisee, but of a sensible sinner, a truly gracious

ל גרוי לעומית, Yulg. Lat. Montanus. א כמכא שומש ut immundus, Yulg. Lat. Montanus, Junius & Tremellius, Piscator; tanquam impurus, Cocceius, Vitringa.

soul. The words may be rendered, as a menstruous cloth, as some; or as a garment of spoil or prey, as Aben Ezra, rolled in blood, either in war, or by a beast of prey; or as a foul plaster or cloth taken off a sore, with purulent matter on it<sup>7</sup>, as others; or any other impure and nauseous thing. Hottinger <sup>z</sup> thinks the word has some affinity with the Arabic , which signifies running water, such as the water of a fountain or well; so that the sense may be, that the church's righteousness was like a cloth, so polluted and spotted that it could not be washed out clean but with clear and running water; and, in every sense in which it may be taken, it serves to set forth the impurity and imperfection of the best righteousness of men, and to shew that their works are not the cause of salvation, the church had an assurance of in the preceding verse: and we all do fade as a leaf; or fall \* as one; as leaves in autumn: this is to be understood of a great part, and perhaps of the greater part, of the visible members of the church; not of true believers and real members, for these are rooted in the love of God, and in Christ, and have the root of the matter in them, the true grace of God; and therefore, though they meet with many blustering storms, yet don't cast their leaf of profession; indeed there may be, as there often are, decays and declensions in them; but rather this is to be interpreted of carnal professors, with which, at this time, the church abounded, who had no true grace in them; and so dropped their profession, and became like trees whose fruit withered, were without fruit; or like trees, in the fall of the year, which are without fruit, and shed their leaves, Jude, ver. 12: and our iniquities, like the wind, have taken us away; as a leaf falling from the tree is carried away with the wind, which it is not able to withstand; so formal and carnal professors are carried away, through their sins, with the wind of persecution, and apostatize: or rather for their sins the Jews were carried captive, as before, to Babylon; so now by the Romans into various countries, where they are dispersed at this day; to which this passage may have some respect. Iniquities are put for the punish-ment of them; so the Targum, " and, because of our " sins, as the wind we are taken away.

Ver. 7. And there is none that calleth upon thy name, &c.] Upon the Lord himself, who is gracious and merciful, omnipotent, omniscient, and omnipresent, and all-sufficient, a God hearing and answering prayer, and the Father of his people; all which should engage to call upon him: or, there is none that prays in thy name, as the Targum ; none that prays to God in the name of his Son, the only Mediator between God and men; he is the way of access to the Father; his name is to be used and made mention of in prayer; acceptance is only through him, and all favours are conveyed by him; see John xiv. 13, 14. and xvi. 23, 24. not that there were absolutely none at all that prayed to God, and called upon or in his name, but comparatively they were very few; for that there were some it is cerCH. LXIV. V. 7, 8.

tain, since this very complaint is made in a prayer : but the number of such was small, especially that prayed in faith, in sincerity, with fervency and importunity; and, when this is the case, it is an argument and evidence of great declension : that stirreth up himself to take hold of thee; to exercise faith on God, as their covenant-God; to lay hold on the covenant itself, the blessings and promises of it, and plead them with God: or to pray unto him, which is a wrestling with him, when faith lays hold upon God, and will not let him go without the blessing; and is an entreaty of him not to depart when he seems to be about it; or a detaining of him, as the disciples detained Christ, when he seemed as if he would go from them; and is also an importunate desire that he would return when he is departed; and an earnest request not to strike when his hand is lifted up : faith in prayer does, as it were, take hold of the hands of God, and will not suffer him to strike his children; just as a friend lays hold on a father's hand when he is about to give his child a blow with it for his correction; and such is the amazing condescension of God, that he suffers himself to be held after this manner; see Gen. xxxii. 26. Exod. xxxii. 10, 11. Luke xxiv. 28, 29. now, to stir up a man's self to this is to make a diligent use of the means in seeking the Lord; particularly a frequent use of the gift of prayer, and a stirring of that up; a calling upon a man's soul, and all within him, to engage therein; to which are opposed slothfulness, &c. cold, lukewarm, negligent performance of duty, which is here complained of; there were none, or at least but few, that stirred up or aroused b themselves. God's professing people are sometimes asleep; and though it is high time to awake out of sleep, yet no one arouses himself or others. For thou hast hid thy face from us; or removed the face of thy Shechinah, or divine Majesty, from us, as the Targum; being provoked by such a conduct towards him, as before expressed : for it may be rendered, therefore thou hast hid, &c. ; or though, or when ', this was the case, yet no man sought his face and favour, or entreated he would return again : and hast consumed us because of our iniquities; by the sword, famine, pestilence, and captivity.

Ver. 8. But now, O Lord, thou art our father, &c.] Notwithstanding all that we have done against thee, and thou hast done to us, the relation of a father continues; thou art our father by creation and adoption; as he was in a particular manner to the Jews, to whom belonged the adoption; and therefore this relation is pleaded, that mercy might be shewn them; and so the Targum, " and thou, Lord, thy mercies towards " us are many (or let them be many) as a father to-" wards his children." We are the clay, and thou our potter; respecting their original formation out of the dust of the earth ; and so expressing humility in themselves, and yet ascribing greatness to God, who had curiously formed them, as the potter out of the clay forms vessels for various uses: it may respect their

ש כבנר ערים wt vestimentum menstruatam, sive menstruatæ, Drusius ; a אוץ removit, so V. L. Syr. and Ar. ut vestis remotionum, Cocceius.

Vestes prædæ, Forerius; a "J" præda, Gen. xlix. 27.
 Pittacium, Grotius. So Kimchi, whose interpretation and sense of the word is preferred by Gussetius, Ebr. Comment. p. 581.

<sup>&</sup>lt;sup>5</sup> Smegma Orieotale, I. 1. C. 7. p. 181. <sup>6</sup> לבן the decidimus, V. L. So Ren Melech interprets it of falling. שנוענורר אינוגענורג Junius & Tremelliuu. So the Targun, that awakes.

<sup>&#</sup>x27; ') quamvis, Gataker ; cum, Junius & Tremellius ; quando, Forering.

CH. LXIV. V. 9-12.

formation as a body politic and ecclesiastic, which arose from small beginnings, under the power and providence of God; see Deut. xxxii. 6: and we all are the work of thy hand; and therefore regard us, and destroy us not; as men don't usually destroy their own works: these relations to God, and circumstances in which they were as creatures, and as a body civil and ecclesiastic, are used as arguments for mercy and favour.

Ver. 9. Be not wroth very sore, O Lord, &c.] They knew not how to deprecate the displeasure of God entirely; having sinned so greatly against him, they were sensible they deserved his wrath; but entreat it might not be hot and very vehement, and carried to the highest pitch, which would be intolerable: neither remember iniquity for ever; to afflict and punish for it, but forgive it, for not to remember sin is to forgive it; and not inflict the deserved punishment of it, but take off and remove the effects of divine displeasure, which as yet continued, and had a long time, as this petition suggests; and therefore suits better with the present long captivity of the Jews than their seventy-years' captivity in Babylon. Behold, sec, we beseech thee, we are all thy people; look upon all our troubles and dis-tresses, and upon us under them, with an eye of pity and compassion; and consider that we are thy people, not only by creation, but by covenant and profession, even every one of us; or we are all the people thou hast, the Jews looking upon themselves to be the special and peculiar people of God, and the Gentiles as having no claim to such a relation; this is the pure spirit of Judaism. The Targum is, " lo, it is manifest " before thee that we are all of us thy people."

Ver. 10. Thy holy cities are a wilderness, &c. ] Meaning either Zion, the city of David, and Jerusalem; the oue called the upper, the other the lower city; now uninhabited, and a mere wilderness: or else the other cities of Judea, in which were formerly synagogues for religious service, and in which dwelt many godly families where the worship of God was kept up; but now a desert, at least quite devoid of true religion and godliness. Zion is a wilderness, Jerusalem a desolation ; which are either explanative of the holy cities in the preceding clauses, or are mentioned as distinct from them; the account proceeding from the lesser to the metropolitan cities, which fared no better than they did, but equally lay desolate; and which fulfilled the prophecy in Mic. iii. 12. and was the case of those cities, at the destruction of them by Titus; and to this day are in a ruinous condition in the hands of the Turks.

Ver. 11. Our holy and our beautiful house, &c.

Meaning the temple, the house of God, as Aben Ezra; called holy, because dedicated to holy uses; where the holy sacrifices were offered up, the holy service of God performed; and where the holy God granted his pre-sence, and where were the symbols of it: and beautiful, in its building, as the first temple was that was built by Solomon; but here the second temple is meant, built by Zorobabel, which being repaired and beautified by Herod, was a very beautiful building; and the Jews say d, that " he who has not seen the building of "Herod has never seen a beautiful building;" or it may be rendered, the house of our holiness, and of our glory °; where their holy services were performed, and which was the glory of their nation, and of which they gloried and boasted: where our fathers praised thee; with psalms and songs; the singers in the temple, as Aben Ezra; and the priests and all the people also, who, by their various services, as well as songs, gave praise and glory to God in this place; they don't mention their own services and praises, which they had been very negligent of, or not sincerely performed; but their fathers, which had been acceptable to the Lord, and therefore would bear mentioning when theirs would not: now this place, in which the glory of God and the interest of his people were concerned, is burnt up with fire; this is true, as Kimchi observes, both of the first and second temple; the first was burnt with fire by Nebuchadnezzar king of Babylon, Jer. lii. 13. and the second by the Romans under Titus the Roman emperor, as Josephus ' relates : and all our pleasant things are laid waste; their pleasant land, and pleasant cities, and especially Jerusalem, the palaces of their princes and nobles, and all the riches and grandeur of them, the temple, and all the rich vessels and utensils in it.

Ver. 12. Wilt thou refrain thyself for these things, O Lord? &c.] From delivering us out of our troubles and miseries, and taking vengeance on our enemies, and shewing thy zeal for thine own glory; or, as Kimchi paraphrases it, " how canst thou contain thy-" self for these things, and not have mercy?" how canst thou bear to see Judea, and all its cities, a wilderness; Jerusalem, and the temple of it, in ruins? wilt thou hold thy peace? or, be silent ; and not plead thine own cause, and the cause of thy people? and af-fict us very sore? exceedingly, even to extremity; or for ever, as the Targum, thinking it long, as well as heavy. Jerom observes, that the Jews say these words in their synagogues every day; which shew that they look upon this prophecy to respect their present case.

CHAP. LXV.

THIS chapter contains an answer to the prayer begun ch. lxiii. 15. and continued in the preceding chapter; in which reasons are given by the Lord for suffering such calamities as are before mentioned to come upon

the Jewish nation; particularly their rejection of the Gospel as preached by Christ and his apostles, and cleaving to the traditions of the fathers, and to their own righteousness; which disobedience and rebellion

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<sup>&</sup>lt;sup>4</sup> T. Rab. Bava Bathra, fol. 4. 1. & Succa, fol. 51. 2. <sup>•</sup> יוש קדעון רותארתון Calvin, Junis & Tremellius, Forerius. Vol. I.—PROPHETS.

<sup>&#</sup>x27; De Bello Judæorum, fib. 6. cap. 4. sect. 2.

are aggravated by the Gentiles' quick reception of the Gospel, as soon as preached to them, ver. 1, 2. as also the idolatry of their fathers, their impurity and breach of the divine laws, ver. 3, 4, 7. as well as their own pride, hypocrisy, and self-confidence, ver. 5. all which being observed by the Lord was highly provoking to him; and he was determined to recompence into their bosoms their own sins, and the sins of their fathers, whose measure they filled up, ver. 6, 7. nevertheless he would have a regard to a remnant among them, in whom the true grace of God would be found, and who should have a name and a place in the Gospel churchstate, and be preserved from the general destruction, ver. 8, 9, 10. but as for the unbelieving Jews, they should be punished with the sword, with famine, with disgrace, with distress, vexation, and a curse; when the servants of the Lord should have food, and joy, and honour, and bless themselves in the Lord, and serve him, ver. 11-16. and the chapter is concluded with promises of a new and happy state to the Jews upon their conversion in the latter day; which will be attended with much spiritual joy, with abundance of outward felicity, with great safety and security, and with the presence of God, ver. 17-25.

Ver. 1. I am sought of them that asked not for me, &c.] That this is a prophecy of the calling and conversion of the Gentiles is not to be doubted, since the Apostle Paul has quoted it, and applied it to that case, Rom. x. 20. and is here mentioned as an aggravation of the sin of the Jews, in rejecting Christ, when the Gentiles received him; and was the reason of their being re-jected of God, and the Gospel being taken away from them, and given to another people, and of the Lord's removing his presence from the one to the other. The Gentiles are described as those that asked not for Christ, or after him, as the apostle supplies it; they had not asked for him, nor after him, nor any thing about him; nor of him before this time, as the Vulgate Latin version renders it ; they were without Christ, the promises and prophecies concerning him; and so had no knowledge of him, nor made any inquiry about him, who or what he was; they did not ask after his coming, or for it; did not desire it, or him, and were in no expectation of it; they asked no favour of him, nor saw any need of him, or worth in him; and yet now he was sought of them; or, as the apostle has it, was made manifest unto them ; and so the Septuagint version ; that is, he was manifested to them in the Gospel, and by the ministry of it; which is a revelation of him, of salvation by him, of justification by his righteousness, of peace and pardon by his blood, of atonement by his sacrifice, and of eternal life through him; and the words will bear to be rendered, I was preached unto them: for from this word are derived others", which signify an expounder, and an interpretation, or exposition; and this was matter of fact, that Christ was preached to the Gentiles upon the Jews' rejection of him, which is one branch of the mystery of godliness, 1 Tim. iii, 16, and upon this he was sought of them; they sought him early and earnestly, and desired to have him and his Gospel preached to them again

and again, Acts xiii. 42-48. they sought after the knowledge of him, and for an interest in him, and for all grace from him, righteousness, salvation, and eternal life; and for all the supplies of grace, as all sensible sinners do; this they did as soon as he was made manifest to them by the word, and especially as soon as he was revealed in them, or made manifest in their hearts by his spirit: I am found of them that sought me not; that had not sought him before the Gospel came to them; they sought the world, and the things of it, for after all these things do the Gentiles seek; they sought after the wisdom of the world, the vain philosophy of it; the Greeks seek after wisdom; and at most and best they only sought after morality and outward righteousness, but not after Christ, till he was set up in the Gospel as an ensign to them, Isa. xi. 10. but being preached in it, they were set a seeking after him, and found him in it, of whom it is full; in the doctrines, promises, and ordinances of it; in whom they found righteousness, life, and salvation, food, and plenty of it, rest, spiritual and eternal, and everlasting glory and happiness: I said, behold me, behold me, unto a nation that was not called by my name; which still describes the Gentiles, who formerly were not called the people of God, even those who now are, Hos. ii. 23. 1 Pet. ii. 10. this Christ says to them in the Gospel, whose eyes he opens by his spirit, to behold the glory of his person, the riches of his grace, his wondrous love and condescension, the abundance of blessings in him, and the complete salvation he has wrought out for sinners; and the words are repeated to shew that Christ is only to be beheld, and is always to be looked unto; as well as it declares the heartiness of Christ, and his willingness that sinners should look unto him, and be saved; and all this is a proof of the preventing grace of God in the conversion of men, he is first in it; before they ask any thing of him, or about him, or his son, he manifests himself; he reveals Christ, bestows his grace, and prevents them with the blessings of his goodness. R. Moses the priest, as Aben Ezra observes, interprets this of the nations of the world; and that the sense is, "even " to the Gentiles that are not called by my name I am preached;" which agrees with the apostle's sense of them; see the note on Rom. x. 20.

Ver. 2. I have spread out mine hands all the day unto a rebellious people, &c.] Meaning Israel, as the apostle explains it, Rom. x. 21. whom he calls a disobedient and gainsaying people; who believed not in Christ, obeyed not his Gospel, but contradicted and blasphemed it; and were rebellious against him, would not have him to reign over them, nor submit to his ordinances; though he most affectionately invited them, earnestly pressed and urged them, and that daily and frequently, to attend his ministry; and used all human methods to gain audience of them, and acceptance with them, but all to no purpose; see Matt. xxiii. 37. they remained obstinate and inflexible, and so they did under the ministry of his apostles; for, notwithstanding their ill usage of him, he ordered the Gospel to be first preached to them, as it was, till they

• So, with the Rabbins, שרשה is to preach ; ורשה is a preacher ; דרשה

is a sermon; ארש דרש the name of a book of sermons; and אררש an ex-

treated it with such indignity and contempt, that the apostles turned away from them to the Gentiles, as they were bid; see Acts xiii. 46, 47. The Targum is, "I sent my prophets every day, §c.." which walketh in a way that was not good, after their own thoughts: in their own way, of their own devising, choosing, and approving, and which was a wicked one; and after their own imaginations and inventions; after the traditions of the elders, the doctrines and commandments of men; and after a righteousness of their own, which they sought by the works of the law, and so submitted not to, but rejected the righteousness of Christ.

Ver. 3. A people that provoketh me to anger conti-nually to my face, &c.] They committed their sins openly, without any fear of the divine Being, and in defiance of him, not at all awed by his omniscience and omnipresence; they committed them in the open streets, and even in the temple, the place of the divine residence; and these they did constantly, which provoked him to anger and wrath against them; particularly the following sins: that sacrificeth in gurdens; to idols, as the Targum, placed there, as they were under every green tree; or in groves, where idols were worshipped. Fortunatus Scacchus<sup>h</sup> thinks this refers to their having their sepulchres in their gardens, where they consulted the dead; which is favoured by a clause in the next verse: and burneth incense on altars of brick; or, upon bricks<sup>1</sup>. Kimchi says, when they made bricks, they put upon them incense for idols; or, upon tiles; upon the roofs of their houses, which were covered with tiles; see Jer. xix. 13. when incense should only have been burnt upon the golden altar erected for that purpose, Exod. xxx. 1, 3. not that these idolatrous actions were committed by the Jews in the times of Christ and his apostles, the times preceding their last destruction; for, after their return from the Babylonish captivity, they were not guilty of idolatry; but these were the sins of their fathers, which God would recompence into their bosoms, according to ver. 7. they now filling up the measure of their iniquities, Matt. xxiii. 32.

Ver. 4. Which remain among the graves, &c.] In order to practise necromancy, to consult the dead, where they imagined demons and departed spirits haunted, and of whom they fancied they might get knowledge of future things: and lodge in the monuments; whole nights for the same purposes. The Vulgate Latin version is, that sleep in the temples of idols; after the manner of the Heathens, who used to sleep there in order to obtain dreams, whereby they might be able to foretel things to come, as they did in the temple of Æsculapius; or, in desolate places k, as Kimchi and Ben Melech interpret it; where they expected to meet with demons and noxious spirits, to give them knowledge of things to come. The Targum paraphrases both clauses thus, " who dwell in " houses built of the dust of graves, and lodge with

" the corpse of the children of men;" so corpse, according to Jarchi, are expressed by this word, which signifies kept, or preserved 1, as in ch. xlix. 6. because they are put in a strait place, from whence they cannot get out; though some think idols are meant, called so by way of derision, because kept for fear of being stolen, or because they cannot keep themselves, nor their votaries : which eat swine's flesh ; forbidden by the law, Lev. xi. 7: and broth of abominable things is in their vessels; or pots; broth made of swine's flesh, and of other sorts of flesh which were unclean by the law. Our version follows the marginal<sup>m</sup> reading; as do the Targum, Aben Ezra, Jarchi, and Kimchi; but the written text is, a *fragment*<sup>n</sup>, or piece, or pieces, of abominable things; both may be retained in the sense of the passage; slices of flesh unclean, and so abominable by the law, were put into their pots and stewed, and made broth of, which they drank. Spencer° thinks the milk in which kids were boiled is meant, which the Zabians kept in vessels, and sprinkled on the trees in their gardens, to make them more fruitful; hence mention is made of idolatrous practices in gardens, in the preceding verse.

Ver. 5. Which say, stand by thyself, &c.] Accord-ing to Aben Ezra, Jarchi, and Kimchi, these are the unclean persons that did the above things; who say to the righteous, draw near to thyself "; so the words are, go to thine own place, or to thine own company: and come not near to me; keep off at a distance, as unworthy of such company: for I am holier than thou; but this is the language of a self-righteous man, of a Pharisee that strictly observed the rituals of the law; and fitly describes such who lived in the times of Christ; and exactly agrees with the characters of such, who not only would have no dealings with the Samaritans, but washed themselves when they came from market, or any public place, lest they should be defiled with the common people of their own nation; and, even with religious persons, would not stand near them whilst praying; but despised them, if they had not arrived to that pitch of outward sanctity they had; see John iv. 9. Mark vii. 4. Luke xviii. 9, 11, 12. The phrase may be rendered, do not touch meq; and the Pharisees would not suffer themselves to be touched by the common people, nor would they touch them. Maimonides' says, " if the Pharisees touched but the garments of the common people, they were defiled " all one as if they had touched a profluvious person, " and were obliged to dip themselves all over;" 80 that, when they walked in the streets, they used to walk on the sides of the way, that they might not be defiled by touching them . So Epiphanius ' relates of the Samaritan Jews, that when they touch one of another nation, they dip themselves with their clothes in water; for they reckon it a defilement to touch any one, or to touch any man of another religion; and of the Dositheans, who were another sect of the Samari-

\* Contra Hæres, hæres. 9. 3C 2

Sacr. Eleaschr. Myrothee. 1. 2. c. 55. col. 580.
 ישל הלבנים על הלבנים, Y super lateres, Vulg. Lat. Pagninus, Montanus, 

<sup>°</sup> De Legibus Hebr. I. 2. c. 8. sect. 2. p. 275. P קרב אליף accede ad te, Vatablus, Montanus, Tigurine version,

Y TAN JD Buccess so te, raisonus, prosenus, argument versus, Cocceius; approprinqua at e, Piscafor.
 Y 2021 DM ne continges me; so some in Vatablus; as attingite me, Junius & Tremellius, Piscator; me tangas me, Cocceius.
 In Miso. Chagiga, c. 2. sect. 7.
 Ib. Hilcol Abot Tumaot, c. 13. sect. 9.
 Content Human human to

tans, the same writer observes", that they studiously avoid touching any, for they abhor every man. A certain Arabic geographer of note " makes mention of an island, called the island of the Samaritans, inhabited by some Samaritan Jews, as appears by their saying to any that apply to them, don't touch; and by this it is known that they are of the Jews who are called Samaritans; and this same arrogant superstition, as Scaliger observes<sup>\*</sup>, continues in that people to this day, as those relate who have conversed with them : these are a smoke in my nose, a fire that burneth all the day: very offensive to the divine Being, as smoke is to the eyes and nostrils; very abominable to him; and whose proud and vain conduct raised indignation in him, and kindled the fire of his anger, which was continually exercised on them; see Luke xvi. 15. The Targum is, " their vengeance is in hell, where " the fire burns all the day."

Ver. 6. Behold, it is written before me, &c.] This account of their sins; it was in his sight and constant remembrance, and punishment for them was determined by him, written in the book of his decrees: I will not keep silence; but threaten with destruction, and not only threaten, but execute; plead against them really, as well as verbally, with sore judgments: but will recompence, even recompence into their bosom ; full and just recompense of punishment for all their transgressions, as it follows. The Targum is, "I will " recompence to them the vengeance of their sins, and " deliver their bodies to the second death."

Ver. 7. Your iniquities, and the iniquities of your fathers together (saith the Lord), &c.] That is, the punishment both of the one and of the other; these being alike, and continued from father to son, and approved of, and committed by one generation after another, till the measure was filled up; and then the recompense of reward is given for all of them together at once: which have burnt incense upon the mountains, and blasphemed me upon the hills ; where they offered incense and other sacrifices to idols, which was interpreted by the Lord as a blaspheming and reproaching of him; see ch. lvii. 7. Jer. 2. 20. and iii. 6: therefore will I measure their former work into their bosom; punish them for their former sins as well as their latter ones, and both together.

Ver. 8. Thus saith the Lord, as the new wine is found in the cluster, &c.] Now, lest the truly godly and gracious among these people should be distressed at such denunciations of wrath and destruction, it is suggested that these few, this remnant according to the election of grace, should be saved from the general ruin; as when men are about to cut down a vine, or pluck it up, or prune the unfruitful branches of it, a single cluster of grapes is observed upon it, in which new wine is supposed to be: and one saith, destroy it not, for a blessing is in it; one that stands by, per-haps the owner of the vine, seeing it, says to his servant, spare the vine, don't cut it down; or don't cut off the branch on which the cluster is, for there is life and sap in it, and it may grow, and bring forth much fruit: so will I do for my servants' sake, that I may not

destroy them all; as formerly he spared Noah at the deluge; of whom the Targum paraphrases the former clause; and Lot at the burning of Sodom; and Joshua and Caleb, when all the rest that came out of Egypt perished in the wilderness; so there would be, and were, a few whom God called by his grace, among the Jews, brought to the knowledge of Christ, and inco a Gospel church-state in Jerusalem; and these he preserved from the destruction of it, of which they had previous warning, and were directed to Pella, where they were safe: and so, wherever the truth of grace is, such shall not be destroyed; and which is a blessing, and a blessed work in the heart of man, and is a new thing there; and, like new wine, delightful to God and man; and like wine in the cluster, all grace, and all spiritual blessings are with it; and which must be tried by afflictions, to be brought into exercise, as the cluster is pressed; and which is found but in a few, like wine in a single cluster, concerning whom the Father says, destroy them not, being loved and chosen by him; and so says the Son, being redeemed by his blood; and the same says the Spirit, being regenerated and sanctified by his grace; and such being the servants of the Lord, and partakers of his grace, he will not suffer any of them to be destroyed; but encompasses them with his favour; holds them with his right hand; suffers no enemy to do them wrong, and guards them with his power.

Ver. 9. And I will bring forth a seed out of Jacob, &c.] Jerom says most understand this of Christ : and who indeed is called the seed of the woman, the seed of Abraham, the seed of David, and sprang from Jacob or Israel, and came out of the tribe of Judah; and may be fitly signified by the cluster, in which new wine and a blessing were, which seed here is explanative of; since the clusters of all divine perfections, of all the blessings of grace, and of all the promises of it, are in him; and since he is that seed in whom all the nations of the earth are blessed, and with whom the covenant of grace was made, Gal. iii. 16. but others, the above ancient writer observes, understood it of the apostles; and it seems to design the first that believed in Christ, who were of the Jewish nation, the apostles and others; for though the generality of that people rejected the Messiah, there were a few that believed on him, a remnant according to the election of grace, whom the apostle calls a seed, the Lord left among them, and reserved for himself, Rom. ix. 29. and xi. 4, 5. such who received the seed of the word into their hearts, and were born again of incorruptible seed, and which remained in them; these were distinguished by the grace of God from the rest of the people, and were called and brought forth from among them: and out of Judah an inheritor of my mountains; this also is true of Christ, who not only came out of the tribe of Judah, as was foretold he should, and as it is manifest he did; hence he is ealled the Lion of that tribe; but he is also an heir or inheritor of the mountains of God; he is indeed heir of all things, Heb. i. 2. as he is the Son of God, he is heir by nature of all the Father has; and, as Mediator,

" Contra Hæres, hæres. 13.

CH. LXV. V. 6-9.

<sup>\*</sup> Apud Scaliger de Emendas, Temp. l. 7. \* Ibid.

he is heir by appointment of all persons and things; he has all persons for his inheritance, and in his possession, and at his dispose, angels and men; and he is possessed of all things, of all blessings of goodness, natural and temporal, spiritual and eternal; and his chosen people are joint-heirs with him, and who may be here meant; such as are the seed of the Lord are sons and heirs; they are heirs of God, being the sons of God; heirs of his covenant, the blessings and promises of it, which is as a mountain, firm and immovable; they are heirs of the grace of life, and of the kingdom; heirs of righteousness, life, and salva-tion; of eternal glory, the heavenly Canaan, signified by the mountains of the Lord ; alluding to the mountains on which the temple and Jerusalem stood, or to those about Jerusalem, or in the land of Judea in general: and mine elect shall inherit it; Christ is God's first and chief elect, and his people are chosen in him through grace to glory; and these are the seed and heirs that do inherit grace, and shall inherit glory; for this is to be understood not literally of the land of Judea, which was not long inherited by any after the times of Christ and his apostles, to which this prophecy respects; unless it can be thought to belong to the latter day, when the Jews will be converted, and return to it; but figuratively of Mount Zion, or of the heavenly country: and my servants shall dwell there; my righteous servants, as the Targum; these are the same with the seed, the inheritor, and the elect, who become the servants of God, through the power of his grace, and serve him cheerfully, willingly, and without selfish ends and views; to this they are chosen, and for this purpose become a spiritual seed ; nor is this inconsistent with their being heirs; and who shall receive the inheritance in a way of grace, and possess it for ever; they shall dwell in the church below, and enjoy all the privileges of it, and shall dwell upon their estate for ever; for their inheritance is an eternal one, reserved in the heavens.

Ver. 10. And Sharon shall be a fold of flocks, &c.] This was a champaign country about Joppa and Lydda, in which were rich pastures for herds and flocks, 1 Chron. xxvii. 29. it seems to be a prophecy of the conversion of some in those parts, which had its accomplishment in the times of the apostles, Acts ix. 35. here Christ had his sheep, and here was a fold for them; or, however, this may be expressive of the word and ordinances, which are like Sharon, green and fat pastures, for the flocks of Christ to be folded and fed in : and the valley of Achor a place for the herds to lie down in ; which, Aben Ezra says, was round about Jerusalem; but it was the valley in which Achan was stoned, and because of the trouble he gave to Israel, and had himself, it was called the valley of Achor, Josh. vii. 26. this the Lord promises shall be given for a door of hope, Hos. ii. 15. and such the word and ordinances are, where Christ causes his. church and people to lie down and rest, Cant. i. 7, 8. Psal. xxiii. 2. and which are an earnest and pledge of future glory and happiness, and give hope thereof;

ure the first-fruits of it, as the valley of Achor is said to be the first place the children of Israel set footing on, when they had passed over Jordan; it lay to the north of Jericho, over-against Ai: for my people that have sought me; with their whole hearts, being first sought and found by him; see the note on ver. 1.

Ver. 11. But ye are they that forsake the Lord, &c.] Here the Lord returns to the body of the people again, the unbelievers and rejecters of the Messiah, who turned away from him, would not hear his doctrine, nor submit to his ordinances; they forsook the worship of the Lord, as the Targum; yea, some that pro-fessed to be his disciples, and followed him for a while, left him, and walked no more with him, John vi. 60, 66: that forget my holy mountain; Mount Zion, the city of the living God, the heavenly Jerusalem, the Gospel church, to which the seed or heirs, the chosen of God, and the servants of the Lord among the Jews, came, and enjoyed the immunities of it, and worshipped the Lord there; but these men forgot it, and either never came, or, if any of them did, they soon forsook the assembling of themselves together, as the manner of some was, Heb. xii. 22. and x. 25: that prepare a table for that troop; or, for a troop; a troop of idols worshipped; or, for Gad, which some take to be the name of a star; and R. Moses the priest says it is the name of the star Jupiter, in the Arabic language, a lucky star. The Vulgate Latin version renders it, for fortune: and the word is used by the Jewish writers ' for the goddess Fortune, or good luck, and who make mention of the bed of fortune<sup>z</sup>; a bed, which, they say, is prepared for a star, and no man may sleep on it; and a table also, which they might not use but for that star, the same with the table here; for they used beds or couches at their tables, or at eating. And Jerom on the place says, it was an old custom in Egypt, particularly in Alexan-dria and other cities, on the last day of the year, to prepare a table, with all kind of provisions for eating and drinking, by way of thankfulness for the fertility of the last year, and in order to obtain it in the year following; and this the Israelites did. Table seems to be put for an altar, on which sacrifice was offered to idols. Mention is made by Herodotus \* of the table of the sun among the Ethiopians. And that furnish the drink-offering unto that number: or, to a number; to a number of deities, which were as numerous as their cities, Jer. ii. 28. and according to the number of them they provided drink-offerings, or a mixture of wine and water; and also according to the number of the priests that sacrificed they filled cups of wine, as Jarchi observes; or according to the number of letters in a person's name they wished well to, as many cups they drank, to which Sanctius thinks the allusion is; or to Meni, which R. Moses takes to be the name of a star; some interpret it of a number of stars, the seven planets particularly; and others of the star Mercury. Some think it is the name of an idol, either of an idol of the Arabians, as Pocock b; or of the Armenians, as others, Armenia being called Minni, Jer. li.

\* Thalia, sive l. 3. c. 18.

 <sup>&</sup>lt;sup>7</sup> Bereshit Rabba, sect. 63. fol. 58. 9. T. Bab. Cholin, fol. 40. 1.
 <sup>8</sup> T. Bab. Nedarim, fol. 56. 1. & Gloss. in ib. & Sanhedrin, fol. 30. 1.
 Gloss. in ib.

Specimen Hist. Arab. p. 92, 93.

27. The Targum interprets both clauses of idoldeities; and so, in the gloss on the Talmud<sup>c</sup>, they are both said to be the names of idols. Bynæus<sup>4</sup> seems to me to have advanced the best notion of Gad and Meni, translated that troop, and that number, which is, that the one signifies the sun, and the other the moon, which he supports with many reasons; so Vitringa: and yet there is a difficulty in the words, how they are to be applied to the Jews in the times of Christ and the apostles, when they were not guilty of such idolatrous practices; unless this is to be understood of the sins of their forefathers visited on them, as in ver. 3, 4, 7. though this is said of the same persons that forsook the Lord, and forgot his mountain; wherefore I am inclined to think that some thing like this is the sense of the words; that the evil charged upon this people, and of which they were guilty, was, that they regarded the stars, and attributed their case and circumstances to the influences of them, or to fate and fortune, rather than to the providence of God; or trusted in their troops and numbers, and so defied and despised the Roman army that besieged them, which was their ruin.

Ver. 12. Therefore will I number you to the sword, &c.] There is an elegancy in the expression, alluding to Meni, that number, they furnished a drink-offering for, or trusted in; and since they did, God would number them, or appoint a number of them to the sword; or suffer them to be slain in great numbers, even from one end of their land to another, Jer. xii. 12. they should be numbered and told out, or care taken that none of them should escape the sword of the Romans, or not be taken by them : and ye shall all bow down to the slaughter; be obliged to submit to the conqueror, and lay down their necks to be sacrificed by him: because, when I called, ye did not answer; when I spake, ye did not hear; when Christ called unto them personally, to come and hear him, they turned a deaf ear to this charmer, charming so wisely, and would not attend upon his ministry, Prov. i. 24. Matt. xxiii. 37. and when he called to them in the ministry of his apostles, they rejected him and his word with contempt; they put it away from them, contradicting and blaspheming it, Acts xiii. 45, 46. " ye turned not; they prophesied, and ye did not re-" ceive them:" but did evil before mine eyes, and did choose that wherein I delighted not; adhered to the traditions of the elders, and taught for doctrines the commandments of men; and which they chose and preferred to the word of God, and the Gospel of Christ; and these were things the Lord delighted not in, yea, abhorred; and their embracing and cleaving to them were evil in his sight; see Matt. xv. 3-9.

Ver. 13. Therefore thus saith the Lord God, &c.] This being the case, the following contrast is formed between those that believed in Christ, and those that rejected him: behold, my servants shall eat, but ye shall be hungry : which has been verified in a literal sense; for the Christians, the Lord's righteous ser-

\* T. Bab. Saubedrin, fol. 98. 1. & Gloss. in ib. T. Bab. Sabbat, fol. 67. 9.

CH. LXV. V. 12-14.

vants, as the Targum in the several clauses calls them. were, as Eusebius e relates, by a divine warning, directed to leave Jerusalem, before the destruction of it; when they removed to a place called Pella, beyond Jordan, where they had proper accommodations ; while the unbelieving Jews were penned up in the city, and were starved, and multitudes of them died by famine: and in a figurative sense they had a famine, not of bread, or of water, but of hearing the word of the Lord ; the Gospel being taken from them, and sent to another people, who received it, and ate it, and were nourished by it; which is bread that strengthens, meat that is savoury, milk that nourishes, honey that is sweet to the taste, delicious fruit, and all that is wholesome and healthful; Christ in the word particularly, who is the Lamb of God, the fatted calf, the hidden manna, the bread of life and spiritual meat, as his flesh is, is the food which believers eat by faith, and feed upon, and are nourished with; whilst others starve, feeding upon ashes and husks, on that which is not bread. Kimchi interprets this and the following clauses, figuratively, of the reward of the world to come, and of the delights and pleasures of the soul, signified by eating and drinking; and so, he says, their Rabbins interpret it; see Luke xiv. 15. Behold, my servants shall drink, and ye shall be thirsty ; which has the same sense as before, the same thing in different words. Particularly true believers in Christ drink of his blood by faith, which is drink indeed; and of the grace of Christ, which is the water of life, of which they may drink freely; and of the Gospel of Christ, which is as wine and milk, and as cold water to a thirsty soul; and of the love of Christ, which is better than wine; and they shall drink of new wine with him in the kingdom of his father; while the wicked shall thirst after their sins and lusts now, and have no satisfaction in them, and hereafter will want a drop of water to cool their tongues. Behold, my servants shall rejoice ; in Christ, in his person, grace, and fulness; in his righteousness and salvation; and in hope of the glory of God by him : but ye shall be ashamed ; of their vain confidence; of their trust in their own righteousness, in their temple, and the service of it; in their troops and numbers, particularly when taken and carried captive; and more especially this will be their case at the great day of judgment, when they shall see him whom they have pierced.

Ver. 14. Behold, my servants shall sing for joy of heart, &c.] The songs of electing, redeeming, and calling grace, with which they come to Zion now, and will bereafter; having their hearts filled with joy unutterable, and full of glory, under a sense of the great things which God has done for them: but ye shall cry for sorrow of heart, and shall howl for vexation of spirit; under the sore judgments of God upon them, the sword and famine; more especially during the siege of Jerusalem, and when wrath came upon them to the uttermost, in the destruction of their city, temple, and nation, and they fell into the hands of the Romans, who carried them captive, and dispersed

<sup>&</sup>lt;sup>4</sup> De Calceis Hebrzor. l. 1. c. 9. sect. 7, &c. <sup>5</sup> Hist. Eccl. l. 3. c. 5. p. 75.

them in various places; and as the wicked will in hell to all eternity, where is nothing but weeping, wailing, and gnashing of teeth.

Ver. 15. And ye shall leave your name for a curse unto my chosen, &c.] Exectable and abominable to them, as the name of a Jew is to this day, and in all places; for their unbelief and impenitence, for their perfidy and insincerity, for their tricking and covetousness, and other crimes they are addicted to; see Jer. xxiv. 9: for the Lord God shall slay them; by the sword of the Romans, and by his judgments, which continue upon them; the Targum says, with the second death; and so Jarchi interprets it of eternal death, which is the just wages of sin: and call his servants by another name; a new name, as the Septuagint and Arabic versions; the name of the people of God, the Gentiles formerly were not called by; but now all that believe in Christ, whether Jews or Gentiles, are his people; the name of the sons of God, a name better than that of sons and daughters of the greatest poten-tate; the name which the mouth of the Lord calls, Hephzi-bah and Beulah, being delighted in by the Lord, and married to him; or rather the name of Christians, first given to the disciples of Christ at Antioch, and ever since continued, Acts xi. 26.

Ver. 16. That he who blesseth himself in the earth, &c.] That is sensible he stands in need of blessings, and wishes for them, and prays he might have them or that takes notice that he is blessed with them, and acknowledges them, and is thankful for them : shall bless himself in the God of truth ; shall pray to him for blessings he wants, and ascribe what he has unto him, and give him the praise and glory of them ; by whom is meant, either God the Father, in opposition to idols, the fictitious deities of the Gentiles, those lying vanities, which were not gods by nature, and to whom the God of truth, or the true God, is often opposed, and whom the Targum here calls the living God; or rather the Messiah, our Lord Jesus Christ: for the words may be rendered, shall bless himself in God Amen'; that is, in God, who is the Amen, which is one of the names of Christ, Rev. iii. 14. in whom believers are blessed with all spiritual blessings, and reckon themselves blessed in him, and ascribe blessing to him for them; in whom all the promises of God are yea and amen, and who is the true God, and eternal life, 2 Cor. i. 20. 1 John v. 20: and he that sweareth in the earth shall swear by the God of truth; when an oath is necessary on any account, and it is proper to appeal to the supreme Being for the truth of any thing, this, in Gospel times, should be done in the name of Christ ; he, who is the Amen and faithful witness, is to be appealed unto, who is God omniscient, the discerner of the thoughts and intents of the heart. Of forms of swearing by Christ, see Rom. ix. 1. 2 Cor. xii. 19. Besides, swearing, as it is a part of religious worship, may here be put for the whole ; so it signifies, that as all blessings come from Christ, so all worship and duty should be performed unto him, and in his name. Because the former troubles are forgotten, they are hid from mine eyes ; which is to be understood not of afflictions and persecutions for the sake of Christ and his Gospel, 9. Rev. vii. 16, 17. and xxi. 4.

for these, especially in the first times of it, were very great; though in the latter day they will cease, to which indeed this prophecy extends: but rather either of the idolatry and superstition of the Gentile world, which were troublesome and offensive to God, but now removed by the clear light of the Gospel, and so forgotten by him, and hid from his eyes; or the carnal ordinances of the legal dispensation, which gave great trouble to the worshippers then, and could not cleanse their consciences, and through the fear of death, on the breach of them, were all their life-time subject to bondage; but now these are all done away by Christ, and in Gospel times forgotten by men, and hid from the sight of God, who regards them no more; see Jer. iii.

16. which sense suits with what follows. Ver. 17. For, behold, I create new heavens and a new earth, &c.] This prophecy began to have its accomplishment in the first times of the Gospel, when through the preaching of it there was a new face of things appeared in Judea, and in the Gentile world, so that the whole looked like a new world; and this was all the effect of creating power, of the mighty, powerful, and efficacious grace of God attending the word, to the conversion of many souls; a new church-state was formed, consisting of persons gathered out of the world, the old national church of the Jews being dissolved, and Gospel churches everywhere set up; new ordinances appointed, to continue till Christ's second coming, and the old ones abolished; a new way of worship observed, at least in a more spiritual and evangelic manner; a new covenant exhibited, or the covenant of grace held forth in a new form of administration, the former waxen old and vanished away; and the new and living way to the Father, through Christ, made more manifest: this will have a further accomplishment at the conversion of the Jews, which will be as life from the dead, and things will look like a new world with them; their blindness will be removed, the veil will be taken away from them; they'll part with all their legal rites and ceremonies, and the traditions of the elders, and embrace the Messiah, and all his truths and ordinances; old things shall pass away, and all things become new: and it shall have its complete accomplishments in the New-Jerusalem state, when not only Christ will appear, and make all things new in a spiritual sense, and that completely; but even in a literal sense there will be new heavens, and a new earth. which John in vision saw; and which Peter says he and other believers expected, according to the promise of God, when these heavens and earth shall be dissolved and pass away; and unless this passage is referred to by him, it will be difficult to find where this promise is; see Rev. xxi. 1, 2, 5. 2 Pet. iii. 1S: and the former shall not be remembered, nor come into mind; either the old heavens and earth, which shall pass away, and be no more seen; or the former state both of the Jewish and Gentile world; or the former troubles, as in the preceding verse, taken in the sense of affliction and persecution; all antichristian troubles shall cease in the latter day, after the conversion of the Jews, and especially in the New-Jerusalem state; see Isa. ii. 4. and xi.

יחברך באלוהי אכן benedicet sibi in Deo Amen, Pagninus, Montanus, Vitrings ; benedicturus sit in Deo Amen, Cocceius.

Ver. 18. But be you glad, and rejoice for ever in that which I create, &c.] This may refer either to persons converted, both at the beginning of the Gospel, and in the latter day, whether Jews or Gentiles; who are the Lord's creation, or new creatures, being made new men; having new hearts and spirits given them, or created within them; new principles of life, light, grace, and holiness, wrought in them, which are the produce of almighty and creating power; and all such instances are matter of joy, as to the angels in heaven, so to the saints on earth, and especially to the ministers of the Gospel; because of the grace bestowed on men, the glory brought to God, and their own ministry blessed and succeeded, and so their hands and hearts strengthened: or else this refers to the state of things under the Gospel dispensation, in every age of it, and especially in some periods of it, particularly the first and last; and the whole indeed is a new world or state of God's creating, and is matter of joy to all the people of God. The Targum renders it, " rejoice in " the world of worlds, which I create:" agreeably to which is the version of Bishop Chandler 5, " rejoice for " the age to come, that I create;" the world to come, Heb. ii. 5. which Christ is said to be the father of, in the Septuagint version of Isa. ix. 6. the Gospel dispensation, the Messiah's future world, as opposed to the legal dispensation. For, behold, I create Jerusalem a rejoicing, and her people a joy ; that is, do that for them. through the mighty power of his grace, as will justly occasion joy to them, and to all others well affected to them; the conversion of the Jews will be matter of joy to the Gentiles; and that, and the bringing in of the fulness of the Gentiles, as well as the destruction of antichrist, which will occasion a new face of things in the world, will be matter of joy to the whole church; see Rev. xviii. 20. and xix. 1-8.

Ver. 19. And I will rejoice in Jerusalem, and joy in my people, &c.] God himself rejoices in his people, as they are considered in Christ; so he did from all eternity, and so he does at the conversion of them; which is the day of their espousals, and when he manifests his love to them, and rejoices over them to do them good, and continues to do so; and he rejoices in the exercise of his own grace in them, and will do so throughout the New-Jerusalem state, and to all eternity. This seems chiefly to respect the time of the Jews' conversion, and the latter-day glory; and will have its most complete accomplishment when the tabernacle of God shall be with men, and he shall dwell among them, Rev. xx<sup>i</sup>. S. and then what follows will be perfectly fulfilled, and the voice of weeping shall be no more heard in her, nor the voice of crying ; either on account of outward afflictions and persecutions; or on account of inward darkness, desertion, and temptation, or the pre-

valence of corruptions, Rev. xxi. 4. Ver. 20. There shall be no more thence an infant of days, &c.] That is, there shall no more be carried out from thence, from Jerusalem, or any other place where the church of God is, to the grave, in order to be interred, an infant that has lived but a few days, a very common thing now; but, in the latterday, such instances will be rare, or rather there will be none at all; every child CH. LXV. V. 18-92.

born will live to the age of man, and not be cut off by any immature death, either by any natural disease, or by famine, or sword, or any other calamity, which will now have no place : nor an old man that hath not fille kis days; who, though he may in some sense, or in comparison of others, be said to be old, yet has not arrived to the full term of man's life, threescore years and ten, or more; for it seems, by what follows, as if the term of human life will be lengthened in the latter day, and reach in common to a hundred years; so that as long life is always reckoned a temporal happiness, among the rest that shall be enjoyed, this will be one in the latter day; and which is to be understood not of the Millennium state, in which there will be no death, Rev. xxi. 4. which yet will be in this, as the following words shew; but of the state preceding that, even the spiritual reign of Christ : for the child shall dic an hundred years old; not that that shall be reckoned a child that shall die at a hundred years of age , the life of man being now, in these days of the Messiah, as long as they were before the flood, as the Jewish interpreters imagine; but the child that is now born, or he that is now a child, shall live to the age of a hundred years, and not die before : but lest this outward happiness should be trusted to, and a man should imagine that therefore he is in a happy state for eternity, being blessed with such a long life, it follows, but or though the sinner, being an hundred years old, shall be accursed; for though this shall be common in this state to good men and bad men, to live a hundred years, yet their death will not be alike; the good man will be blessed, and enter into a happy state of joy and peace; but the wicked man, though he lives as long as the other in this world, shall be accursed at death, and to all eternity; see Eccl. viii. 12, 13.

Ver. 21. And they shall build houses, and inhabit them, &c.] In Jerusalem, and other parts of Judea; though this need not be limited to the Jews, but be considered as reaching to all the Lord's people, the Gentiles also; who will be in no fear of enemies, or ever he disturbed by them, but shall dwell in their own houses peaceably and quietly; this is the reverse of what is threatened to the wicked, Deut, xxviii. 30: and they shall plant vineyards, and eat the fruit of them; they shall both live to dwell in their houses when built, and till their vineyards bring forth fruit, and then eat of them; and they shall be preserved from enemies breaking in upon them, and wasting their plantations.

Ver. 22. They shall not build, and another inhabit, &c.] As the Canaanites did, whose houses the Israelites inhabited; but they shall inhabit the houses they have built, and shall not be dispossessed by an enemy: they shall not plant, and another eat; the fruit of the vines, olives, fig-trees, or others, planted by them: for as the days of a tree are the days of my people; not as of a leaf which falls every year, but as of a tree, and as of such that last long, as oaks, cedars, and the like; though perhaps a tree bearing fruit fit to eat is meant; and the sense be, that the Lord's people should live as long as the trees planted by them, and so should eat the fruit thereof, and not leave them to others to partake of. The Targum, Septuagint, and Arabic versions, render

\* Vid. Gloss. in T. Bab. Sánhedrin, fol. 91. 2.

<sup>.</sup> Defence of Christiauity, ch. 2. sect. 9.

CH. LXV. V. 23-25.

it, "as the days of the tree of life;" which, some of the Rabbins say, were five hundred years. The allusion may be to the tree of life in paradise, and may be expressive of the long life of good men in this state; and as the tree of life was typical of Christ, who is a tree of life to them that lay hold upon him, it may denote that eternal life his people have by him. And mine elect shall long enjoy the work of their hands; what they have built and planted; they shall live long in their houses, and for many years partake of the fruit of their vineyards. The blessing of long life is carried on with the promises of all other instances of outward happiness. Ver. 23. They shall not labour in vain, &c.] As they

do, who build houses, and enemies come and turn them out of them, and dwell in them themselves; or who plant vineyards, and sow their fields, and strangers come and devour them; or they are smitten with blasting and mildew : nor bring forth for trouble ; for death, as the Targum; or for a curse, as the Septuagint: the sense is, they shall not beget and bring forth children, that shall immediately die by some distemper or another, or be taken off by famine, sword, or pestilence, to the great grief and trouble of their parents; but these shall live, and outlive their parents, so that their death will never be a trouble to them : for they are the seed of the blessed of the Lord, and their offspring with them : or, they are a seed, the blessed of the Lord '; or, they are a seed blessed of God, or the Lord, as the Sep-tuagint, Syriac, and Arabic versions; or, as the Targum, " a seed whom the Lord hath blessed ;" a spiritual seed of the church, a seed raised up to serve the Lord, whom he blesses with temporal and spiritual blessings; and their offspring also, being made a spiritual seed by the grace of God, and succeeding them in the church, and treading in their steps.

Ver. 24. And it shall come to pass, that before they call, I will answer, &c.] The sense is, should they be attacked by any enemy, or fear that they shall be dis-turbed by them, and so bethink themselves of making application to the Lord for help; whilst they are preparing for prayer, stirring up one another to it, and appointing a season for it, to meet together on that ac-count; before they are able to put up one petition in a regular way, the Lord will appear for them, and give an answer of peace: and while they are yet speaking, I will hear; whilst they are praying to him, he hears and answers, and grants their requests, and more, as he did Daniel. This shews the readiness of the Lord to help and assist his people in any time of trouble, or when they may fear an enemy; and is a great encouragement to attend the throne of grace constantly.

Ver. 25. The wolf and the lamb shall feed together, &c.] Or, as one ": as if they were one, of the same kind and nature, and lived upon the same food. The people of God are comparable to lambs, for their harmlessness and innocence; and wicked men to wolves, for their fierceness and cruelty ; but, by the grace of God. the latter become as mild and as gentle as the former, and live upon the same spiritual food, and join with them in attendance on the word and ordinances, where they find spiritual refreshment and comfort together: such who have been persecutors of the church shall now become members of it; and many instances of this kind, as there were in the first times of the Gospel, so there shall be in the latter day: and the lion shall eat straw like the bullock, or ox; to which creature the ministers of the Gospel are compared for their laboriousness, as wicked persecutors are to lions; and sometimes the latter have been so changed by the grace of God, as to become preachers of it, as Saul was, and very probably many will hereafter; however, there will be no persecution of the church after those days; wolves and lions will have their nature changed, and be in fellowship with the saints, and be better employed than before in persecuting them: and dust shall be the serpent's meat; the meat of the old serpent, the devil, as was threatened, Gen. iii. 14. to which he shall now be confined; he shall not be able to bite the saints, being bruised under their feet; he shall only have power over carnal, worldly, earthly-minded men; and shall not be able to give the church any trouble, by instigating men to persecute it : they shall not hurt nor destroy in all my holy mountain, saith the Lord ; that is, Satan and his emissaries ; wicked men, comparable to lions and wolves, shall no more drink the blood of the saints, or persecute the church of God ; after the calling of the Jews, and the bringing in the fulness of the Gentiles, and the destruction of antichrist, there will be no more persecution of the church of Christ, the mountain of God's holiness; he has said it, and we may be assured of the truth of it; see the note on ch. xi, 9.

## CHAP. LXVI.

THIS chapter treats of the same things as the former, the rejection of the unbelieving Jews, and the regard had to them that did believe; the conversion of that people in the latter day; the calling of the Gentiles, and the happy state of the church in the last times. The causes of the rejection of the Jews were their unworthy notions of God, as if he was confined to the temple of Jerusalem, and to be pleased with external sacrifices, now both at an end under the Gospel dis-

pensation; a better sacrifice being offered, and a more spiritual worship set up everywhere; which notions are considered, ver. 1, 2, 3. and because they were set upon their ways and works, and rejected the Gospel of Christ, they are threatened with ruin, ver. 3, 4. and the disciples of Christ, whom they excommunicated and persecuted, have a promise of divine appearance for them, while vengeance shall be taken on their enemies, their city and temple, ver. 5, 6. nevertheless, in

י קורכי יהוח חמח ' quis sunt semen, benedicti Domini ipsi ; hich version is most agreeable to the accents. Vol. I.-PROPMETS.

אחת sicut unus, Montanus, Musculus, Gataker.

the latter day, there will be a large and sudden conversion of this nation of the Jews, which is signified by the birth of them, which will be matter of great joy to all the true lovers of the interest of Christ, ver. 7, 8, 9, 10, 11. and what will add to the prosperity, joy, and comfort of the church of Christ at this time, will be the bringing in of the fulness of the Gentiles, ver. 12, 13, 14. at which time the vials of God's wrath will be poured out upon antichrist and his followers, ver. 15, 16, 17. and the chapter is concluded with a fresh account of large converions of men of all nations, and of the union of Jews and Gentiles in one church-state, which shall long remain, and be undisturbed by enemies, who will be all slain, and their carcasses looked upon with contempt, ver. 18-24.

Ver. 1. Thus saith the Lord, the heaven is my throne, &c.] The third heaven, the heaven of heavens, where angels and glorified saints are, and some in bodies, as Enoch and Elijah, and where now Christ is in human nature; this is the seat of the divine Majesty, where he in a most illustrious manner displays his glory; and therefore we are to look upwards to God in heaven, and direct all our devotion to him there, and not imagine that he dwells in temples made with hands; or is confined to any place, and much less to any on earth, as the temple at Jerusalem, the Jews boasted of, and trusted in; and which were the unworthy notions they had of God in the times of Christ and his disciples; to confute which these words are here said, and for this purpose are quoted and applied by Stephen, Acts vii. 48, 49, 50. see the notes there : and the earth is my footstool; on which he treads, is below him, subject to him, and at his dispose; and therefore is not limited to any part of it, or included in any place in it; though he for a while condescended to make the cherubim his throne, and the ark his footstool, in the most holy place in the temple; which were all figurative of other and better things, and so no more used : where is the house that ye build unto me? what house can be built for such an immense Being? and how needless as well as fruitless is it to attempt it? where can a place be found to build one in, since the heaven is his throne, and the earth his footstool? and therefore, if any place, it must be some that is without them both, and that can hold both; but what space can be conceived of that can contain such a throne and footstool, and much less him that sits thereon? see 1 Kings viii. 27: and where is the place of my rest? for God to take up his rest and residence in, as a man does in his house? no such place can be found for him, nor doeshe need any; indeed the temple was built for an house of rest for the ark of the Lord, which before was moved from place to place; but then this was merely typical of the church, which God has chosen for his rest, and where he will dwell, as well as of heaven, the resting-place of his people with him to all eternity; no place on earth is either his rest or theirs.

Ver. 2. For all those things hath mine hand made, The heavens and the earth, which are his throne &c.] and footstool; and therefore, since he is the Creator

י ויזין) sunt, Forerius, Gataker. אל זען לא ad afflictum, Pagninus, Montanus. • Ad humilem, Calvin, Tigurine version, Vitringa; qui est pauper vel humilis, Munster.

CH. LXVI. V. 1, 2.

of all things, he must be immense, omnipresand and cannot be included in any space or place : and all those things have been, saith the Lord; or are 1; they are in being, and continue, and will, being supported by the hand that made them; and what then can be made by a creature? or what house be built for God? or what need of any? but to this man will I look. .....e Septuagint and Arabic versions read, by way of interrogation, and to whom shall I look? and so the Syriac version, which adds, in whom shall I dwell? not in temples made with hands; not in the temple of Jerusalem; but in the true tabernacle which God pitched, and not man; in Christ the antitypical temple, in whom the fulness of the Godhead dwells bodily, and in whom Jehovah the Father dwells personally; see Heb. viii. 2. John ii, 19. Col. ii. 9. John xiv. 10. as also in every true believer, who is the temple of the living God, after described, for these words may both respect Christ and his members; the characters well agree with him: even to him that is poor and of a contrite spirit, and trembleth at my word; Christ was poor literally, and his estate and condition in this world was very low and mean, 2 Cor. viii. 9. or afflicted m, as some render it, as he was by God, and by men, and by devils; or humble ", meek and lowly, as the Septuagint and Targum; it was foretold of him that he should be lowly; and this character abundantly ap-peared in him, Zech. ix. 9. Matt. xi. 29. and he was of a contrite or broken spirit, not only was his body broken, but his spirit also; not through a sense of sin, and consciousness of it, but through his sorrows and sufferings: he also trembled at the word of God; that is, had a suitable and becoming reverence of it; it was at the word of the Lord he assumed human nature; and according as his father taught, and gave him commandment, so he spake; and, agreeably to it, laid down his life, and became obedient to death : and now the Lord looks to him ; he looks to him as his own son, with a look of love, and even as in human nature, and is well-pleased with all he did and suffered in it; he looked to him as the surety of his people, for the payment of their debts, and the security and salvation of their persons; and he now looks to his obedience and righteousness, with which he is well-pleased, and imputes it to his people, and to his blood, sacrifice, and satisfaction, on account of which he forgives their sins, and to his person for the acceptance of theirs; and he looks to them in him, and has a gracious regard for them: they also may be described as poor; poor in spirit, spiritually poor, as they see and own them-selves to be, and seek to Christ for the riches of grace and glory, which they behold in him, and expect from him; and are both afflicted and humble, and become the one by being the other; and of a contrite spirit, their hard hearts being broken by the spirit and word of God, and melted by the love and grace of God ; and so contrite, not in a mere legal, but evangelical manner: and such tremble at the word of God; not at the threatenings of wrath in it, or in a servile slavish manner; but have a holy reverence for it °, and

<sup>·</sup> Gussetius observes, that the word does not design a mere trembling, but care, pains, and labour to serve, as one friend has for an-other; and, when applied to the service of God, is no other than a generous fear, flowing from love. Vid. Ebr. Comment. p. 385.

receive it, not as the word of man, but as the word of God: and to such the Lord looks; he looks on these poor ones, and feeds them; on these afflicted ones, and sympathizes with them; on these con-trite ones, and delights in their sacrifices, and dwells with them, and among them; see Psal. li. 17. Isa. lvii. 15.

Ver. 3. He that killeth an ox, is as if he slew a man, &c.] Not that killed the ox of his neighbour, which, according to law, he was to pay for ; or that killed one for food, which was lawful to be done; but that slew one, and offered it as a sacrifice; not blamed because blind or lame, or had any blemish in it, and so unfit for sacrifice; or because not rightly offered, under a due sense of sin, and with repentance for it, and faith in Christ: but because all sacrifices of this kind are now abolished in Gospel times, to which this prophecy belongs; Christ the great sacrifice being offered up; and therefore to offer sacrifice, which, notwithstanding the unbelieving Jews continued daily, till it was made to cease by the destruction of their temple, was a great offence to God; it was as grievous to him as offering their children to Moloch; or as the murder of a man; and was indeed a trampling under foot the son of God. and accounting his blood and sacrifice as nothing, which was highly displeasing to God: he that sacrificeth a lamb, as if he cut off a dog's neck; the lamb for the daily sacrifice, morning and evening, or the pass-over-lamb, or any other: this now is no more acceptable to God, than if a dog, a very impure creature, was slain, his head cut off, and offered on the altar; which was so abominable to the Lord, that the price of one might not be brought into his house, Deut. xxiii. 18: he that offereth an oblation, as if he offered swine's blood ; the meat-offering, made of fine flour, on which oil was poured, and frankincense put, Lev. ii. 1. however rightly composed it might be, and offered according to law, yet now of no more esteem with God than blood, which was forbidden by the same law; nay, than the blood of swine, which creature itself, according to the ceremonial law, was unclean, and might not be eaten, and much less be offered up, and still less its blood, Lev. xi. 7, 8. and xvii. 10: and he that burneth incense, as if he blessed an idol; or that remembers incense "; that offers it as a memorial of mercies, and by way of thankfulness for them, as if he gave thanks to an idol, which is nothing, and vanity and vexation in the world; sacrifices of such kind, be they what they will, are reckoned no other than as idolatry and will-worship: yea, they have chosen their own ways ; which were evil, and opposite to the ways of God, especially to the way of salvation by Christ; they gave heed to the traditions of the elders; continued the service of the ceremonial law; and set up their own righteousness, in opposition to the doctrines, ordinances, sacrifice, and righteousness of Christ : and their soul delighteth in their abominations; things which were abominable unto God; as were their traditions, which were preferred to the word of God, and by which they made it void; and their sacrifices being offered up contrary to his will, and with a wicked mind; and their righteousness being imperfect, and

I trusted in, to the neglect and contempt of the righteousness of his son.

Ver. 4. I also will choose their delusions, &c.] Suffer them to approve and make choice of such persons that should delude and deceive them; as the Scribes and Pharisees, who were wolves in sheep's clothing, and through their appearance of sanctity deceived many, and by their long prayers devoured widows' houses; and as these false prophets, so likewise false Christs, many of which arose after the true Messiah was come. and was rejected by them, whom they embraced, and by whom they were deluded and ruined, Matt. vii. 15. and xxiv. 24: and will bring their fears upon them ; the things they feared; such as the sword, famine, and pestilence; and especially the Romans, who, they feared, would come and take away their place and nation, John xi. 48: because, when I called, none did answer; when I spake, they did not hear; that is, when Christ called unto the Jews, in the external ministry of the word, to come and hear him, they refused to come, nor would they suffer others to answer to this call, and hear him, and attend on his ministry; which rejection of him and his Gospel was the cause of their ruin : but they did evil before mine eyes; openly and publicly to his face; blasphemed and contradicted his word, and despised his ordinances : and chose that in which I delighted not; their oral law, their legal sacrifices, and their own self-righteousness, as well as their immoralities.

Ver. 5. Hear the word of the Lord, ye that tremble at his word, &c.] This is said to the comfort of the believing Jews, who are thus described ; see the note on ver. 2: your brethren that hated you, that cast you out for my name's sake ; as the unbelieving Jews, the Pharisees; and so Jarchi interprets it of the children of the Pharisee, that say, Depart, ye defiled; who were brethren to them that believed in Christ, by blood, by birth, by country, yet hated them, though without cause; as they did Christ, in whom they believed; and cast them out of their affections, and company, and conversation; out of their own houses, and out of the synagogues; excommunicated them from fellowship with them, and that for the sake of their believing in Christ, and professing his name; having made a law, that whoever confessed him should be put out of the synagogue, or excommunicated; and the word here used signifies that excommunication among the Jews called niddui; see John xv. 19. and ix. 22, 35. and xii. 42: these said, let the Lord be glorified ; that is, they pretended, by all this hatred of and aversion to those of their brethren that believed in Christ, and by their persecution of them, that all their desire and design were the glory of God, imagining that, in so doing, they did God good service; see John xvi. 2. R. Moses the priest (not the Egyptian, or Maimonides, as some commentators suggest) thinks the sense is, that these unbelievers complained, as if the Lord was heavy unto them, and imposed burdensome precepts and commands upon them they were not able to perform; and which, he says, is always the sense of the word when in this form; but Aben Ezra observes, that he forgot the passage in Job xiv. 21.

י מול אלגוה (מוכיר לבונה, voidue, Ascann ac pumpersons, Sept. ; qui recordatur thuris, Vulg. Lat. Calvin, Vatablus ; memorans thus, Montanus. 3 D 2

where it is used in the sense of honour and glory. This sense Kimchi also takes notice of; but seems not to be the sense of the passage; and, were it so, it was a false suggestion of those unbelievers; for Christ's yoke is easy, and his burden light, Matt. xi. 30. see John vi. 60: but he shall appear to your joy, and they shall be ashamed; that is, the Lord shall appear, either in a providential way, as he did for the Christians at Jerusalem, before the destruction of it; directing them to go out from thence, as they did, to a place called Pella, where they were safe, and had a sufficiency of good things; whilst the unbelieving Jews were closely besieged, and reduced to the greatest straits and miseries, and so to shame and confusion: or else this may respect the second coming, the glorious appearance of Christ, which will be to the joy of those believing Jews, and of all his people; since he'll appear to their salvation, and they shall appear with him in glory, and see him as he is, Heb. ix. 28. Col. iii. 4. 1 John iii. 2. and to the shame, confusion, and destruction of those that have pierced him, despised and rejected him, and persecuted his people, Rev. i. 7.

Ver. 6. A voice of noise from the city, &c.] From the city of Jerusalem, as the Targum; so Kimchi, who says, that in the days of the Messiah shall go out of Jerusalem the voice of noise concerning Gog and Magog: this indeed respects the days of the Messiah, but such as are now past, and a voice of crying in the city of Jerusalem, at the taking and desruction of it by the Romans; when were heard from it the noisy voices of the Roman soldiers, triumphing and rejoicing at it, and the shrieks of the inhabitants, running about from place to place for shelter; so when destruction and desolation are come upon any place, a voice or a cry is said to come from it; see Jer. xlviii. 3. and li. 54. Zeph. i. 10: a voice from the temple; either from heaven, as Aben Ezra; or rather from the temple at Jerusalem, of the priests there hindered from doing their service, and starving for want of sustenance; or of the people that fled thither for security, but forced from thence by the soldiers; and especially a voice of crying and lamentation was heard, when set on fire. Some illustrate this by what the priests heard in the temple a little before the destruction of it, a rustling and a noise like persons shifting and moving, and a voice in the holy of holies, saying, let us go hence; as also the words of Jesus the son of Ananus, a countryman, who went about uttering these words, "a voice from the "east, a voice from the west, a voice from the four " winds, a voice against Jerusalem and against the " temple, a voice against the bridegrooms and the " brides, a voice against all the people:" this he did before the war began, nor could he be persuaded to desist from it, but continued it afterwards; going on the walls of the city, saying, "woe, woe to the city, and to " the temple, and to the people, woe to myself also; and while he was speaking the last words, a stone, cast from a Roman engine, killed him, as Josephus 9 relates: a voice of the Lord, that rendereth recompense to his enemies; for the Lord's voice was in all this, and his hand in the destruction of those people; it was according to his appointment, direction, and order, in righte-

ous judgment for their sins, they being his implacable enemies, that would not have him to rule over them, Luke xix. 14, 27.

Ver. 7. Before she travailed, she brought forth, &c.] That is, Zion, as appears from the following verse : lest it should be thought that the interest of Christ would be swallowed up and lost in the destruction of the Jews, this, and what follows, are said concerning the conversion of many of that people, both in the first times of the Gospel, and in the latter day, as well as concerning the calling of the Gentiles, and the uniting of both in one church-state. Zion, or the church of God, is here compared to a pregnant woman, that brings forth suddenly and easily, without feeling any pain, or going through any travail, or having any birth-throes; at least, feeling very little pain and travail, and having very few pangs, and those, as soon as they come, are gone, and an immediate delivery ensues: before her pain came, she was delivered of a man-child ; like a woman before she is scarce sensible of any pain; as soon as ever she perceives the least uneasiness of this kind, is delivered of a son, to her great joy, and the joy of all about her. This is to be understood, not of the sudden and easy deliverance of the Jews from the Babylonish captivity, by the proclamation of Cyrus, which occasioned great joy; much less of the birth of Christ, of the Virgin Mary at the inn, and in the stable, which is the sense of some Popish interpreters; much better do some Jewish writers interpret it of the birth and appearance of Christ, before the troubles of their nation came on; so the Targum, "before distress "comes to her, she shall be redeemed; and before " trembling comes upon her, her King shall be revealed;" that is, the King Messiah; and so some copies have it, according to Galatinus'; who also makes mention of darsan, if it may be depended on, " before he should " be born that should bring Israel into the last capti-"vity, the Redeemer should be born;" that is, as he explains it, before the birth of Titus, who destroyed the temple and city of Jerusalem, the Messiah should be born; but the passage refers not to his natural but mystical birth, or the regeneration of a spiritual seed in his church; or of the conversion of the first Christians both in Judea and in the Gentile world; who were like a man-child, strong and robust, able to bear and did endure great hardships for the sake of Christ, and do him much work and service, in which they persevered to the end; see Gal. iv. 26. Isa. liv. 1. as the first Christians did through various persecutions, until the times of Constantine, by whom they were delivered from them, and who is prophesied of as the church's man-child, as in Rev. xii. 2, 4, 5.

Ver. 8. Who hath heard such a thing ? who hath seen such things ? &c.] Such numerous conversions, as after related; suggesting that they were wonderful and surprising, unheard of, what had never been seen in the world before, and which were amazing and astonishing to the church herself; see ch. Xlix. 21. and lx. 8: shall the earth be made to bring forth in one day? as if it was said the thing about to be related was as wonderful as if all the women in the world

4 De Bello Jud. 1. 6. c. 5. sect. 3.

<sup>&</sup>lt;sup>r.</sup> De Arcan. Cathol. Ver. l. 4. c. 11. p. 219.

## CH. LXVI. V. 9-11.

should bring forth their children in one day, or bring | forth as many at once as would fill the whole earth; or as surprising as if the earth should all at once send out its herbs, plants, and trees, as it did on the third day of the creation, Gen. i. 11, 12. which now gradually spring up, some in one month, and some in another, and some are months in their production: or shall a nation be born at once? was ever such a thing heard of? yet this will be the case of the Jews in the latter day, when they shall be all converted and saved; and which shall be done suddenly and at once; see Hos. i. 10, 11. Rom. xi. 25, 26. of which the conversion of them, in the first times of the Gospel, was an earnest and pledge, when three thousand were convinced, converted, and regenerated, in one day, under one sermon; and at another time, under the word, two thousand, if not five thousand : thus Christ had, from the womb of the morning, or at the first break of the Gospel day, the dew of his youth, or numbers of souls born again to him, like the drops of the morning dew; see Acts ii. 41. and iv. 4. Psal. cx. 3: for as soon as Zion travailed she brought forth her children ; this shews that the preceding verse must be understood of some travail and pain, though comparatively little, and so soon over, that it was as if none; and this is to be understood of the pains which Gospel ministers take in preaching the word, which is the means of regeneration, and they the instruments of it; and so are called fathers, who through the Gospel beget souls to Christ; and of their anxious concern for the conversion of sinners, and the formation of Christ in them, which is called a travailing in birth; see 1 Pet. i. 23. Jam./iii. 18. 1 Cor. iv. 15. Gal. iv. 19. Rom. viii. 22, 23. and it may also design the earnest prayers of the church and its members, striving and wrestling with God, being importunate with him, that the word preached might be useful for the good of souls; and particularly their earnest and fervent prayers for the conversion of the Jews, which will soon be brought about, when a spirit of grace and supplication is not only poured on them, but upon the saints in general, to pray fervently and earnestly for it.

Ver. 9. Shall I bring to the birth, and not cause to bring forth, saith the Lord? &c.] Or, to the place of breaking forth of children, as in Hos. xiii. 13. the womb, and the mouth of it : or, shall I break or open that, so some ' render it; lest too much should or seem to be attributed to the church, she being said to travail in birth, and bring forth children, this is said by the Lord. The church may pray, and her ministers preach, and both be said to travail in birth, but it is the Lord that brings to it; regeneration is not the work of man, but of God; it is he that begets again, quickens, renews, and sanctifies; it is he that begins the work of grace in regeneration, in real and thorough convictions of sin; which are right when men are convinced of the impurity of their nature, the exceeding sinfulness of sin, have a godly sorrow for it, and forsake it: the work is begun when souls feel the burden of sin; the inward strugglings of grace and corruption; a want of spiritual food, and hunger after it; desires after spiritual things, and a glowing love

and affection for them ; and when light is infused, faith, fear, and love produced, and every other grace implanted; and he that has begun the good work will perform it; as Jarchi rightly gives the sense of the clause, "shall I begin a thing, and not be able to finish it?" no, he is a rock, and his work is perfect, as in creation and redemption, so in regeneration and conversion; as may be concluded, from his power to effect it, and his promise to do it; the grace of Christ, and the indwelling of the Spirit; the impotency of every thing to hinder it, and the glory of the three divine Persons concerned in it. As in the natural birth it is he that gives strength to conceive, forms the embryo in the womb, ripens it for the birth, and takes the child out of its mother's womb; so he does all that answers hereunto in the spiritual birth. Shall I cause to bring forth, and shut the womb, saith thy God? no, I will not. As God has regenerated many souls in the first times of the Gospel, and many more since, in various nations, in the several ages and periods of time; so he has not ceased, nor will he cease from this work, until all his elect are born again; for every one that is chosen of the Father, given to the Son, taken into co-venant, and redeemed by his blood, shall be begotten again to a lively hope of a glorious inheritance; God will not shut the womb of conversion until they are all brought to faith in Christ, and repentance towards God. He will beget many more sons and daughters; and he will cause the fulness of the Gentiles to be brought forth and brought in, and convert his ancient people the Jews; all his promises shall be performed, and all prophecies relating to these things shall be accomplished.

Ver. 10. Rejoice ye with Jerusalem, and be glad with r, &c.] The church; she bringing forth so many her, &c.] spiritual children to Christ; just as, when a woman is delivered of a child, her friends and neighbours congratulate her upon it, and rejoice with her on that account; as Elisabeth's neighbours and relations did, at the birth of John the Baptist, Luke i. 57, 58, so the church's friends here are called together to rejoice with her, at the numerous birth and conversion of souls in her, than which nothing is more joyful to the saints; see Luke xv. 6, 9, 23, 24. Acts xv. 3: all ye that love her; wish her well, and pray for her peace and prosperity; all that love God love his church, the habitation of his house, the place where his honour dwells; all that love Christ love her who is his spouse and bride, and purchased by his blood; all that love the word and ordinances love the church where they are administered : rejoice for joy with her, all ye that mourn for her; that had mourned for her, when things went ill with her; these are they that mourn in Zion, and for Zion, because of the sins of her professors; corruptions in doctrine, discipline, and worship; declensions in grace; want of love to one another, and few instances of conversion : but now things being the reverse, and it going well with her, they are called upon to rejoice exceedingly with her; for such is the sympathizing spirit of the saints, that they rejoice with them that rejoice, and weep with them that weep, Rom. xii. 15. 1 Cor. xii. 26.

e Ver. 11. That ye may suck, and be satisfied with the

\* האני אשביר matricem frangam ? Montanus; an ego aperirem os matricis ? Junius & Tremellius, Piscator.

breast of her consolations, &c. ] This, according to our version, expresses the end of the church's friends being called together to rejoice with her, that they might partake of her joys and comforts, delights and pleasures : but the words may be better rendered, either, according to Kimchi's sense, therefore shall ye suck ', &c.; because ye have mourned for her, and because ye have rejoiced with her : or rather, as Noldius ", because ye suck, &c.; partake of her privileges and ordinances, so give a reason why they should rejoice with her. Breast is put for breasts, as Jarchi observes; for as the church is represented as a woman, and as a teeming woman, she has two breasts as such, grown and fashioned, and full of milk of consolation; for breast of her consolations is the same as her breasts of consolation; see Cant. iv. 5. these are either Christ and his Spirit. Christ is a full breast of comfort to his people, in the greatness of his person, and the fulness of his grace; in his precious blood, perfect righteousness, atoning sacrifice, and great salvation; if there be any comfort it is in him, and abounds by him. The Holy Spirit is another breast of consolation, another Comforter, by giving knowledge of the free-grace gifts of God; by shewing the things of Christ; by opening and applying the precious promises of the Gospel; by shedding the love of God in the heart; by witnessing to the saints their adoption, and by sealing them up unto the day of redemption. Or the covenant, and its blessings and promises: the covenant is a full breast of comfort, yields much both in life and at death; its blessings are sure mercies, blessings indeed, spiritual ones, and he that has an interest in them has enough, has all things; the promises of it are great, precious, sure, and unconditional, and afford strong consolation to the heirs of them. Or the holy Scripture, and its two Tes-taments, the Old and New, which are exactly alike as two breasts; agree in the person and offices of Christ, and in all the doctrines of grace, and are full of the sincere milk of the word, and of spiritual consolation. Or the two ordinances of baptism and the Lord's supper; which agree with each other; come from the same author; relate to the same things, the sufferings and death of Christ; and to be partook of by the same persons: baptism leads to the blood of Christ for cleansing and pardon; to the burial of Christ it represents, there to behold all sins buried with him; and to the resurrection of Christ for justification, and so is a means of much spiritual comfort; as it was to the eunuch, who from thence went on his way rejoicing: the Lord's supper is another breast of consolation, it is a feast of fat things; it represents the broken body and bloodshed of Christ, whose flesh is meat indeed, and his blood drink indeed, and so is a means of spiritual nourishment and comfort. These breasts are to be sucked ; the mouth of faith is to be laid unto them; Christ is to be applied unto for fresh supplies of grace and comfort; the covenant and its promises are to be laid hold upon, and all the goodness in them to be pressed and got out; the Scriptures are to be diligently read and searched, and the ordinances to be frequently attended on, and fervent prayer to be

incessantly used, and not restrained till the blessing is given; and such who do so are sooner or later satisfied, filled to the full. How satisfying are Christ and his grace! the covenant of grace, its blessing and promises! the doctrine of the Gospel, and the ordinances of it! these are the goodness of God's house, with which his people are satisfied, even as with marrow and fatness, Psal. xxxvi. 8. and lxiii. 5. and lxv. 4. that ye may milk out, and be delighted with the abundance of her glory; or, for or because ye nilk out, may or shall milk out "; that is, press with the hand of faith the above breasts of consolation, and get out from them all the comfort that is laid up in them: and so be delighted with the abundance of her glory; or, the brightness of it \*; Christ is the glory of his church; it is his presence with her, his grace and righteousness bestowed on her, which give her abundance of glory; and he it is in whom she glories: the Spirit of God, as a Spirit of glory, rests upon her, and his grace makes her all glorious within; it is her glory to be interested in the covenant of grace, its promises and blessings, and to have the word and ordinances; her breasts are her glory, and she will have abundance of it in the latter day; see ver. 12. and ch. lx. 1, 7, 13. all which greatly *delight* the lovers and friends of Zion; a sight of Christ and his fulness, and a view of God as their covenant-God, are exceeding delightful; the doc-trines of the Gospel are pleasant words, and the ways or ordinances of Christ are ways of pleasantness; and particularly the church in the latter day, enjoying all these to the full, and having the glory of God upon her, will be very delightful to behold.

Ver. 12. For thus saith the Lord, behold, I will extend peace to her like a river, &c.] As the river Euphrates, so the Targum; or as the Nile, which overflowed Egypt, and made it fruitful; or as any flowing river, large and spreading, continuing to flow, and brings blessings with it where it comes; and so denotes the abundance of this peace, the perpetuity of it, and its blessed effects. This respects not the first times of the Gospel; for though Christ the peacemaker came and made peace by his blood, and went and preached peace to Jews and Gentiles, and many enjoyed spiritual peace in believing, flowing from his blood and righteousness, yet there was very little outward peace to the churches of Christ; and when at any time had, did not last long : but, in the latter day, not only spiritual peace, which passeth all understanding, and joy unspeakable and full of glory, will be extended unto and possessed by the saints; but outward peace in great abundance, and of lasting continuance, with all kind of prosperity, temporal and spiritual, Psal. Ixxii. Gentiles like a flowing stream ; like the Nile, that overflows; meaning either the vast number of converts, from among the Gentiles, that shall flow into the church, and especially many of their great men, princes, nobles, even kings and queens, who shall be nursing fathers and nursing mothers to her; see ch. lx. 3, 5, 10. and xlix. 23. or their riches, which are the honour

\* מויו כבודה propter splendorem gloriæ ejus, Pagninus ; a splendore, Munster, Montanus. So R. Sol. Urbin. Ohel Moed, fol. 36: 2.

י וחות ואמל pro eo quod, vel quia sugetis, Gataker. • Quia sugitis, Concord. Ebr. Part. p. 531. • ורמר ואמר.

### CH. LXVI. V. 13, 14.

in great abundance, and shall cheerfully and freely expend them in the service and worship of God, ch. lx. 6. Psal. lxxii. 10. so Kimchi interprets it of their wealth and substance: then shall ye suck: the milk of the Gentiles, and the breasts of kings; that is, partake of their good things, ch. lx. 16. or the church's breasts of consolation, the sincere milk of the word and ordinances, ver. 11. this is spoken to the friends of Zion, and lovers of Jerusalem, newly converted persons, ver. 10: ye shall be borne upon her sides, or side '; children being carried by parents or nurses on one side of them in their arms; it denotes the affectionate care and regard the church has to young converts, who are said to be nursed at her side, ch. lx. 4. she supporting and supplying them with every thing in her power, by means of the word and ordinances: and be dandled upon her knees; as darling children are, who are taken into the lap, and played with, and are the delight, the exceeding great delight, of their parents; and where they delight to be, as the word <sup>z</sup> used signifies. All shews that young converts are and should be made much of, and tenderly used; the day of small things should not be despised, or the bruised reed broken, or the smoking flax quenched; but these lambs should be gathered into the arms, and carried in the bosom. like sucking children.

Ver. 13. As one whom his mother comforteth, so will I comfort you, &c.] Though ordinances are means, and ministers are instruments of comfort, God is the sole efficient cause of it; and very wonderful it is that he should condescend to administer it, since he is an immense and infinite Being, the high and lofty One, possessed of all perfections, and yet deigns to revive the spirit of the humble and contrite; since he is the Maker of heaven and earth, and all things, and those he comforts are dust and ashes; and especially since they have sinned against him, and rendered themselves abominable to him; and moreover, seeing he is so strictly just and righteous, and they also continually guilty of backslidings and revoltings from him : and yet there are many things which confirm that he will comfort them, as he here declares; since he has loved them with an everlasting love, insomuch as to give his Son for them, and to quicken them when dead in sin: and seeing he has taken them into covenant with himself, and is their covenant God and Father; and, besides, has promised to do it, who never fails, and who is able, being God all-sufficient. The Targum is, " my Word " shall comfort you;" his essential Word Christ, the consolation of Israel, from whom all true and solid comforts flow; or the written word, read or heard, and especially as applied by the Spirit of God, who is another Comforter, and whose consolations the people of God walk in, nor are they small. Now the manner in which the Lord comforts the saints, especially young converts, is the most kind, tender, and affectionate; as a tender-hearted mother comforts her child; when it has fallen and hurt itself, and cries, she takes it up in her arms, hugs it in her bosom, and

and glory they shall bring with them to the church || speaks comfortably to it, to still and quiet it. The children of God often fall into sin, and hurt themselves. their peace and joy, break their bones, and lose the enjoyment of God; when, being sensible of their evils, they roar as David did, and weep bitterly as Peter; then the Lord speaks comfortably unto them, and bids them be of good cheer, for their sins are forgiven them. Or as, when a mother has an afflicted child more so than the rest, her bowels yearn most after it, and she does all she can to comfort it. The people of God are an afflicted people, and their afflictions are grievous and painful; and they cry to God in their distress, who pities them, visits them, looks upon their afflictions, grants them his presence, supplies them with his grace, supports with his everlasting arms, makes their bed for them, and comforts them in all their tribulations. Or as, when a child behaves ill, the mother looks shy at it, and carries herself at a distance; which being observed, the child takes it to heart, and then that affects her, and she returns to it, and comforts it: thus, for faults committed, the Lord hides himself from his people, which grieves and troubles them ; and then he gathers them to himself with great mercies, and with loving-kindness has mercy on them; and having also chastised them for their sins; and hearing them bemoaning themselves, his bowels are moved towards them, and he restores comforts to them, to their mourning souls; see Isa. xlix. 14, 15. and liv. 7, 8. and lvii. 17, 18. and lxiii. 9. Jer. xxxi. 18, 19, 20. it is in the original, as a man whom his mother comforteth ; for mothers have a tender regard to their sons when grown up to men's estate; and all the things abovementioned may befall the people of God, when they are become young men, yea, fathers: and ye shall be comforted in Jerusalem ; nothing shall hinder comfort when God speaks it, or resolves to give it; not Satan, and all his temptations; the world, and all its afflictions; nor all their sins and transgressions. and the sense they have of them; nor all their unbelief, by reason of which sometimes they refuse to be comforted; but when it is the will of God they should. a tide of comfort flows in, that overpowers all: and this is often done in Jerusalem, in the church, where the Lord grants his presence, and commands his blessings; where his word is preached unto consolation, and the ordinances, those breasts of consolation, are ministered and held forth; though this is said not to the exclusion of other places, where the Lord may meet his people and comfort them, in their own houses, in their closets, in their shops, in rising up and lying down, in going out and coming in.

Ver. 14. And when ye see this, &c.] All the above things prophesied of come to pass; the conversion of the Jews; the peaceable and prosperous condition of the church of Christ; and perceive, feel, and enjoy the comforts of God in an experimental manner: your heart shall rejoice ; for nothing can be matter of greater joy than these; these cause an inward, hearty, and sincere joy, and not mere outward expressions of it: and your bones shall flourish like an

יל צר y ad latus, Vitringa ; super latus, Calvin, Pagninus, Montanus.

ל ברכים תשעשעו super genus oblectabimini, Montanus; de lectabiliter fovebimini, Munster, Vitringa.

אשר אמו תנחמנו sicut vir quem mater sus cousolatur, Pagninus; consolabitur eum, Montanus.

herb; in a well-watered garden, or on which the dew lies; which revives, lifts up its head, and is green and flourishing: so the hearts of God's people are com-forted and filled with joy, it renews their spiritual strength; the bones that were dried up with sorrow become fat and flourishing, and like a garden of herbs, whose springs fail not; see Prov. xvii, 22. Isa. lviii. 11. The people of the Jews, in their present state, are like dry bones; but these dry bones shall live at the word of God, and through the power of his grace, and stand upon their feet, and which will cause great joy to others, and be as life from the dead. This passage Abarbinel and other Jewish writers interpret of the resurrection of the dead; for they believe the same body will rise, and the same bones reflourish. They have indeed a fabulous notion of the bone luz, which they say is never consumed, and from which the rest will be restored ; but, letting this pass, it may be observed that they use these words with others at the funeral of their dead, and when they return from the grave, thereby expressing their faith in this article. The ceremony used by them is this, "as they return " from the grave, every one of them plucks up grass " from off the ground twice or thrice, and casts it " over his head behind him, saying those words of " the psalmist, and they of the city shall flourish like " grass of the earth, Psal. lxxii. 16. and this they do, " to signify their hopes of the ressurrection of the " dead, who shall flourish as the grass, as the prophet " says, your bones shall flourish as the herb "," or tender grass; as that springs up after it is cut down, so will the bones of the dead revive again, after they have been reduced to dust in the grave; and if that experiment is fact, said to be made by chymists, that herbs may be caused to grow up out of their ashes, it will serve very much to illustrate the words taken in this sense; which is done in the following manner, " they take a " rose, gillyflower, or any other plant, in the spring, " in its full consistence, and beat the whole of it in a "mortar to a paste, and extract a kind of ashes or salt " out of it, which they put up in glasses, stopped and " sealed; and, by applying a candle or a soft fire to them, " the herbs or plants are perceived, by little and little, " to rise up again out of their salt or ashes, in their se-" veral proper forms, as they did in the field ." And the hand of the Lord shall be known towards his servants ; in making them thus joyful, prosperous, and fruitful; in protecting and preserving them, and, in supplying all their wants; his hand of power, which is not shortened that he cannot save ; and his hand of grace, which is opened to distribute to the necessities of his people: and his indignation towards his enemies; the worshippers of the beast, the followers of antichrist, who will drink deep of the wine of the wrath of God, poured out without mixture into the cup of his indignation, he will put into their hands; whose indignation is such as is intolerable, there is no standing before it, or sustaining it, or abiding under it; see Rev. xiv. 9, 10. Kimchi says this will be fulfilled in the war of Gog and Magog.

• Vid, Buxtorf. Jud. Synagog. c. 49. p. 709, 703. Leo Modena, History of the Rites, &c. of the present Jews, part 5. c. 8. sect. 6. p. 937. 238.

Ver. 15. For, behold, the Lord will come with fire. &c.] Either with material fire, with which mystical Babylon or Rome shall be burnt, Rev. xviii. 8. or with indignation and wrath, which shall be poured out like fire, and be as intolerable and consuming as that: and with his chariots like a whirlwind; making a great noise, and striking great ter-ror; alluding to chariots in which men used formerly to fight: to render his anger with fury, and his rebuke with flames of fire ; a heap of words, to shew the fierceness of his wrath, and how severe his rebuke of enemies will be; which will be not a rebuke in love, as of his own people, but in a way of vindictive wrath.

Ver. 16. For by fire, and by his sword, will the Lord plead with all flesh, &c.] With the Mahometans, the Turks, the Ottoman empire, against whom he'll call for a sword, and will rain upon them fire and brim-stone, signified by Gog and Magog, Ezek. xxxviii. 21, 22. and xxxix. 6. and with the other antichristian powers at the battle of Armageddon; and when the fourth vial will be poured upon the sun, and men will be scorched with fire; see Rev. xvi. 8, 9, 16. and xix. 20, 21 : and the slain of the Lord shall be many ; that is, those that will be slain by the Lord, both in the attempt of the Turks to recover the land of Canaan out of the hands of the Jews, possessed of it; whose numbers of slain will be so many, that the burying of them will last seven months, Ezek. xxxix. 12. and in the battle between the Christian princes, Christ at the head of them, and the antichristian armies, led on by the beast and the kings of the earth ; when the fowls of the air will be invited to the great supper of the Lord, to eat the flesh of kings, captains, and mighty men, so great will the slaughter be, Rev. xix. 17-21. see also ch. xi. 13.

Ver. 17. They that sanctify themselves, &c.] This is a description of the enemies of the Lord, and of his people, who shall be slain at this time; not who are sanctified by the spirit and grace of God, but who sanctify themselves, pretend to make themselves holy, and give out that they are holier than others; profess-ing great outward sanctity, as the Papists do, but destitute of real inward holiness : or, that prepare then:selnes, as the Targum; to go and worship such an idol. on such a day, as Jarchi and Aben Ezra interpret it, and as the above followers of the man of sin do, Rev. ix. 20, 21: that purify themselves in the gardens; in pools or ponds of water in gardens. This Kimchi understands of the Persians, by whom he means the Mahometans, who bathe and purify themselves daily, but yet are unclean in their lives and actions; and it is true also of the Papists, who pretend to purify themselves with their holy water in their churches. *Ee-*hind one tree in the midst ; so A ben Ezra supplies it. Some take Achad, rendered one, to be the name of an idol. Macrobius <sup>d</sup> says, the Assyrians worshipped the sun under the name of Adad, which signifies one; him they adore as a most powerful deity; the same perhaps with the Adodus of Sanchoniatho, whom he

<sup>&</sup>quot; See Gregory's Notes and Observations, &c. c. 26 p. 122, 123. and his Posthuma, p. 70. Saturnal. 1. 1. c. 23.

<sup>•</sup> Apud Euseb. Prapar. Evangel. I. 1. c. 10. p. 38.

CH. LXVI. V. 18, 19.

calls the king of the gods; and the Adadus of Pliny', the god of the Syrians, from whom the gem adadune-phros has its name. The Targum paraphrases it, " company after company;" to which agrees the Syriac version, that purify themsches—one after an-other; as the Papists go to Mass company after company, when they make use of their holy water for The phrase, after one in the midst ", purification. as it may be rendered, may signify, after some middle person or mediator; and the note of Cocceius is not amiss, after the false vicar and head, that is, the pope, the pretended vicar of Christ, and head of the church; the above things the Papists do after his orders and injunctions. So R. Bechai<sup>b</sup> interprets all this of the Mahometans and Papists; his words are, as Buxtorf<sup>1</sup> has cited them, " that sanctify themselves ; these are " the sons of Edom (that is, the Christians), whose " custom it is to move their fingers here and there " (that is, to sanctify themselves with the sign of the " cross): that purify themselves; these are the sons of " Ishmael (that is, the Turks), whose custom is to wash " their hands and their feet; which custom of washing " they had from Esau and the Jews: after one in the " midst ; this signifies the cross of the Edomites (that " is, the Christians), by which they sanctify them-" selves ;" the Papists he means. Ben Melech understands it of one pool in the midst of the garden; and observes, that others interpret it of one of the groves in the midst of it. Eating swine's flesh, and the abomination, and the mouse ; the eating of swine's flesh, and the mouse, were forbidden by the law of Moses, Lev. xi. 7, 29. and some think by the abomination is meant the weasel, since that is mentioned in the above law with the mouse; though it may be rather things offered to idols, or blood, are designed. Mice have been eaten, at least some sort of them, as the dormouse, by some people, particularly the Romans, and counted delicious food, as Sanctius upon the place, from various authors, has shewed; and Bochart' also observes, that there is a kind of fieldmice, called by the Arabians jarbuo, which are eaten by them, and had in great esteem, and is the very word the Arabic interpreter renders this by in the text. Now, though the ceremonial law is abolished, and all distinction of meats ceased, and will continue so in the times referred to; yet the description of these unclean people, pretending to so much sanctity and purity, is taken from such persons who were reckoned impure in the times the prophet wrote; and may particularly point at such who abstain from meats at certain times, to be eaten lawfully; and yet are as unclean as those under the law were, who ate things forbidden; they being such who are abominable, and make an abomination, and a lie, Rev. xxi. 8, 27: these shall be consumed together, saith the Lord; in the above-mentioned battles, or in the lake which burns with fire and brimstone.

Ver. 18. For I know their works, and their thoughts, &c.] That is, of the persons before described; their evil works and thoughts, which are known to Christ

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the discerner of the thoughts and intents of the heart, whose eyes are as a flame of fire to pierce and penetrate into them, Rev. ii. 18, 23. or, as for me ', their works and their thoughts; as I know them, and abhor them, I'll take vengeance on them for them, for what they have devised and done against me and mine: and it shall come; that is, it shall come to pass, or the time shall come: that I will gather all nations and tongues; not against Jerusalem in the war of Gog and Magog, as the Jewish commentators, Aben Ezra, Jarchi, and Kimchi, interpret it, illustrating it by Zech. xiv. 2. but to Christ and his church, by the preaching of the Gospel; which in the latter day will be published to every nation, kindred, tongue, and people, and that immedi-ately upon the destruction of both the western and eastern antichrists; and particularly, by the means of the latter, way will be made for it into the kingdoms of the east, which thereby will become the kingdoms of our Lord and of his Christ, Rev. xiv. 6. and xvi. 12. and xi. 15: and they shall come and see my glory ; the glory of Christ's person, offices, and grace; the glory of his Gospel, worship, and ordinances; the glory that will be upon Zion the church, and on all which there will be a defence, and a glorious sight it will be; see Isa. iv. 5. and lx. 1, 2, 3.

Ver. 19. And I will set a sign among them, &c.] Either a miraculous sign, something wonderful, as the word is often used, Exod. iv. 8, 9. Isa. vii. 11, 14. not the effusion of the spirit on the day of Pentecost, in the presence of men of all nations; or the miracles wrought in the Gentile world by the apostles, in confirmation of the Gospel; but rather the wonderful conversion of the Jews, ver. S. or those wonders, the time of the end of which is inquired, Dan. xii. 6. or else some distinguishing sign or mark is meant; such an one as was set on Cain, and on those that sighed and mourned for the sins of Jerusalem, Ezek. ix. 4. and may intend the seal or mark of Christ's Father's name, in the foreheads of his people, to distinguish and preserve them from being hurt with others, Rev. vii. 3, 4. and xiv. 1. or, best of all, a sign or ensign to gather persons together; which, though not the usual word for an ensign, is sometimes so used, as in Psal. lxxiv. 4. and so may intend Christ, who is a sign that has been spoken against, Luke ii. 34. and is set up in the ministration of the Gospel, to gather souls unto him, Isa. x. 10, 12. and which, as it was attended with great success in the first times of the Gospel, will also in the latter day, Isa. ii. 2, 3. and xlix. 18-21. and lx. 4, 5,8: and I will send those that escape of them ; meaning, not the apostles and first preachers of the word, that escaped the perverseness and frowardness of the Jewish nation, their rage and persecution, and the wrath that came upon them to the uttermost; but those that shall escape at the defeat of the Turks, and at the ruin of mystical Babylon, and at the fall of the tenth part of the city, Rev. xi. 13. and xviii. 4. and who also, in a spiritual sense, will escape the pollutions of the world, through the grace of God, and knowledge of Christ; the vengeance of divine justice; the curses of the law,

<sup>&</sup>lt;sup>f</sup> Nat. Hist. I. 37. c. 11.

Al field for the set nam in medio, Montanus, Munster, Vata-blus; post unum in medio, Cecceius, Vitringa. <sup>a</sup> Comment, in Deut. xxx. fol. 229, col. 4.

<sup>&</sup>lt;sup>1</sup> De Abbreviat. Heb. p. 199, 200. \* Hierozeic. par. 1. l. 3. c. 33. col. 1014. \* Hierozeic. par. 1. l. 3. c. 33. col. 1014. Vitringa.

and wrath to come; hell and eternal damnation, by fleeing to Christ; these, some of them, will be made preachers of the Gospel; as who so fit as those to warn sinners of their danger, to shew men the way of salvation, and publish the good tidings of the Gospel, and will be sent of God with a commission from him unto the nations; in order to gather them to Christ and his church, and behold his glory: particularly to Tarshish, a word sometimes used for the sea; and the Vulgate Latin version renders it the nations in the sea ; or, as the Targum, the province of the sea, the maritime provinces, those that lie nearest the sea; the Persian and Arabian seas; or Tartessus in Spain; and may be put for the whole country: Pul, and Lud, that draw the bow; which some take to be the same with Put and Lud, or Lybia and Lydia, which go together, Jer. xlvi. 9. Ezek. xxx. 5. both countries in Africa, famous for archery; and the Vulgate Latin version renders it Africa and Lydia; though Bochart, and after him Vitringa, take Pul to be the same with Philas, an island upon the Nile, above Syene, between Ethiopia and Egypt, of which Diodorus Siculus " and Strabo " make mention; or Elephantine, the same with Phil, near the other. Kimchi interprets those that draw the bow of the Turks: to Tubal and Javan; which the same version renders Italy and Greece : and the isles afar off; even as far as the West Indies: what places and countries are exactly and precisely meant cannot be determined; only, in general, that into various parts of the world, east, west, north, and south, even the most distant, the Gospel and Gospel ministers shall be sent: even to those that have not heard my fame; or, my report<sup>o</sup>; the Gospel, which is a good and true report of Christ; this the nations, covered with gross darkness, the Pagan ones, have not so much as heard of, but now shall, through these men being sent unto them : neither have seen my glory ; in the glass of the Gospel, that having never been set before them; and so have never seen the glory of Christ, as the only-begotten of the Father; his comeliness and beauty, the fulness of grace in him, nor any of the excellencies of him, either of his person or offices: and they shall declare my glory among the Gentiles; this, those that are escaped, or the preachers sent to the nations, shall do; they shall declare publicly, plainly, and clearly, that Christ is the brightness of the divine Glory; shall declare the glory of his deity; of his rich grace and love to sinners, in suffering and dying for them; of his salvation, how great, complete, suitable, and glorious it is; with all the glorious truths of the Gospel, peace, pardon, righteousness, and eternal life,

by Christ. Ver. 20. And they shall bring all your brethren for an offering unto the Lord, out of all nations, &c.] This is not said of the Jews, either with respect to the first times of the Gospel; not of the devout men of all nations that heard the apostles on the day of Pentecost; nor of those the Gospel met with in the Gentile world, by the ministry of the apostles, to whom Peter and James write their epistles; or, in the latter day, such who remain in the several nations after the general CH. LXVI. V. 20.

conversion of that people; but this is to be understood of the Gentiles, and of the bringing in the fulness of them, by means of those who shall escape the calamities of those times, the destruction of the eastern and western antichrist; some of which will become preachers of the word, and be the instruments of doing this work : here the Gentiles are called the brethren of the converted Jews, as all the Lord's people are brethren one of another, be they of what nation they will; they are all in a spiritual sense the seed and children of Abraham, who is the father of all that believe; and so all believers are brethren, Jews and Gentiles; yea, they are all the children of God, who is the one God and Father of all, in the covenant of grace, which is common to them all; and by adoption, and through regeneration, the evidence of it. Christ stands in the relation of an elder brother to them all; and the church universal, the Jerusalem above, is the mother of them all; they are mother's children, and so brethren; they are partakers of the same blessings and privileges, and heirs of the same promises, grace, and glory: now all those that are predestinated to the adoption of sons, that are the children of God scat-tered abroad, and whom God has promised to call by his grace, shall be brought in; not one shall be left behind; such is the will of God, which cannot be resisted; such their election of grace, which stands firm on the sovereign will of God, and always obtains; such the suretyship of Christ, and the purchase of his blood, which make the bringing of them absolutely necessary; and the Lord knows where they are, and will send his Gospel and ministers to them, to fetch them in, let them be in ever such distant and obscure places : and these shall be brought, for an offering to the Lord ; which shall be offered to him, either by the persons that bring them, the ministers of the Gospel, who are the priests of the Lord, ver. 21. and who offer, not slain beasts, as under the law, but living persons, men and women, converted under their ministry; whom they bring to the Lord, and to his house, as trophies of his victorious grace, to serve and glorify him. The Apostle Paul seems to allude to this passage, and to give the sense of it, Rom. xv. 16. or else by themselves that are brought; who shall present their souls and bodies a living, holy, and acceptable sacrifice unto God, as their reasonable service; not to atone for their sins, but in gratitude to the Lord, as being his, and not their own, Rom. xii. 1. the means by which they shall be brought follows: upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts; which Kimchi and Aben Ezra interpret of camels, the better sort of them; but the Targum renders it, with praises; and so Jarchi understands it of the songs of those that skip and dance for joy; see 1 Sam. vi. 16. which carriages are not to be understood literally, but figuratively, expressive of the Gospel ministry, which is the vehicle of salvation, and in which souls are brought to Christ, and to his church ; and various sorts being mentioned, may signify the multitudes that shall be gathered in, and the different accommodations made, according to different circumstances; some that

Bibliothee 1. 1. p. 23.

<sup>&</sup>lt;sup>a</sup> Geograph. lib. 17. p. 552, 569.

<sup>• &#</sup>x27;YOW NR meum auditum, Pagainus, Montanus; the report of me, Gataker.

CH. LXVI. V. 21-23.

are strong and eager, and impatient of church-communion, are brought on more speedily, on horses, and swift beasts; and others more weakly, and can move but slowly, in chariots and litters; and all denote the safe and honourable way and manner in which they are conducted, as well as the welcome they may expect to have in the churches of Christ; since all manner of help is afforded to them. The horse is an emblem of the Gospel ministry, and so is the chariot, Rev. vi. 2. Cant. iii. 9, 10. the place they'll be brought unto is, to my holy mountain Jerusalem, saith the Lord; not Jerusalem literally taken, though it is highly probable it will be at this time a place of great resort of all Christians; but the church, often called by this name in this prophecy, and in this chapter; a mountain, for height, visibility, and especially for firmness and immovableness; a holy one, where holy things, words, and ordinances are ministered, holy persons meet, and none else should be members of it; hither converted persons are brought, to partake of those holy things, and have communion with holy persons, by means of the ministers of the Gospel, who invite, exhort, encourage, and persuade, and use the most forcible arguments they can, but after all are but instruments, God is the efficient; it is he that brings souls to Zion, Jer. iii. 14. the manner follows : as the children of Israel bring an offering in a clean vessel into the house of the Lord; just as the minchah, or meat-offering, was brought in a pure and clean vessel into the sanctuary of the Lord, and there presented before him; as all the vessels there were holy ones, Ezra viii. 28. denoting who those should be that should be brought and offered; persons whose hearts were purified by faith in the blood of Christ; called with a holy calling; sanctified by the Holy Ghost; and appearing in the beauties of holiness of heart and life. The Septuagint version renders it, with psalms; and the Arabic version, with a jubilee; suggesting they should be brought with joy and gladness; see Psal. xlv. 15. The ancient Jews<sup>P</sup> interpret all this of the gifts brought to the King Messiah in his days.

Ver. 21. And I will also take of them for priests, &c.7 That is, of the Gentiles, the brethren brought as an offering to the Lord; and therefore must respect Gospel times, when the Aaronical priesthood would be changed and cease, which admitted not of Gentiles, nor any of any other tribe in Israel, but the tribe of Levi; nor is this to be understood of the spiritual priesthood common to all believers, 1 Pet. ii. 5, 9. Rev. i. 6. and v. 10. since of those converted Gentiles brought, not all, but only some of them, would be taken for priests; and therefore can only be interpreted of the ministers of the word, who, in Old Testament language, are called priests, though never in the New Testament; but elders, bishops, overseers, pastors, and teachers. The first preachers of the Gospel were Jews, as the twelve apostles, the seventy disciples, Paul and Barnabas, and others: but when the Gospel was preached, and churches planted in the Gentile world, then priests, or pastors, or elders, were taken out from among them, and ordained over the churches

\* Midrash Tillim apud Yalkut in Psal. lxxxvii. 4.

everywhere; and which have continued, more or less, ever since; and will be more abundant in the latter day; whose work and office is not to offer up slain beasts, as the priests of old; but to point to the sacrifice of Christ, to the Lamb of God, that takes away the sins of men; and to teach the knowledge of a crucified Christ, and the several doctrines and duties of the Christian religion, as the priests formerly taught the knowledge of the law, Mal. ii. 7: and for Levites, saith the Lord; this still more clearly shews that the prophecy belongs to the Gospel dispensation, and is to be understood figuratively and spiritually; for none but those of the tribe of Levi could be taken for Levites in a literal sense; but here Gentiles are said to be taken for such, and design men in Gospel churches. The Levites, as their name signifies, were such as were joined to others; they ministered to the priests, and assisted them, and had the charge of the temple, and the vessels of it, to whom deacons now answer; who are helps and assistants to the ministers of the word: their business is to serve tables, and to take care of the secular affairs of the church; so that this is a prophecy of the churches in the latter day being truly organized, and filled with proper officers, as well as with numerous members.

Ver. 22. For as the new heavens, and the new earth, which I will make, &c.] Not have made; for this is not to be understood of the heavens and the earth made new in the beginning, and which continue so without any change or alteration; though sometimes the perpetuity of the church, which is here predicted, is set forth by the duration of those, Psal. lxxxix. 29. 36, 37. Jer. xxxi. 35, 36, 37. and xxxiii. 25, 26. but either of the new state of things under the Gospel dispensation, which still continues, promised ch. lxv. 15. or rather, since that would be an illustration of it by the same thing in different words, it may be interpreted literally of the new heavens and the new earth, which will be made when the present ones shall wax old and perish, and be no more, as in the New-Jeru-salem state, 2 Pet. iii. 10-13. Rev. xxi. 1: shall remain before me, saith the Lord; these shall continue, not only throughout the Millennium, or thousand-years reign, but for ever: so shall your seed and your name remain; not the natural seed of believers; all have not such seed, and they that have, they are not all con-verted persons; but the spiritual seed of the church, born in her, and brought up by her; which shall continue in successive generations to the end of time, notwithstanding the persecutions of men, and the craft of false teachers, and the reproaches and banters of a vain world, Psal. xxii. 30. Isa. lix. 21. and their name also; the name of Christ they name and confess, and that is called upon them, and from whence they are called Christians; this shall endure as long as the sun, Psal. lxxii. 18. or the new name of sons and daughters of the Almighty; or their fame and glory, the memory of them; they shall be had in everlasting remembrance. Psal. cxii. 6.

Ver. 23. And it shall come to pass, that from one new moon to another, &c.] Or, from month in its month<sup>9</sup>.

3 E 🤋

י מרי חורש בחרשו a tempore mensis in mense ejus, Montanus; de mense in mensem suum, Forerius.

The Targum is, "in the time of the beginning of the derstood of going out of Jerusalem literally, as Aben "month in its month;" that is, in every day of the Ezra and Kimchi; or of their going out of their graves month; or rather every month: and from one sabbath to another; the form of expressions the same as before; and in like manner paraphrased in the Targum; and signifies either every day in the week; or rather every sabbath, or first day in the week; for we are not to imagine that new moons and Jewish sabbaths, that is, seventh-day sabbaths, shall now be observed, which have been long abolished, Col. ii. 16. but, as New-Testament officers of churches are, in the preceding verses, called by Old-Testament names; so here the times and seasons of Gospel worship are expressed in Old-Testament language; and the sense is, that the people of Christ and members of churches, in the latter day, shall constantly attend church-meetings; shall assemble together every month to celebrate the Lord's supper; and every Lord's day, to hear the word, pray and sing praises together; hereby enjoying much spi-ritual peace and rest, and increasing in evangelical light, signified by the new moons and sabbaths; and especially this will have a fuller accomplishment in the New-Jerusalem state, when there will be a perfect sabbatism, which now remains for the people of God, and when their light will be exceeding great and glorious; and so the Jews' interpret this of the world to come, which is all subbath or rest; that is, from all toil and labour, from sin and sorrow, from Satan's temptations, and the world's persecutions; but not from the worship and service of God; though that will be in a different and more perfect manner than now it is; as follows: all flesh shall come to worship before me, saith the Lord; that is, men of all nations, and persons of each sex; not Jews only, and their males, as formerly, but men and women; not every individual, but all that will be converted, which will be many, shall come to the places of public worship, where the saints meet toge-ther for that purpose, and join together in it; and this

they shall do continually and without intermission, as the first Christians did, Acts ii. 42. Heb. x. 25. The Talmud' interprets this of such whose heart is become as flesh; see Ezek. xxxvi. 26. these shall not only worship in the presence of God, and in the view of him the omniscient God, and by his assistance, and to his glory ; but him himself, Father, Son, and Spirit, with reverence and devotion, in spirit and in truth, and that constantly, in the New Jerusalem, and ultimate glory, in the utmost perfection and purity.

Ver. 24. And they shall go forth, &c.] That is, those constant and spiritual worshippers shall go forth from the holy mountain Jerusalem, the church of God, whither they are brought as an offering to the Lord, and where they worship him; for this is not to be un-

after the resurrection, as others; but either out of the Christian assemblies, or out of the houses of the saints, and the beloved city, when fire shall come down from heaven, and destroy the wicked, Rev. xx. 9: and look upon the carcasses of the men that have transgressed against me. The Targum is, "against my Word ;" against Christ, whose person they blasphemed, denying him to be God; whose office, as a Mediator and Sa-viour, they rejected; whose doctrines they contra-dicted; and whose ordinances they despised : these are not the carcasses of the camp of Gog and Magog, the Jews so call, as Kimchi interprets it; though it may have reference to the carcasses of Gog's army, the Turks, that will be slain in their attempt to recover Judea, Ezek. xxxviii. and xxxix. or else the carcasses of those that will be slain at the battle at Armageddon, Rev. xvi. 16. and xix. 18-21. or the army of Gog and Magog, at the end of the thousand years, Rev. xx. 8.9. The Talmudists' observe from hence, that the wicked, even at the gate of hell, return not by repentance; for it is not said, that have transgressed, but that transgress ; for they transgress, and go on for ever; and so indeed the word may be rendered, that transgress, or are transgressing "; for they interpret it of the damned in hell, as many do; and of whom the following clauses may be understood: for their worm shall not die; with which their carcasses shall be covered, they lying rotting which then calcusses shall be correct, they ying forting above ground; or figuratively their consciences, and the horrors and terrors that shall seize them, which they will never get rid of. The Targum is, "their souls " shall not die;" as they will not, though their bodies may; but will remain to suffer the wrath of

God to all eternity : neither shall their fire be quenched ; in hell, as Jarchi interprets it; those wicked men, the followers and worshippers of antichrist, will be cast into the lake which burns with fire and brimstone; they will for ever suffer the vengeance of eternal fire; and the smoke of their torment shall ascend for ever and ever, Rev. xiv. 10. and xix. 20: and they shall be an abhorring unto all flesh; the true worshippers of God, ver. 23. to whom their carcasses will be loathsome, when they look upon them; and their souls abominable. because of their wicked actions; and who cannot but applaud the justice of God in their condemnation ; and admire distinguishing grace and mercy, that has pre-served them from the like ruin and destruction. The Targum is, "and the ungodly shall be judged in hell, " till the righteous shall say concerning them, we have " seen enough;" see Mark ix. 44, 46, 48. where our Lord mentions and repeats some of the clauses of this text, and applies them to the torments of hell.

<sup>1</sup> T. Bab. Erubim, fol. 19. 1. R. Hona in Midrash Tillim in Psal. i. 6. י التات التات التعامية (التات التات الت transgressi suat contra me, Piscator ; deficientium a me, Cosceius.

CH. LXVI. V. 24.

<sup>\*</sup> Midrash Tillim in Psal. xc. 15, apud Galatin de Arcap. Cathol. Ver. l. 11. c. 8. p. 691. ' T. Bab, Sota, fol, 5, 1,

## THE BOOK

0 F

# THE PROPHET JEREMIAH.

**HE** title of the book in the Vulgate Latin version is, the Prophecy of Jeremiah ; in the Syriac and Arabic versions, the Prophecy of the Prophet Jeremiah. According to a tradition of the Jews<sup>\*</sup>, this book stands the first of the Prophets, the order of which is, Jere-miah, Ezekiel, Isaiah, and the twelve. Kimchi makes mention of it in a preface to his Comment on this book ; and Dr. Lightfoot from hence concludes, that this is the reason why a passage in Zechariah is cited under the name of Jeremy, Matt. xxvii. 9. because he standing first in the volume of the Prophets gave name to the whole; just as the book of Psalms, being the first of the Hagiographa, they are called the Psalms from it, Luke xxiv. 44. The name of the writer of this book, Jeremiah, signifies, the Lord shall exalt, or be exalted ; or, exalting the Lord ; being composed of , he shall exalt, and m, Jehovah, according to Hillerus . Though others ' take it to be a composition of ירמה and ירמה, the Lord shall cast down; as he did his enemies, and also himself, he being greatly afflicted; and which suits with the argument of his book, foretelling the casting away of the people of the Jews. His style of writing, according to the opinion of Jerom 4, is more rustic than that of Isaiah and some other prophets, and which he attributes to his being born and brought up a country village; and Abarbinel to his age, being rusalem, and of the carrying of the Jews captive into a child when he began to prophesy. The duration of Babylon; which he lived to see, as the fulfilment of his prophesying was forty years and upwards. He his prophecies.

began to prophesy in the 13th year of Josiah's reign, in the year of the Julian period 4085, and before the era Arrow of Christ 629, according both to Bishop Usher and Mr. Whiston<sup>f</sup>, and the Universal History<sup>s</sup>; and according to Mr. Bedford <sup>h</sup> 627. If any credit can be given to Epiphanius<sup>1</sup>, or to the writer that bears his name, he was stoned to death by the people at Taphnas in Egypt, and was buried where Pharaoh dwelt. Abulpharagius, an Arabic writer \*, says, that he went to Egypt, where some of the Jews took him and put him into a well, and afterwards took him out and stoned him, so that he died, and he was buried in Egypt; and was from theuce removed by Alexander, in his time, to Alexandria, and buried there. And both Tertullian <sup>1</sup> and Jerom<sup>m</sup> affirm that he was stoned by the people. This prophecy contains several discourses delivered to the people of the Jews; charging them with many sins they were guilty of; exhorting them to repentance; threatening them with the destruction of their city and temple, and with captivity in Babylon; and comforting the saints, not only with a promise of deliverance from thence, but of spiritual redemption by the Messiah. And it also has in it several predictions of judgments upon other nations; and gives a particular account of the destruction of Je-

#### CHAP. I.

THIS chapter contains the title or inscription of the || book; the call of the prophet to his office, and the encouragement he had to enter upon it. In the inscription the prophet is described by his name, by his descent, by the place of his birth, and the time of his prophesying, ver. 1, 9, 3. the appointment and ordina-

- T. Bab. Bava Bathra, fol. 14. 9.
- Onomastic. Sacr. p. 326, 508. Schmidt in loc.
- Præfat in Hieremiana, tom. 3. fol. 9. B.
   Annales Vet. Test. A. M. 3375.
   Chronological Tables, cent. 9.

- \* Vol. 21. p. 56.

tion of him to his office, which was very early, and the signification of it to him, are in ver. 4, 5. his excuse, on account of his childhood and weakness, ver. 6. the encouragement given him, notwithstanding this, from the mission and command he had from the Lord, and the promise of his presence with him, ver. 7, 8. and not

- <sup>b</sup> Scripture Chronology, p. 673. <sup>i</sup> De Vit. Prophet. c. 8. Vid. Isidor. Hispalens. de Vit. & Mort. Sanct.
- c. 38. \* Hist. Dynast. p. 46. Vid. Elmacin. Hist. Eccl. p. 128. Apud Hot-tinger. Thessur. Phil. p. 478. <sup>1</sup> Scorpiace, c. 8. = Adv. Jovinian, l. 9, tom, 9, fol. 32. I.

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only is he encouraged by words, but also by signs; by the Lord's touching his mouth with his hand, as a symbol of putting his words into his mouth, and setting him over nations and kingdoms, to publish in a prophetic way their destruction, ver. 9, 10. and by a vision of an almond-tree, signifying the quick and hasty performance of the word of the Lord by him, ver. 11, 12. and by another vision of a seething-pot northwards, intimating the coming of the Chaldeans from the north against Jerusalem, and their taking it, and carrying the Jews captive because of their wickedness, which was a principal part of the message he was sent with, ver. 13, 14, 15, 16. and the chapter is concluded with an exhortation to him to take heart, and be of good courage, and not be dismayed; since he was made a defenced city, an iron pillar, and brasen wall, against the whole land of Judea, its kings, princes, priests, and people; who, though they should fight against him, should not prevail, because God was with him, ver. 17, 18, 19.

Ver. 1. The words of Jeremiah the son of Hilkiah, &c.] This is the general title of the whole book, and includes all his discourses, sermons, and prophecies; and designs not his own words, but the words of the Lord, which were put into his mouth, and he delivered under divine inspiration The Septuagint version renders it, the word of God ; and the Arabic version, the word of the Lord ; the Targum, " the words of the " prophecy of Jeremiah;" who is described by his descent and parentage, the son of Hilkiah. The Arabic version calls him Selkiah. This was not Hilkiah the high-priest, who in the days of Josiah found the book of the law, 2 Kings xxii. 8. as Kimchi's father and Abarbinel think, and so Clemens of Alexandria": since he is not said to be a high-priest, or of the highpriests, but of the priests that were in Anathoth, in the land of Benjamin; though the Targum paraphrases the words to the other sense, " of the heads of the " ward of priests, of the amarcalin, or governors which " were in Jerusalem, a man that took his inheritance " in Anathoth, in the land of the tribe of Benjamin;" nor is Jeremiah mentioned among the posterity of Hilkiah the high-priest in 1 Chron. vi. 13, 14. besides, Hilkiah, a priest of Anathoth, must be of the family of Ithamar; the last of which family that was highpriest was Abiathar, who had fields in Anathoth, 1 Kings ii. 26. and so could be no other than a common priest; for Hilkiah the high-priest was of the family of Phinehas; for, from the times of that A biathar to the Babylonish captivity, there was no high-priest but of that family. The Jews say that Jeremiah de-scended by his mother's side from Rahab the harlot'. Anathoth was a city in the tribe of Benjamin, as is here said, and belonged to the priests, Josh. xxi. 18. it lay north of Jerusalem about three miles from it, according to Jerom " and others; but, according to Josephus<sup>9</sup>, it was but twenty furlongs from it, that is, two miles and a half.

Ver. 2. To whom the word of the Lord came in the days of Josiah, &c.] This was the beginning of the

prophecy of Jeremiah, so that he prophesied long after Isaiah, Hosea, Anios, and Micah; for this king was the son of Amon king of Judah, which Amon was the son of Manasseh; the Septuagint and Arabic versions wrongly call him Amos; and Jeremiah began to prophesy in the thirteenth year of his reign ; in the twentyfirst of Josiah's age, for he began to reign when he was eight years old, and he reigned eighteen years after, for he reigned in all thirty-one years; and it was five years after this that the book of the law was found by Hilkiah the high-priest, 2 Kings xxii. 3.

Ver. 3. And it came also in the days of Jehoiakim, the son of Josiah king of Judah, &c.] In the beginning of his reign, and in the fourth year of his reign; see ch. xxv. 1. xxvi. 1. xxvii. 1. and xxxv. 1. and xxxvi. 1. no mention is made of Jehoahaz, who reigned between Josiah and Jehoiakim, because his reign was short, but three months, 2 Kings xxiii. 31. and perhaps no word of the Lord came to Jeremiah in his time, though it did before and after: unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah ; so that Jeremiah must prophesy in the land of Judea upwards of forty years; eighteen under Josiah, 2 Kings xxii. 1. three months under Jehoahaz, 2 Kings xxiii. 31. eleven years under Jehoiakim, 2 Kings xxiii. 36. three months under Jechoniah, 2 Kings xxiv. 8. and eleven years under Zedekiah, when the city was besieged and taken, 2 Kings xxv. 2, 3. Josiah had three sons kings of Judah, Jehoahaz, Jehoiakim, and Zedekiah, under all whom Jeremiah prophesied : even unto the carrying away of Jerusalem captive in the fifth month; the month Ab, which answers to part of July and part of August; and it was on the ninth or tenth day of this month that the city of Jerusalem was burnt, and the people carried captive, 2 Kings xxv. 8, 9. Jer. lii. 12, 13. the ninth of the said month is now kept by the Jews as a fast on that account.

Ver. 4. Then the word of the Lord came unto me, saying.] Not in the days of Jehoiakim, but in the thirteenth year of the reign of Josiah, ver. 2. The Septuagint and Vulgate Latin versions read, unto him.

Ver. 5. Before I formed thee in the belly 1 knew thee, &c.] Not merely by his omniscience, so he knows all men before their conception and birth; but with such a knowledge as had special love and affection joined with it; in which sense the Lord knows them that are his, as he does not others, and predestinates them unto eternal life; and which is not only before their formation in the womb, but before the foundation of the world, even from all eternity. The forming of the human foetus is God's act, and a curious piece of workmanship it is; see Psal. cxxxix. 15, 16. And before thou camest forth out of the womb I sanctified thee; not by infusing holiness into him, but by separating him in his eternal purposes and decrees to the office of a prophet before he was born, and even before the world began; just as the Apostle Paul was separated to the Gospel of God, Rom. i. 1. for it follows, and I ordained thee a prophet unto the nations; not to the Israelites only, who Jarchi thinks are so called, because they

<sup>&</sup>lt;sup>a</sup> Stromat. 1. 1. p. 223. • T. Bab. Megilla, fol. 14. 2. Yalkut Simeoni, par. 2. fol. 59: 3. Jarchi in loc.

 <sup>&</sup>lt;sup>P</sup> Comment, in Hiereminm, l. 1. fol. 121. H. tom. 5. & l. 2. fol. 135. F.
 & I. 6. fol. 161. C. Isidor. Hispalens. de Vit. & Mort. Sanct. c. 38.
 <sup>9</sup> Antigu. l. 10. c. 7 sect. 3. Ed. Hudson.

now followed the usages and customs of the nations; but to the Gentiles, against whom he was sent to prophesy, ch. xlvi. 1. as Egyptians, Philistines, Moabites, Ammonites, and Chaldeans. 'This ordination of him to be a prophet was not done in time, but in eternity, in the mind and thought of God; he was foreordained to this office before the foundation of the world, of which a declaration was made unto him when he was now called unto it; to which he makes answer.

Ver. 6. Then said I, Ah, Lord God ! &c.] The word אהה, Ah, or Ahah, is used in distress and grief, as Kimchi observes; and is expressive of mourning and complaint, as Jarchi notes; and shews that the prophet was troubled and uneasy at his call, and would gladly have been excused on the following account: behold, I cannot speak ; or, I know not how to speak '; properly and pertinently, politely and eloquently, especially before great personages, kings and princes, and the citizens of Jerusalem, being brought up in a rustic manner in the country. A like excuse Moses made, Exod. iv. 10. The Targum is, I know not to prophesy : for I am a child ; meaning either in knowledge and understanding, or in years; not a mere child, but a *junior*, as the Septuagint version renders the word; or a young man, as the Arabic version; so Samuel and Zechariah were young men, when they first ministered in their office, 1 Sam. iii. 1. Zech. ii. 4. Abarbinel supposes that Jeremiah was now twelve or fifteen years of age; but it should seem rather that he was more, perhaps twenty years of age ; since he seems to have prophesied to the men of Anathoth before he was sent to Jerusalem, ch. xi. 21. and xii. 5, 6.

Ver. 7. But the Lord said unto me, say not, I am a child, &c.] This excuse will not be admitted: for thou shalt go to all that I shall send thee; either to every place, as the Targum paraphrases; or to all persons to whom he should be sent, as the Septuagint and Arabic versions render the words; or to all things for which he should send him, as the Syriac and Vulgate Latin versions. The sense is, that he should go everywhere, and to every person, and on every erraud and message he should be sent unto and with: and whatsoever I command thee, thou shalt speak; out and openly, and keep back nothing through the fear of men; as follows:

Ver. 8. Be not afraid of their faces, &c.] Their stern looks, their frowning brows, and angry countenances, which would threaten him with destruction and death: for I am with thee, to deliver thee, saith the Lord; out of their hands, when in the most imminent danger. The Targum paraphrases the words thus, "my Word shall be thine help to deliver thee:" which is true of Christ, the essential Word of God.

Ver. 9. Then the Lord put forth his hand, &c.] Who, according to Kimchi, was the Angel that appeared to the prophet, and spoke in the name of the Lord to him, and is called by his name; but rather it was the Son of God, the true Jehovah, who appeared in a human form he assumed for the present, and put forth his haud: and touched my mouth; just as one of the seraphim touched the mouth and lips of the Prophet Isaiah with a live coal from the altar, Isa. vi. 6, 7. by this symbol the prophet was inducted into his office; and it was suggested to him that his mouth was now sanctified to the Lord's use and service; and that what he should speak should not be his own words, but the words of the Lord; and so the Targum paraphrases it, "and the Lord; and so the Targum paraphrases it, " and the Lord sent the words of his prophecy, and " ordered them in my mouth;" to which agrees what follows: and the Lord said unto me, behold, I have put my words in thy mouth; which was signified by the preceding symbol; wherefore he might with great freedom and boldness deliver them out to others.

Ver. 10. See, I have this day set thee over the nations, and over the kingdoms, &c.] Not as a prince, but as a prophet over them, to prophesy things concerning them, whether good or evil, which should certainly come to pass as he predicted: to root out, and to pull down, and to destroy, and to throw down; that is, to foretel that such a kingdom and nation should be rooted out, as a tree or plant that is plucked up by the roots; and that such an one should be pulled, and thrown down, and destroyed, as a building is. The whole may be understood of the destruction of the Jews by Nebuchadnezzar, of their temple, city, and nation; though the Targum and Jarchi interpret all this of the Gentiles only, and the following, to build, and to plant, of the house of Israel; which may be applied to the building of the temple, and the planting of the Jews in their own land, after their return from captivity, which Jeremiah prophesied of. These last words are not in the Arabic version.

Ver. 11. Moreover, the word of the Lord came unto me, &c.] At the same time as before: saying, Jeremiah, what seest thou? The Septuagint version leaves out the word Jeremiah: and I said, I see a rod of an almond-tree: a dry stick, without leaves or fruit upon it, and yet he knew it to be an almond-tree stick; though some think it had leaves and fruit on it, by which it was known. The Targum is, " and I said, " a king hastening to do evil I see;" meaning Nebuchadnezzar, king of Babylon, hastening to bring destruction upon the Jews.

Ver. 12. Then said the Lord unto me, thou hast well seen, &c.] The thing seen is a very proper emblem of what I am about to do, and the quick dispatch that will be made therein: for I will hasten my word to perform is; the words שקד אני, shoked ani, I will hasten, or I am hastening, are in allusion to you, shoked, the name of the almond-tree in Hebrew; which is so called because it is quick and early, and. as it were, hastens to bring forth its flowers, leaves, and fruit; in like manner the Lord says he would hasten to perform what he had said or should say by him concerning the destruction of Jerusalem, and the captivity of the people, and every thing else he should give him in commission to say. Jarchi and Abendana make mention of an ancient Midrash, or exposition, to this sense; that from the time of the almond-tree's putting forth, until its fruit is ripe, are one-and-twenty days, according to the number of days which were between the seventeenth of Tammuz, in which the city was broken up, and the ninth of Ab, in which the

י דעתי דבר 'uescio loqui, V. L. Munster, Vatablus, Junius & Tremellius; non novi loqui, Pagainus, Montaaus.

temple was burnt;, but though the almond-tree is the || first of trees, and is very early in putting forth, yet there is a greater distance than this between its putting forth and its fruit being ripe; for Pliny' says, that the almond-tree first of all flowers in January, and its fruit is ripe in March.

Ver. 13. And the word of the Lord came unto me the second time, &c.] In the same vision: saying, what seest thou? besides the almond-tree rod; which perhaps was now removed out of sight, and another object appears: and I said, I see a seething-pot; a pot with fire under it, boiling and bubbling up: and the face thereof was towards the north; either the mouth of the pot where it boiled up, which might be turned to the north in the vision; or that side of the pot, as Kimchi thinks, on which the liquor was poured out; it may be that side of it on which the fire was put to cause it to boil; and so denotes from what quarter the fire came, and was put under it, and the wind that blew it up. The Targum paraphrases the words thus, " and I said, I see a king boiling as a pot, and the " banner of his army, which was brought and came "from the north." The explanation follows :

Ver. 14. Then the Lord said unto me, &c.] Explain-ing the above vision: out of the north an evil shall break forth upon all the inhabitants of the land; that is, out of Babylon, which lay north, as Jarchi says, and so the Talmud'; or north-east, as Kimchi and Ben Melech, to the land of Israel; from hence came Nebuchadnezzar and his army, which are meant by the evil that should break forth, or be opened" and loosed, which before were bound and hindered by the providence of God; see Rev. ix. 14. and come upon all the inhabitants of the land of Israel; and who are signified by the boiling pot to the north; or, however, by the fire under it, which came from thence; for rather by the pot is meant Jerusalem; and, by the boiling of it, its destruction by the Chaldeans; see Ezek. xi. 3, 7. and xxiv. 3.

Ver. 15. For, lo, I will call all the families of the kingdoms of the north, saith the Lord, &c.] Which belonged unto and were under the jurisdiction of Nebuchadnezzar king of Babylon; and the call of them, as Kimchi well observes, is no other than putting it into their hearts to come : and they shall come ; being influenced and directed by the providence of God, who had a principal concern in this matter: and they shall set every one his throne at the entering of the gates of Jerusalem ; meaning, not only that they should pitch their military tents, and encamp about Jerusalem, and place themselves at the entering of the gates, in order to get in; but that they should sit down there in great safety and security, and be very successful, victorious, and triumphant: and against all the walls thereof round about, and against all the cities of Judah ; not only besiege Jerusalem, and take that, but also all the rest of the cities of the land.

Ver. 16. And I will utter my judgments against them, &c.] Not against the kingdoms of the north, but against the people of the Jews. The sense is, that God would enter into judgment with this people, and

pass sentence upon them, and execute it : touching all their wickedness ; or on account of all their sins and transgressions bereafter mentioned : who have forsaken me. The Targum is, who have forsaken my worship ; for to forsake the public worship of God, attendance on his word and ordinances, or to forsake the assembling of themselves together for such a purpose, is to for-sake the Lord himself, the fountain of living waters; and this is to forsake their own mercies: and have burnt incense to other gods; to the idols of the Gentiles, as the Targum explains it; to Baal, to the queen of heaven, and to others : and worshipped the works of their own hands : idols of gold, silver, brass, and wood, which their own hands formed and carved, and which argued great stupidity and ignorance.

Ver. 17. Thou therefore gird up thy loins, &c.] The loins both of his mind and body. The allusion is to the custom of the eastern countries in wearing long garments, who, when they went about business, girt them about them for quicker dispatch ; and here it designs haste and expedition in doing the Lord's work, as well as courage and resolution of mind : and arise ; and go from Anathoth to Jerusalem : and speak unto them all that I command thee; see the note on ver. 7: be not dismayed at their faces; see the note on ver. 8: lest I confound thee before them; shew resentment at him in some way or another, which would make him ashamed before them. The Septuagint and Arabic versions add, for I am with thee to deliver thee, saith the Lord, as in ver. S.

Ver. 18. For, behold, I have made thee this day a defenced city, &c.] Or, as one; so read the Targum, Septuagint, Syriac, and Arabic versions; which is inexpugnable, and cannot be taken: and an iron pillar; which can't be removed out of its place: and brasen walls; which cannot be broken down. All these me-taphors shew the safety and security of the prophet, being surrounded by the power of God; his constancy, immovableness, and invinceableness in the work of the Lord, having such a spirit of power, fortitude, and of a sound mind, that nothing was able to move and shake him; or to deter him from the execution of his office; and that he should stand inflexible against the whole land; of Judea, and all the inhabitants of it: against the kings of Judah; in successive reigns, as Jehoahaz, Jehoiakim, Jehoiachim, or Jechonias, and Zedekiah: against the princes thereof; who desired he might be put to death, ch. xxxviii. 4: against the priests thereof; who all of them dealt falsely, and were given to covetousness, ch. viii. 10: and against the people of the land; who were grievously addicted to idolatry, and all manner of wickedness.

Ver. 19. And they shall fight against thee, &c.] The Targum adds, " that they may hide the words of thy " prophecy;" hinder him from prophesying, stop his mouth, and even take away his life: but they shall not prevail against thee ; as to do either : for I am with thee, saith the Lord, to deliver thee; as he did; he hid him when they sought for him, and delivered him out of the dungeon and bonds into which he was cast by them; see the note on ver. 8.

Nat. Hist. 1. 16. c. 25.
 T. Bab. Gittin, fol. 6. 1. and Bava Bathra, fol. 25. 2.

י חחטה aperietur, Munster, Tigurine version, Cocceius; paude-tur, Vulg. Lat. Pagninus, Montanus.

### СНАР. И.

THIS chapter contains the prophet's message from the Lord to the people of the Jews; in which they are reminded of their former favours, in order to aggravate their sins and transgressions they were chargeable with; to shew their ingratitude and unkindness, and to bring them to a conviction and acknowledgment of their iniquities, without which punishment would be inflicted on them. The preface to this message is in ver. 1, 2. and the discourse begins with an account of their former state and condition when they came out of Egypt; what kindness was shewn them by the Lord, and what was returned to him by them ; what they were to him, and how much regarded by him. ver. 2, 3. and so far were they from being injured by him, that might cause them to depart from him, which they are desired to give attention to, that they were followed with various instances of goodness, which are particularly enumerated; and yet no notice was taken of them, neither by people, priests, pastors, and prophets, who were guilty of the grossest ignorance and wickedness, ver. 4, 5, 6, 7, 8. wherefore the Lord determines to plead with them and theirs; and charges them with such idolatry as was not to be found among the Gentiles, ver. 9, 10, 11. the heavens are called upon to be astonished at it; and the reason given for it, the ingratitude and folly of this people, ver. 12, 13. in order to reclaim them, the Lord by the prophet proceeds to observe to them the corrections and chastisements they had already endured, being brought into bondage, their land wasted, cities burnt, and their glory taken from them; all which were owing to their revoltings and backslidings, and by which they might see what an evil and bitter thing sin is in its effects, ver. 14, 15, 16, 17, 18, 19. and again reminds them of former favours; how that he loosed them from their yoke and bonds, when they promised to transgress no more, and yet did more and more; how he had raised them from a right seed, and planted them a noble vine, and yet they were sadly degenerated, and were guilty of such crimes as were not to be removed by any thing done by them, ver. 20, 21, 22. and not withstanding all this, they had the impudence to deny that they were tainted with idolatry, when they had been so guilty of it in the valley of Hinnom, and elsewhere; and were comparable to the lustful dromedary and wild ass, and so fond of strange gods, that they thirsted after them, and were resolved to follow them, ver. 23, 24, 25. and yet the time would come when all ranks of men among them would be ashamed of their worship of stocks and stones, and in the time of their trouble call upon the Lord to save them, when they would be sent to their gods, who were as numerous as their cities, ver. 26, 27, 28. wherefore it was in vain to plead their innocence, when they were all so guilty, and had received correction without amendment, and had even slain the prophets of the Lord, ver. 29, 30. and then

" זכרתי לך recordor tibi, Junius & Tremellius, Piscator; so Schmidt, Vol. I.-PROPHETS. the Lord again upbraids them with their ingratitude to him, who had been so good and kind to them; with their forgetfulness of him, illustrated by a maid's not forgetting her ornaments, and a bride her attire; with their artful methods to entice others to idolatry, and with their shedding of innocent blood; and yet, after all this, they asserted their innocence, and affirmed they had never sinned, ver. 31, 32, 33, 34, 35. for all which sentence is pronounced against them, and punishment is threatened them, ver. 36, 37.

Ver. 1. Moreover, the word of the Lord came to me, saying.] Here begins the book, and Jeremiah's first sermon; and the following contains the message he was sent with, to which the preceding chapter is only a preface or introduction. The Targum calls it, "the "word of the prophecy from before the Lord."

Ver. 2. Go, and cry in the ears of Jerusalem, &c.] Of the inhabitants of Jerusalem, the metropolis of Judea. The prophet seems now to have been at Anathoth, and therefore is bid to go from thence to Jerusalem, and there prophesy before the people in it, as the Targum paraphrases it : saying, thus saith the Lord, I remember thee ; the Lord never forgets his people, though they sometimes think he does; it cannot be; for they are engraven on the palms of his hands, yea, are set as a seal on his heart; nor does he forget his covenant with them, nor favours and blessings promised them: or, I remember for thee; or, to thee"; things in thy favour, and which will be to thy advantage: the kindness of thy youth; either the loving-kindness of the Lord, which he had shewn unto them; and the benefits, as the fruits thereof, which he had bestowed upon them in former times, when they were brought out of Egypt, and into the wilderness, which was the infancy both of their civil and church-state; see Hos. xi. 1. and when they received many favours from the Lord, Jer. xxxi. 2. or the kindness of the people of Israel to the Lord, which was influenced and drawn forth by his love to them; though this can only be understood of some few of them, since the greater part tempted him, grieved, and provoked him: the love of thine espousals ; for the covenant God made with that people, when he brought them out of Egypt, was in the form of a marriage-contract; he became their husband, and they became his spouse and bride; and which is an aggravation of their violation of it, Jer. xxxi. 32. and this love, as before, may be understood either of the love of God to them, or of their love to him. The Targum interprets the former clause of the divine goodness to them, and this of their love to him, paraphrasing the whole thus, " I remem-" ber unto you the blessings of ancient days, and the " love of your fathers, who believed in my word :" when thou wentest after me; the Lord going before them in a pillar of cloud by day, and in a pillar of fire by night; even the angel of God's presence, who was

and some in Vatablus; which is preferred by Gussetius, Ebr. Comment. p. \$28.

their leader, guide, and preserver: in the wilderness, in a land that was not sown; where they passed through many difficulties, and lived upon the providence of God, which, in a wonderful manner, supported them with the necessaries of life, which otherwise they could not have had. The Targum is, "and they " walked after my two messengers, after Moses and " Aaron, in the wilderness forty years without food, " in a land that was not sown." The whole of this may be applied to the case of God's people at first conversion, when they are as new-born babes, and become young men in Christ; at which time they are openly espoused to him, having been secretly be-trothed in covenant before; but now, through the efficacy of the spirit attending the word, they are made willing to give up themselves to the Lord, and are espoused to one husband, Christ, 2 Cor. xi. 2. at which time also great kindness and love is expressed both by the Lord to them, by quickening them who before were dead; by bringing them out of a most miserable condition; by speaking comfortably to them; by manifesting and applying his pardoning grace; and by openly taking them into his family: and also by them to him again; for the grace of love is then implanted, which, as it is hearty and sincere, is very ardent and fervent; which shews itself by parting with and bearing all for Christ; and by a concern for his company and presence; and by a regard to his people, Gospel, ways, and worship; particularly by following him in his ordinances with great zeal, fervency, and constancy, even though attended with many difficulties and discouragements; and though the way may seem to flesh and blood very unpleasant and unpromising; all which is remembered by the Lord when forgotten by them; and when their love is become cold to him, he not only remembers them, and his love to them, which is always the same, but also their love to him.

Ver. 3. Israel was holiness unto the Lord, &c.] When first brought out of Egypt into the wilderness, by the Lord's choice and separation of them to be a holy people to him above all others; by covenant with him, and profession of him; and by his giving them holy laws, and placing a sanctuary among them; and by their high-priest, who represented them in the most holy place; and had on the front of his mitre written, holiness unto the Lord; so the spiritual Israel are chosen in Christ to be holy, and he is made sanctification to them; they are sanctified in him, and by his spirit; they are called with a holy calling, and unto holiness; and, under the influence of grace, live holy lives and conversations, which the grace of God teaches, and young converts are remarkable for; their consciences being just awakened, and their hearts tender: and the first-fruits of his increase; Israel was the first nation that God separated for himself; and this being the first-fruits, shews that he would separate others also, and take out of the Gentiles a people for his name, which he has since done; and the elect of God among the Israelites were the first-fruits of his chosen ones elsewhere; it were some of them that first believed in Christ, and received the first-fruits of the spirit; and

all converted ones are a kind of first-fruits of his creatures; the grace they receive at conversion is the firstfruits of an after-increase of it, and even of eternal glory: all that decour him shall offend; or, all that eat him shall be guilty \*; and be condemned and punished, who eat up the Lord's people, as they eat bread; see Psal, liii. 4. these shall not go unpunished; for his people are as the apple of his eye, and whoever touches and hurts them fall under the divine displeasure, and will be looked upon as criminals and offenders, and will be judged and condemned as such. The allusion is to the eating of the first-fruits, which only belonged to the priests; nor might any of the increase be eaten until the first-fruits were brought to them, Lev. xxiii. 10, 14, 20. This is expressed in the Chaldee paraphrase of the text, " whosoever eats of them (the " first-fruits) is guilty of death; for as the beginning " of the harvest, the sheaf of oblation, wheever eats of it before the priests, the sons of Aaron, have officed of it upon the altar, shall be guilty or condemned; so all that spoil the house of Israel shall " be guilty or condemned;" so Jarchi and Kimchi: evil shall come upon them, saith the Lord; that is, the evil of punishment, either in this world, or in that which is to come, or in both.

Ver. 4. Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel.] The Lord, by the prophet, having observed his great kindness to this people, what they were unto him, and what a regard he had for them, proceeds to upbraid them with their ingratitude, and requires an attention to what he was about to say; all are called upon, because, all were guilty. This respects the two tribes of Judah and Benjamin, and the several families in them. The ten tribes had been long carried captive.

Ver. 5. Thus saith the Lord, what iniquity have your fathers found in me, &c.] What injustice or injury has been done them? there is no unrighteousness in God, nor cau any be done by him; or what unfaithfulness, or want of truth and integrity in performing promises, had they found in him? he never suffers his faithfulness to fail, or any of the good things he has promised. So the Targum, " what falsehood have " your fathers found in my word?" none at all; God is a covenant-keeping God: that they are gone far from me; from my fear, as the Chaldee paraphrase; from the word and worship, and ways of God: and have walked after vanity; after idols, the vanities of the Gentiles, ch. xiv. 22: and are become vain? in their imaginations and in their actions, in their knowledge and in their practice, worshipping idols, as well as guilty of many other sins.

Ver. 6. Neither said they, where is the Lord? &c.] They did not ask after him, nor seek his face and favour, nor worship him, nor took any notice of the blessings he bestowed upon them: that brought us up out of the land of Egypt? by means of Moses the deliverer, with a mighty hand, and stretched-out arm; for, though Moses was the instrument, God was the efficient cause of the deliverance; the favour was his, and the glory of it ought to have been given to him: that led us through the wilderness; of Shur, or of Sin,

\* 100 K' reos faisse, Janius & Tremellius ; tei persgebantur, Piscator ; rei funt, Cocceius.

### CH. H. V. 7-12.

the desert of Arabia, Exod. xv. 22. and xvi. 1. and a dreadful and terrible one it was: through a land of deserts and of pits, through a land of drought, and of the shadow of death; where were scorpions, fiery ser-pents, drought, and no water, and so very dangerous as well as uncomfortable travelling; and yet through all this they were led, and wonderfully supplied and preserved; through a land that no man passed through, and where no man dwelt; there was no passenger in it, nor inhabitants on it, so that there were none to renor inhabitants on it, so that and their supply, lieve them; whence it appears, that all their supply, support, and preservation, were from the Lord. Jews ' interpret this of the first man Adam, after this manner, " all land, concerning which the first man " decreed that it should be inhabited, it is inhabited; " and all land, concerning which he did not decree it " should be inhabited, it is not inhabited;" and such they suggest was this wilderness; see Deut. viii. 15.

Ver. 7. And I brought you into a plentiful country, &c.] Into the land of Carmel, as in the Hebrew text; that is, "into the land of Israel, which was planted as "Carmel," as the Targum paraphrases it; with wheat, barley, vines, fig-trees, pomegranates, and olives; a land flowing with milk and honey, Deut. viii. 8. so Ben Melech: to eat the fruit thereof and the goodness thereof; of vineyards and oliveyards, which they had not planted, and for which they had never laboured, Josh. xxiv. 13: but when ye entered ye defiled my land; which the Lord had chosen above all lands, where he would cause his Shechinah or glorious Majesty to dwell; but this they defiled by their sins and transgressions, and particularly by their idolatry, as follows: that made mine heritage an abomination; by devoting it to the worship of idols, as the Targum paraphrases it.

Ver. 8. The priests said not, where is the Lord ? &c.7 Whose business it was to draw nigh to God, and offer the sacrifices of the people, and inquire of God for them; whose lips should keep knowledge, and at whose mouth the law should be sought, they being the messengers of the Lord of hosts, Mal. ii. 7 : and they that handle the law knew me not ; the sanhedrim, according to Jarchi; or the lawyers and scribes, the Rabbins and doctors of the law, whose business it was to read and explain it; these did not understand it, nor the mind of God in it; and much less did they know him in a spiritual and evangelical manner; or as he is in Christ, and revealed in the Gospel: the pastors also transgressed against me; kings, as the Targum, Jarchi, and Kimchi interpret it, who were pastors or shep-herds in a civil sense ; whose business it was to feed the people as the shepherd does his flock; that is, to guide and govern them by wholesome laws, by the laws of God; but, instead of this, they rebelled against the Lord, and transgressed his commands : and the prophets prophesied by Baal; in his name; pretending to be inspired by that idol, and to receive the spirit of prophecy from him: and walked after things that do not profit; the gods of the Gentiles, which could not sup-

7 T. Bab. Beracot, fol. 31. 1. & Sota, fol. 45. 2.

א דרו איי בחיים געברו איי בחיים נוער איי בחיים נוערים נוערים נוערים נוערים נוערים נוערים נוערים נוערים נוערים ג Vulg. Lat.; ad insulas Cypriorum, so some in Vatablus; in insulas, Schmidt. ply them with the least temporal blessing, and much less give them spiritual and eternal ones; see ch. xiv. 22. This is to be understood of false prophets, as Ben Melech.

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Ver. 9. Wherefore I will yet plead with you, saith the Lord, &c.] Either verbally, by reasoning with them, and reproving them for their ignorance, stupidity, and idolatry; or by deeds, inflicting punishment upon them; so the Targum, "therefore I will take vengeance "on you, or punish you, saith the Lord:" and with your children's children will I plead: who imitate their parents, and do the same evil things as they, which the Lord knew they would; and was particularly true of the Jews in the times of Christ, for which reason wrath came upon them to the ultermost.

Ver. 10. For pass over the isles of Cittim, and see, &c.] Or, to the isles of Cittim  $\frac{2}{5}$  so called from Kittim the son of Javan, Gen. x. 4. who, as Josephus says  $\frac{3}{5}$ , possessed the island of Chethima, now called Cyprus; and, from that, all islands, and most maritime places, are, by the Hebrews, called Cittim, he observes: it may regard all the islands in the Ægean and Mediterranean seas: and send unto Kedar; which was in Arabia, and lay to the east, as Cittim to the west; and so the Targum paraphrases it, "send to "the provinces of the Arabians:" and consider diligently, and see if there be such a thing; as what is inquired about in the following verse, a change of deities. All this is to be understood of the contemplation of the mind, and not of any corporeal journey to be taken, to inquire into this matter.

Ver. 11. Hath a nation changed their gods, which are yet no gods? &c.] Though they are not by nature gods which they worship, only nominal and fictitious deities, yet they did not change them for others; but when they once embraced the worship of them, continued therein ; so did the Cittim, the inhabitants of the isles, who though they traded to distant countries, from place to place; and so the Kedarenes, who dwelt in tents, and fed cattle, and moved from one desert to another, and from one pasture to another, as Jarchi observes; yet they carried their gods with them, and did not exchange them for new ones where they came. The Jewish writers say b, that the Kedarenes worshipped water, and the Cittim fire; and though they knew that water would quench fire, yet the latter would not change their gods. Kimchi and Abendana relate it just the reverse, and say the Kedarenes worshipped fire, and the Cittim water, which is most likely; and so it is said elsewhere'. But my people have changed their glory; the true God, who is glorious in himself, and whom they should have glorified, and have counted it their highest honour and glory that they knew him, and were the worshippers of him; yet they changed him, their glory, into the similitude of an ox that eateth grass, Psal. cvi. 20. wherefore it is justly added, for that which doth not profit; meaning Baal, and such-like idols; see the note on ver. 8.

Ver. 12. Be astonished, O ye heavens, at this, &c.] Meaning either the angels in heaven, or the heavens

3F 2

anat billeoni, par. 2. 101. 00. 3.

Antiqu. l. 1. c. 6. sect. 1.
 T. Bab. Taanith, fol. 5, 2.

<sup>•</sup> Yalkut Simeoni, par. 2. fol. 60. 3.

JERÉMIAH.

themselves, by a prosopopæia; and be horribly afraid, I be ye very desolate, saith the Lord ; all which may be signified by storms and tempests, by thunder and lightning, and by the sun's withdrawing its light. This is said to aggravate the wickedness committed, as if the heavens blushed and were ashamed, and were confounded and amazed at it; and as if, on account of it, the Jews deserved not the benefit of the heavens, and the orbs in them.

Ver. 13. For my people have committed two evils, &c.] Not but that they had committed more, but there were two principal ones they were guilty of, hereafter mentioned; and it was an aggravation of these crimes, that they were the professing people of God who had committed them: and it may be observed, that such sin; they are not without it, nor the commission of it; and may be left to fall into great sins, and yet remain his people; covenant-interest cannot be dissolved; this should be considered not as an encouragement to sin, but as a relief under a sense of sin: they have forsaken me, the fountain of living waters; this is said of Christ, Cant. iv. 15. Jer. xvii. 13, 14. grace in him is compared to water, it being cooling and refreshing, cleansing and fructifying; and to living water, because it quickens dead sinners, revives drooping saints, supports and maintains spiritual life, and issues in eternal life; and because it is perpetual and ever-flowing; and to a fountain, denoting that the original of it is in Christ, and the great abundance of it which is in him; 'tis as water in a fountain, in us as in streams : now to forsake this fountain is the first of these evils; which is done when the people of God are remiss in the exercise of faith on Christ; grow cold in their affections to him, and neglect his word and ordinances. And hewed them out cisterns, broken cisterns, that can hold no water; this is the other evil; and such are the world, and the things in it, when cleaved unto, and rest and satisfaction are taken in them; the inventions and ordinances of men, when followed and attended to; moral duties, and evangelical services, when depended on; and even spiritual frames, when these are lived upon, and put in the room of Christ; yea, acts of faith, when they are rested in, and the object not so much regarded as should be: moreover, what may principally be in-tended are, in the first place, forsaking the worship of God, as the Targum interprets it, the assembling of themselves together to attend his service and ordinances, which is to forsake their own mercies; and, in the next place, following after idols, as the same paraphrase explains it, which have no divinity in them. and can yield no help and relief, or give any comfort, or afford any supply in time of distress and need. It is egregious folly to leave a fountain for a cistern, and especially a broken one: in a fountain the water is living, and always running, and ever springing up; not so in a cistern, and in a broken cistern there's none at all.

Ver. 14. Is Israel a servant? &c.] That he does not abide in the house, in his own land, but is carried

captive, becomes subject to others, and is used as a slave; so the Targum, " as a servant;" is he not the Lord's first-born ? are not the people of Israel called the children of the living God ? how come they then to be treated not as children, as free men, but as servants? this can't be owing to any breach of covenant or promise on God's part, or to the failure of the bless-ing of national adoption bestowed on them; but to some sin or sins of theirs, which have brought them into this miserable condition : is he a home-born slave? or born in the house, of the handmaid, and so in the power of the master of the family in whose house he was born, Exod. xxi. 4. or the sense is, either Israel is a servant, or a son of the family d, as some render the words; not the former, being not only the son of a free woman, but Jehovah's first-born ; if the latter, why is he spoiled? why is he delivered up to the spoilers? as the Targum; why should he be given up into the hands of the Babylonians, and become their prey? is it usual for fathers to suffer their children, or those born in their house, to be so used? some reason must be given for it.

Ver. 15. The young lions roared upon him, and yelled, &c.] Or, gave out their voice "; meaning the kings of the nations, as the Targum, Jarchi, and Kimchi explain it; and are to be understood of the kings of Assyria and Babylon, and particularly of Nebuchadnezzar; see Jer. l. 17. compared to lions for their strength and cruelty; their roaring and yelling design the bringing forth of their armies against Israel, the noise of the battle, the sound of the trumpet, the alarm of war, and the voice of the warrior : and they made his land waste; all this is said as past, when it was yet to come, because of the certainty of it, and the sure accomplishment of these prophecies; for this respects the future desolation of the land of Israel at the Babylonish captivity: his cities are burnt without inhabitant; not only Jerusalem was burnt with fire, Jer. lii. 13. but other cities in the land of Israel, so that they were not inhabited: or, they were desolate or destroyed<sup>f</sup>, as the Septuagint version, so that none could dwell in them; and so the Targum, " her cities are desolate, without " inhabitant." Kimchi's father explains the word by , budded, or brought forth herbs or plants; for desolate places bring up plants; where there is no inhabitant, grass grows.

Ver. 16. Also the children of Noph and Tahapanes, These were cities in Egypt. Noph is the same &c.] with Moph in Hos. ix. 6. and which we there rightly render Memphis; as Noph is here by the Targum, Septuagint, Vulgate Latin, Syriac, and Arabic versions; and was formerly, as Pliny says, the palace of the kings of Egypt. It is the same that is now called Alcairo, or Grand Cairo. According to Herodotus <sup>b</sup>, it was built by Menes, the first king of Egypt; and who also makes mention of a city of Egypt, called Momemphis<sup>1</sup>. Tahapanes is the same with Hanes in Isa. xxx. 4. and here, in the Arabic version, is called Daphnes; and is thought by some to be the same with Daphnæ Pelusiæ, a city in Egypt. This Tahapanes

- L. 2. vel Euterpe, c. 99.
- <sup>1</sup> Ib. c. 163, 169.

<sup>•</sup> ליד בית bilius familias, Munster. • נתנו קולם dederant vocem suam, Montanus, Pagninus ; edunt vocem suam, Schmidt. f nili saaroraaparan, Sept. ; desolatæ sunt, sive destructæ, Vatablus.

<sup>8</sup> Nat. Hist. l. 5. c. 9.

was the metropolis of Egypt, and the seat of their kings; mention is made of Pharaoh's house in it, in Jer. xliii. 9. now the inhabitants of these, called the children of them, and who are put for the people of Egypt in general, were the allies of the Jews, and in whom they trusted for help, when attacked by their enemies, Isa. xxx. 2, 3, 4. and xxxi. 1. and yet even these have broken the crown of thy head; which is interpreted, by the Targum, of slaying their mighty men, and spoiling their goods; perhaps it had its accomplishment when Pharach-necho king of Egypt came out against the king of Assyria, and Josiah king of Judah went out to meet him, and was slain by him at Megiddo; and his son Jehoahaz he put in bonds, and carried him to Egypt, and put his brother upon the throne, and took tribute of gold and silver of him, 2 Kings xxiii. 29-35.

Ver. 17. Hast thou not procured this unto thyself, &c.] All this desolation and destruction, both from the Egyptians and the Babylonians; their sin was the cause of it, their idolatry and forsaking the Lord their God, as follows: and so the Targum, " is not this " vengeance taken upon thee?" that is, by the Lord, for their sins and transgressions; he suffered these nations to make them desolate on that account: to which agrees the Septuagint version, hath not he done these things unto thee? for what the Egyptians and Babylonians did were done by the will of the Lord, who suffered them for their correction: and the Arabic version renders it, have not I done these things unto thee? and the Syriac as a prophecy, as indeed so is the whole, lo, so it shall be done to thee; as is predicted in the foregoing verses, and that for the following reason: in that thou hast forsaken the Lord thy God; as in ver. 13. see the note there; that is, as the Targuin interprets it, the worship of the Lord thy God, his service, his statutes, and his ordinances; and followed after idols, and the worship of them; which is aggravated by the circumstance of time in which this was done: when he led thee by the way? who shewed thee the right way, and thou walkedst not in it, as the Targum; the way in which they should have gone, the way of their duty, and his com-mandments; and which would have been pleasant and profitable to them, and secured them from ruin and destruction.

Ver. 18. And now what hast thou to do in the way of Egypt, &c.] By worshipping of idols, in imitation of them; or by sending ambassadors thither for help, when they had their Lord, their God, so nigh, had they not forsaken him; nor had Josiah any business to go out against Pharao-necho, 2 Chron. xxxv. 21. and, contrary to the express word of God by the Prophet Jeremy, did the Jews which remained in Judea go into Egypt, Jer. xlii. 19. and xliii. 1-7. To drink the waters of Sihor? which is the river Nile, as Jarchi interprets it. The Septuagint and Arabic versions render it the waters of Geon, or Gihon: and this also is the same with the Nile, as Josephus \* affirms, who says, "Geon, which runs through Egypt, is the same which

" the Greeks call Nile." So Jerom' from Eusebius. "Geon is a river, which with the Egyptians is called "Nile." The Vulgate Latin version renders it, troubled water; and such were the waters of the Nile, which had its name of Sihor from the blackness of it; and hence, by the Greeks<sup>m</sup>, was called Melas; and by the Latines", Melo. Hence, as Braunius observes, it was represented by a black stone, as other rivers by a white one; for which reason the black colour was very grateful to the Egyptians; and for the same reason Osiris, which is the very Nile itself, was reckoned black; and the ox Apis they worshipped was a black one, at least part of it, and was covered with black linen cloth; and its priests were also clothed in black, hence called Chemarim, Hos. x. 5. Zeph. i. 4. Or what hast thou to do in the way of Assyria ; to go after their idolatrous practices, or to send to them for help; for this was the usual method of the Jews; when the Assyrians oppressed them, then they sent to Egypt for help; and when the Egyptians were upon them, then they applied to the Assyrians; and in both cases acted wrong, for they ought to have sought the Lord their God only: to drink the waters of the river? of the river Euphrates. The sense is, that they preferred the waters of the Nile and of Euphrates, or the gods of the Egyptians and Assyrians, or the help of these people, before the Lord, the fountain of living waters, and his worship and powerful help. The Targum paraphrases this last clause thus, "why " do ye make covenant with the Assyrian, to carry "

you captive beyond the river Euphrates?" Ver. 19. Thine own wickedness shall correct thee, &c.] That is, either their wickedness in going to Egypt and Assyria, and the ill success they had in so doing might be an instruction to them to act otherwise, and a correction of their sin and folly; or that their wickedness was a reason, and a very just one, why they were chastened and corrected of the Lord : and thy backslidings shall reprove thee; or be the cause why they were reproved of God; or their ill success in turning their backs on him, and going to the creature for help, was a severe rebuke of their sin and madness. The Targum is, "I have brought afflictions upon thee, and " thou hast not refrained from thy wickedness; and, " because thou art not turned to the law, vengeance " is taken on thee." Know therefore and see that it is an evil thing and bitter; or observe and take notice what evil and bitter things sin, particularly the forsaking of the Lord and his worship, brings upon persons; for not sin itself is meant, though that is exceeding sinful, and is a root of bitterness, however sweet it may be to the taste of a sinner, and produces bitter effects; but the punishment of sin is meant, or corrections and reproofs for it; which are evil things, as calamities, and captivity, and the like; and which are very ungrateful and disagreeable to flesh and blood; and yet men, going on in a course of sin, and forsaking the Lord, as it follows, are the cause of these things: that thou hast forsaken the Lord thy God ; see the note on ver. 13. this is the source of all the evil and bitter-

<sup>\*</sup> Antiqu. 1. 1. c. 1. sect. 3.

De locis Hebraicis, fol. 91. H.

<sup>&</sup>quot; Eustathius in Dionys. wiginy.

<sup>&</sup>lt;sup>a</sup> Servius in Virgil. Georg. l. 4. p. 343. & in Æneid. l. 1. p. 541.

<sup>&</sup>lt;sup>o</sup> Selecta Sacr. l. 4. c. 9. p. 492. & l. 5. Exercit. 4. sect. 8. p. 700, 701.

ness experienced by them; and that my fear is not in thee, saith the Lord God of hosts; this was the reason of their forsaking the Lord, his ways and worship, because they had no reverence of him; his fear was not before their eyes, nor on their hearts; and both were the cause of evil coming upon them; so the Targum paraphrases the words, "and know and see, " for I have brought evil and bitterness upon thee, O " Jerusalem, because thou hast forsaken the worship of the Lord thy God, and hast not put my fear " before thine eyes, saith the Lord, the God of ٤2 hosts.

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Ver. 20. For of old time I have broken thy yoke, and burst thy bands, &c.] The yoke of the people, as the Targum expresses it, that was upon their necks, and the bands in which they were bound by them; referring to the deliverance of them of old from Egyptian bondage by the hands of Moses, and out of their several captivities among their neighbours by the means of the judges, and in their time; though the Vulgate Latin version renders it, of old thou hast broken my yoke, and burst my bands; or thy yoke, and thy bands, as the Septuagint and Arabic versions; the yoke of the law that the Lord put upon them, and the bands of statutes and ordinances which he enjoined them; but the former sense is best: and thou saidst, I will not trans-gress; here is a double reading; the Cetib or writing is אעבוד, I will not serve; which is followed by the Vulgate Latin, which so renders it; and by the Septuagint version, I will not serve thee; and which is the sense of the Arabic version, I will not subject myself, that is, to the law and will of God; and so the Syriac version, though to a quite different sense, I will serve no other god any more; which agrees with the Keri or reading, which is אעבור, I will not transgress ; and this is confirmed by the Targum, which paraphrases the words thus, "and ye said, we will not add any more " to transgress thy word;" and by Jarchi and Kimchi, who interpret it of transgressing the words and commands of God; both have one and the same sense. For whether it be read, I will not serve ; the meaning is, as Kimchi observes, I will not serve idols; or no other god, as the Syriac version : or whether, I will not transgress ; that is, the command of the Lord, by serving other gods. Hillerus P reconciles the writing and reading after this manner, rendering לא אעבוד, I will not serve, and לא אעבור, *I will not pass*, to servitude; though, in another place , *I will not pass over*, that is, the rivers of Tigris and Euphrates with the captives; and refers to Mic. i. 11. Isa. xlvii. 2. but doubtless reference is had to the promise of obedience and service, which the Israelites made at Mount Sinai quickly after their deliverance out of Egypt, Exod. xix. 8. and xxiv. 7. but this promise they did not keep : when, or for, or but, or although, upon every high hill, and under every green tree, thou wanderest, playing the harlot; that is, committing spiritual whoredom or idolatry with idols, set on high hills and mountains, and under green trees, groves, and shady places; going from one idol to

another, as harlots go from one stew to another; or as whoremongers go from harlot to harlot.

Ver. 21. Yet I had planted thee a noble vine, wholly a right seed, &c.] It is usual to compare the people of the Jews to a vineyard, and to vines; and their settlement in the land of Canaan to the planting of vines in a vineyard; see Isa. v. 1-7. Exod. xv. 17. Psal. 1xxx. 8-15. Kimchi says this is spoken concerning Abraham; no doubt respect is had to the Jewish fathers, such as Abraham, Isaac, and Jacob, the twelve patriarchs, Moses, Joshua, and Caleb, and the like; who, having the true and right seed of grace in them, became like choice and noble vines, and brought forth much fruit, and were deserving of imitation by their posterity: how then art thou turned into the degenerate plant of a strange vine unto me? like a vine that grows in the woods, and brings forth wild grapes; so these, their sons, degenerating in practice from their fathers, became corrupt in themselves, and unprofitable to God. The Targum of the whole is, " I set you before me as " the plant of a choice vine, all of you doing truth; " but how are you changed before me in your corrupt "works? ye have declined from my worship, ye are " become as a vine in which there is no profit.

Ver. 22. For though thou wash thee with nitre, &c.] The word נתר, nitre, is only used in this place and in Prov. xxv. 20. and it is hard to say what it is. Kimchi and Ben Melech observe, that some say it is what is called alum: and others that it is a dust with which they wash the head, and cleanse every thing; and so Jarchi says it is a kind of earth used in cleaning garments; and nitre is mentioned by the Misnic doctors\* among those things which are used for the washing of garments, and taking spots out of them; though about what it is they are not agreed; and it seems the nitre of the ancients is unknown to us '; and saltpetre is put in the room of it; and some render the word here saltpetre; and Pliny " observes, that nitre does not much differ from salt, and ascribes to it a virtue of eating out filth, and removing it; so Aristotle " reports of the lake Ascania, that its water is of such a nitrous quality, that garments, being put into it, need no other washing. Nitre has its name from , to louse, because it looses the filth, and cleanses from it : and take thee much soap. The Septuagint render it, herb ; and the Vulgate Latin version, the herb borith; which is the Hebrew word here used; and about the sense of which there is some difficulty. Kimchi and Ben Melech say some take it to be the same with what is called soap; so Jarchi; and others, that it is an herb with which they wash, the same that is called fullers' herb; but whether it is soap, or fullers' herb, or fullers' earth, as others, 'tis certain 'tis something fullers used in cleaning garments, as appear from Mal. iii. 2. where the same word is used, and fullers made mention of as using what is signified by it. It has its name from ברה, which signifies to cleanse and purify. The sense is, let this backsliding and degenerate people take what methods they will to cleanse themselves from their sins, as by

P De Arcano Kethib & Keri, p. 27, 28.

<sup>4</sup> Ib. p. 89, 90. 10. p. 89, 90. 10. nam, Vatablus, Pagninus, Montanus, Cocceius ; atqui, Calvin, taker ; quamvis, Piscator.

<sup>&</sup>lt;sup>4</sup> Misu. Sabbat, c. 9. sect. 5. & Nidda, c. 9. sect. 6. & Maimon. & Bartenora in ib. & in Misu. Celim, c. 10. sect. 1.

<sup>&</sup>lt;sup>t</sup> Schroder. Pharmacopœia, l. 3. c. 23. p. 140. <sup>v</sup> Nat. Hist. l. 31. c. 10.

<sup>\*</sup> Opera, vol. 1. de Mirabil. p. 705.

### CH. II. V. 23, 24.

their ceremonial ablutions and sacrifices, which was the usual method they had recourse to, to purify themselves, and in which they rested : yet thine iniquity is marked before me, saith the Lord God ; or, will retain its spots x; these remain; the filth is not washed away; the iniquity is not hid and covered; it appears very plain and manifest ; yea, shines like gold ; or, is gilded '; as the word used signifies. It is of too deep a die to be removed by such external things; nothing but the blood of Christ can cleanse from sin, take away its filth, removes its guilt, and cover it out of the sight of God, so that it can be seen no more. The Targum is, for if you think to be cleaused from your sins, as they " cleanse with nitre, or make white with borith, or soap; " lo, as the mark of a spot which is not clean, so are " your sins multiplied before me, saith the Lord God."

Ver. 23. How canst thou say, I am not polluted, &c.] No man can say this; for all are defiled with sin; but this was the cast and complexion of these people in all ages; they were a generation of men that were pure in their own eyes, but were not cleansed from their filthiness; they fancied that their ceremonial washings and sacrifices cleansed them from moral impurities, when those only sanctified to the purifying of the flesh; still their iniquity remained marked before the Lord; they acted the part of the adulterous woman in Prov. xxx. 20. to whom they are compared in the context; and, therefore, as wondering at their impudence, they having a whore's forehead, this question is put, how and with what face they could affirm this, and what follows: I have not gone after Baalim? or, the Baalim; the idols of the people, as the Targum interprets it; for there were many Baals, as Baal-zephon, Baal-peor, Baal-zebub, and others: see thy way in the valley; where idols were set up and worshipped; or through which the way lay, as Kimchi observes, to the hills and mountains where idolatry was frequently committed; perhaps no particular valley is meant, but any in which idols were worshipped, or which they passed through to the worshipping of them; though the Targum interprets it of the valley in which they dwelt, over-against Baal-peor, so Jarchi and Abarbinel, when they worshipped that idol; and seems to design the valley of Shittim, Numb. xxv. 1, 2. but rather, if any particular valley is intended, the valley of Hinnom seems to bid fair for it; and to this it may be the Septuagint version has respect, rendering it is To workvardero, in the sepulchre of the multitude; multitudes being burnt and buried here: know what thou hast done; in the valley, especially in the valley of Hinnom, where they caused their children to pass through the fire to Moloch: thou art a swift dromedary. The Targum, Jarchi, and Kimchi, interpret it a young camel ; and so the word in the Arabic language signifies; and the epithet swift better agrees with that than with the dromedary. Curtius \* makes mention of dromedarycamels of great swiftness; but it may be this is to be

understood, not of its swiftness in running, but of its impetuous lust, as Calvin observes; and, indeed, each of these creatures are very libidinous; and therefore these people are compared to them; it follows: traversing her ways; running about here and there after the male, burning with lust, sometimes one way, and sometimes another; and so these people sometimes run after one idol, and sometimes another, and followed a multitude of them. The Targum renders it, which corrupts or depraves her ways. De Dieu observes, that the word , in the Ethiopic language, signifies the evening ; and so may intend walking in the evening, in the dark, rather than in the light; which, as it is the way of dromedaries, and almost of all beasts, so of harlots, to whom these people are likened; and he further observes, that, in the Arabic language, it signifies to make common, which agrees with adulterous persons, as these were in a spiritual sense. The word is only used in this place, and is deduced from, or has some relation to, the word שרוך, which signifies a shoclatchet, Gen. xiv. 23. as Jarchi and Kimchi observe; and may denote, as the shoe is bound and fastened with the latchet, the binding of her ways to her heart, as the former suggests, the strengthening and confirming of her in her evil ways, and her constant persisting therein; but the first sense of running here and there through lust is best; and is approved by Bynæus<sup>2</sup>, and by Buxtorf<sup>b</sup>.

Ver. 24. A wild ass used to the wilderness, &c.] That is, one that has been brought up in the wilderness, and has been accustomed to live, and run, and range about there; as men in general are compared to this creature for its ignorance, stupidity, folly, stubbornness, and unteachableness, Job xi. 12. so the Jewish people are represented as like unto it, for its wantonness and lust: that snuffeth up the wind at her pleasure; draws it in at her nostrils, and snuffs it up; or opens her mouth, and takes it in with her breath; drinks it in, and swallows it up at her pleasure: or, with the desire of her soul<sup>e</sup>; it being grateful and de-lightful to her. Some read this clause in connexion with האנתה, rendered in her occasion ; and differently translate it. 'The Targum takes it to have the signification of חנים, dragons; or whales; and renders it, "drinking the wind as a dragon;" and so Jarchi, who compares it with Jer. xiv. 6. they snuffed up the wind like dragons; and so the Syriac version, thou hast drawn up the wind like a wild dog : others render it, gathering the wind of her occasion ; or, of her meeting 4; taking it in, and snuffing it up, as she occasionally met with it in running. The Vulgate Latin version is, she drew the wind of her love; it is reported of the wild ass, that it can smell its mate afar off, and, by the wind it snuffs, knows where it is; for which purpose it runs up the hills and mountains to get the scent, which, when it has, its lust is so violent that there is no stopping of it till it comes to the place where its mate is : wherefore

<sup>\*</sup> Maculas tamen retinebit iniquitas tua, Schmidt. 7 Juitet, vel splendel, instar auri, Piscator ; obducat se auro in-signi, Junius & Tremellius ; so Gussetius renders the word, inaurari, auro ebduci; and who rightly observes, that whatever is gilded, or covered with gold, the more it is washed with mitre, or soap, the brighter it will appear; and so, whatever other methods are taken to wash away sin, but seeking for justification by the grace of God in Christ, it will be but the more manifest, Ebr. Comment. p. 410.

L. 5. c. 2. De Calceis Heb. l. 1. c. 7. sect. 4.

be Calcets Her. 1. 1. C. 7, Sect. 4.
 b. Lex. Heb. rad., קשל.
 c. heb. rad., קשל.
 c. heb. rad., קשל.
 c. heb. rad., קשל.
 Junius & Tremellius, Vatablus, Schmidt.
 מולו חוז, שיר אושה occasionis suæ, Pagninus Montanus; ventum occursus sui, Calvin.

this violent fit is upon her, there's no turning her away from pursuing the enjoyment of it; which is expressive of the eager desire of the Jews after the worshipping of idols, how bent upon it, and not to be reclaimed from it: all they that seek her will not weary themselves; knowing that they cannot overtake her, or stop her in her career, or hinder her gratification of her lust. This may be understood either of those who sought to commit spiritual adultery or idolatry with the Jews, they need not weary themselves, being easy to be found by them; or of the prophets that sought to reclaim them, who, perceiving how stubborn, and untractable, and irreclaimable they were, would not weary themselves with their admonitions and reproofs, seeing they were in vain : in her month they shall find her; not that this creature sleeps one whole month in a year, as Jarchi dreams, when it may be easily taken; but the sense is, that when it is with young, and in the last month, and so is heavy with its burden, it may easily be found and taken; so when the people of Israel should have filled up the measure of their iniquity, and the judgment of God was fallen and lay heavy upon them; then those that sought to return them from their evil ways might find them, and hope to succeed in reclaiming them, and bringing them to repentance; agreeably the Septuagint render it, in her humiliation; when chastised and humbled by the Lord for her sins. This is not to be understood of the month of Ab, in which Jerusalem was destroyed, both by Nebuchadnezzar and Titus; in which month the Jews are sure to be found confessing their sins, and humbling themselves, as Kimchi, Abarbinel, and Ben Melech interpret it; nor of the new moon, as others; at every one of which, those who sought to join with them in idolatrous practices might be sure to find them at them.

Ver. 25. Withhold thy foot from being unshod, &c.] That it may not be unshod, be naked and bare. The sense is, either, as some, don't take long journeys into foreign countries for help, as into Assyria and Egypt, whither they used to go barefoot; or wore out their shoes by their long journeys, and so returned without; or refrain from idolatry, as Jarchi interprets it, that thou mayst not go naked into captivity; or this is an euphemism, as others think, forbidding adulterous actions, shewing the naked foot, the putting off of the shoes, in order to lie upon the bed, and prostitute herself to her lovers; and is to be understood of idolatry: and thy throat from thirst; after wine, which excites lust; abstain from eager and burning lust after adulterous, that is, idolatrous practices; so the Targum, " refrain thy feet from being joined with the people, " and thy mouth from worshipping the idols of " the people." The words are paraphrased in the Talmud thus, " withhold thyself from sinning, that "thy foot may not become naked; (the gloss is, " when thou goest into captivity) refrain thy tongue " from idle words, that thy throat may not thirst:" this was said by the Lord, or by the prophets of the Lord sent unto them, to which the following is an answer: but thou saidst, there is no hope; of ever being

it follows, in her occasion who can turn her away? when this violent fit is upon her, there's no turning her away from pursuing the enjoyment of it; which is expressive of the eager desire of the Jews after the worshipping of idols, how bent upon it, and not to be reclaimed from it: all they that seek her will not weary themselves; knowing that they cannot overtake her, or stop her in her career, or hinder her gratification of her

Ver. 26. As the thief is ashamed when he is found, &c.] Taken in the fact, or convicted of it: that is, as the Targum explains it, one that has been accounted faithful, and is found a thief; for, otherwise, those who have lost their character, and are notorious for their thefts and robbernes, are not ashamed when they are found out, taken, and convicted : so is the house of Israel ashamed: of their idolatry, or ought to be; or shall be, as the Septuagint, Syriac, and Arabic versions render it; though not now, yet hereafter, sooner or later: they, their kings, their princes, and their priests, and their prophets; all being guilty; kings setting ill examples, and the people following them; the priests being priests of Baal, and the prophets false ones.

Ver. 27. Saying to a stock, &c.] To a tree f; to a piece of wood; that is, to an image made of it; so the Targum, " they say to an image of wood ;" what follows : thou art my father ; ascribing that to the idol which belongs to God, who was their father that made them, and upheld them, was the author of their beings, and the God of their mercies: and to a stone ; an image of stone: thou hast brought me forth; into being; affirming it to be his former and maker; so the Targum, " to that which is made of stone, thou hast cre-" ated me." for they have turned their back unto me, and not their face: they turned their faces to images of wood and stone, and worshipped them: and they turned their backs upon the Lord, his worship and ordinances, and apostatized from him; which the Tar-"my worship, and did not put my fear before their faces:" but in the time of their trouble; when any calamity befalls them, as famine, pestilence, sword, captivity, and the like: they will say, arise, and save us; not that they will say so to their idols, but they will say so to the true God; for notwithstanding they worshipped idols in time of prosperity, forgetting God their Saviour; yet in adversity they are brought to their senses, and find that none but God can save them, and therefore apply to him; to which agrees the Targum, " and in the time that evil comes upon them, " they deny their idols, and confess before me, and say, have mercy on us, and save us."

Ver. 28. But where are thy gods that thou hast made thee? &c.] This is, or would be, the Lord's answer to them, what's become of your gods? why don't you apply to them for help in time of trouble? the gods that you have chosen for yourselves and worshipped; the gods, not that made you, but whom you yourselves have made: let them arise, if they can save thee in the time of thy trouble; call upon them to arise, those statues of wood and stone, those lifeless and senseless images; let them rise off their seats, and move out of their places, if they can, and see whether they can

\* T. Bab. Yoma, fol. 77. 1.

f yp' ligno, Vulg. Lat. Pagninus, Montanus, Schmidt.

save in a time of trouble and distress; for there's enow of them, if numbers will do: for according to the number of thy cities are thy gods, O Judah; in imi-tation of the Heathens, who had not only in every country, but in every city and town, a different god, the patron and tutelar deity of the place; see 2 Kings xvii. 29, 30, 31. The Septuagint and Arabic versions add, according to the number of the ways, or streets, of Jerusalem, they sacrificed to Baal; see Jer. xi. 13.

Ver. 29. Wherefore will ye plead with me ? &c.] Strive and contend, chide, murmur, and complain, when evil came upon them, as if the Lord dealt hardly with them, and as if they had never sinned against him; when their case would not bear to be brought into judgment and examined openly; what would they get by that but shame and disgrace? ye all have trans-gressed against me, saith the Lord; high and low, rich and poor, great and small; men of all ranks, degrees, and character ; kings, priests and prophets ; and therefore ought not to contend with God, and charge him with injustice or unkindness, but themselves with folly aud wickedness.

Ver. 30. In vain have I smitten your children, &c.7 Or, for vanity<sup>5</sup>; for vain speaking, for making vain oaths and vows; so it is explained in the Talmud<sup>b</sup>; but the sense is, that the rod of chastisement was used in vain; the afflictions that came upon them had no effect on them to amend and reform them; they were never the better for them : they received no correction; or instruction by them; see Jer. v. 3: your own sword hath devoured your prophets; as Isaiah, Zechariah, and Uriah, who were sent to them to reprove and correct them, but they were so far from receiving their correction, that they put them to death; though Kimchi mentions it as the sense of his father, and which he approves of, that this is to be understood, not of the true prophets of the Lord, but of false prophets; wherefore it is said, your prophets; and they had no prophets but false prophets, whose prophecy was the cause of the destruction of souls, and this brought ruin upon the prophets themselves; and this sense of the words Jerom gives into; it follows: like a destroying lion; that is, the sword of the Lord, according to the latter sense; the judgments of God, by which the people fall, and their false prophets with them, were like a lion that destroys and devours all that come near it. The Septuagint and Arabic versions add, and ye were not afraid ; which confirms what was before said, that chastisement and correction were in vain.

Ver. 31. O generation, see ye the word of the Lord, &c.] Take notice of it, consider it; or, hear it, as the Septuagint, Syriac, and Arabic versions. Jarchi and Kimchi think<sup>1</sup> the pot of manna was brought out, and shewn them, to be looked at by them, for the conviction of them, and confirmation of what follows: have I been a wilderness unto Israel? no: the Israelites were plentifully supplied by him when in the wilderness, and since they were brought into a land flowing with

in loc. Vol., I.—PROPHETS.

milk and honey; so that they stood in need of nothing: they had a constant supply of all good things: or a land of darkness? of misery, distress, and poverty; where no light of joy, comfort, and prosperity, is; a land that never sees the light, or enjoys the benefit of the sun, and so is barren and unfruitful; a land of therns, as the Septuagint version ; or, a desert and uncultivated land, as the Targum, and Syriac and Arabic versions. It may be rendered, a land of the darkness of God'; that is, of the greatest darkness, of thick and gross darkness, alluding to that in Egypt; as the flame of God, and mountains of God, Cant. viii. 6. Psal. xxxvi. 6. as Ben Melech and Kimchi observe: wherefore say my people, we are lords; and can reign without thee; or we have kings and princes, and have no need of thee, so Kimchi; but the word used seems to have another meaning, and to require another sense. The Targum is, we are removed; and the Vulgate Latin version, we have gone back ; to which agrees the Jewish Midrash<sup>1</sup>, mentioned by Jarchi, and confirmed with a passage out of the Misna ", we are separated from thee; we have departed from thee, turned our backs on thee, have forsaken thee, and left thy ways and worship: and to do so was very ungrateful, when the Lord had so richly supplied them, that they had not lacked any good thing; and this sense agrees with what follows: we will come no more unto thee? some render it, we have determined"; as having the same sense with the Arabic word, which signifies to will or determine any thing; and then the meaning is, we are determined, we are resolved to come no more to thee, to attend thy worship and service any more; and so the Targum.

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" we will not return any more to thy worship." Ver. 32. Can a maid forget her ornaments, &c.] Which she has provided for her wedding-day, and is then to wear, and which may be the next; such as ear-rings, bracelets, and jewels, which are never out of her mind, and can scarce sleep for thinking of them, how richly she shall be adorned with them ; wherefore it follows: or a bride her attire? or, her bindings °; her knots about her head or breast.-The word is rendered head-bands in Isa. ii. 20. and here, by the Septuagint version, her stomacher; set with sparkling precious stones; see Isa. lxi. 10. these things her heart being set upon, and priding herself with, can't be forgotten by her, at least not long: yet my people have forgotten me days without number: which shews great stupidity and ingratitude; the Lord not being so much to them, from whom they had received so many favours, as the ornaments of a maid, and the attire of a bride, are to them.

Ver. 33. Why trimmest thou thy way to seek love? &c.] To seek the love, and gain the affections and esteem, of the idolatrous nations; as a lascivious woman dresses herself out in the best manner to excite the lust and move the affections of her lovers: and as Jezabel, who painted her face, and tired her head, 2 Kings ix. 30. or dressed it in the best manner. where the same word is used as here; so the Targum,

N10<sup>1/2</sup> propter vanitatem, sive vaniloquentiam, Vatablus.
 <sup>h</sup> T. Bab. Sabbat, fol. 39. 9. & Cetubot, fol. 72. 1.
 <sup>l</sup> So Mechilta apud Yalkut in loc.

<sup>\*</sup> ארץ מאפליה terra caliginis Dei, Gataker, Gussetius; caliginis Jah, Montanus. Midrash R. Tanchuma apud Jarchi in loc. Vid. Yalkut Simeoni

<sup>&</sup>lt;sup>m</sup> Misn. Trumot, c. 10. sect. 3. & Machshirin, c. 3. sect: 3. <sup>n</sup> JJJ voluimus non veniemus, &c. De Dieu; decrevimus non veniemus, Cocceius.

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" why dost thou make thy way beautiful, to procure " loves (or lovers) to be joined to the people?" or the sense is, why art thou so diligent and industrious to make thy way, which is exceeding bad, look a good one, by sacrifices and ceremonies, oblations and ablutions, in order to seek and obtain my love and favour, which is all in vain? it is not to be gained by such methods: therefore hast thou also taught the wicked ones thy ways; the wicked idolatrous nations, to whom they joined themselves; these they taught their ways of sacrificing, their rites, ceremonies, and superstitions; or, as Jarchi interprets it, thou hast taught thyself the worst way among them all; that is, thou hast used thyself to it: there's a double reading in this clause. The Cetib, or writing, is אלמרתי, I have taught; as if they were the words of God, saying, wherefore I have taught; or, will teach; that is, by punishing thee; that thy ways are evil; or, as Kimchi explains it, "I " have taught thee by thy ways that they are evil, and "evil shall come unto thee because of them." The Keri, or reading, is למרת, thou hast taught ; which is confirmed by the Targum; and is followed by the Septuagint, Vulgate Latin, and other versions. It is by some rendered, seeing thou hast taught others thy evil ways "; not content to sin themselves, but taught others to do so, and yet would be thought good.

Ver. 34. Also in thy skirts is found the blood of the souls of the poor innocents, &c.] Either of the innocent infants of poor persons, who were sacrificed to Moloch; or of the poor prophets of the Lord, whom they slew, because they faithfully reproved them for their sins; and the blood of those being found in their skirts is expressive of the publicness and notoriety of their sin, and also of the large quantity of blood shed, inasmuch as the skirts of their garments were filled with it, as if they had trod and walked in blood; see Isa. lxiii. 3: I have not found it by secret search; or, by digging '; there was no need to dig for it; it lay above ground; it was upon their skirts, public enough: or, in ditches, as the Septuagint and Vulgate Latin' versions; as when murders are privately and secretly committed; but these were done openly. Some read the words, thou didst not find them with a digging instrument'; so Jarchi interprets the words, " you did " not find them with a digging instrument, or in dig-"ging, when you slew them;" you did not find them prepared as thieves to break up your houses, or digging down your walls, and breaking through into your houses, then you would have been justified by the law in slaying them, Exod. xxii. 2. but this was not the case : but upon all these ; upon all their skirts, and not in ditches, or under ground; or, for all these; thou hast so done; not for their sins, for theft, or any other; but for their faithful reproofs and rebukes; so Jarchi, for all these words with which they reproved thee; or for all these, the idols on whose account, in the worship of them, the blood of the innocents was shed.

Ver. 35. Yet thou sayest, because I am innocent, &c.]

Or, that I am innocent ; though guilty of such flagrant and notorious crimes, acting like the adulterous wo-

man, Prov. xxx. 20. to whom the Jews are all along compared in this chapter; which shews the hardness of their hearts, and their impudence in sinning : surely his anger shall turn from me, the anger of God, since innocent; or, let his anger be turned from me, as the Septuagint and Arabic versions; pleading for the removing of judgments upon the foot of innocency. which is pretended: behold, I will plead with thee; enter into judgment with thee, and examine the case closely and thoroughly : because thou sayest, I have not sinned; it would have been much better to have acknowledged sin, and pleaded for mercy, than to insist upon innocence, when the proof was so evident; nothing can be got by entering into judgment with God. upon such a foundation; and to sin, and deny it, is an aggravation of it: the denial of sin is a double sin, as the wise man says, whom Kimchi cites.

Ver. 36. Why gaddest thou about so much to change thy way? &c.] Or, by changing thy way'; sometimes going one way, and sometimes another; sometimes to Egypt, and then to Assyria; seeking sometimes to the one for help, and sometimes to the other; at one time serving the gods of the one, in order to curry favour with them, and then the gods of the other, like a lascivious woman that gads about from place to place to increase her lovers, and satisfy her lust. The Vulgate Latin version is, how exceeding vile art thou become, changing thy ways ; and so Jarchi says, the word תולי signifies contempt, or vileness: deriving it from in, or by, to be vile or contemptible; and to this sense are the Septuagint and Arabic versions; but Kimchi derives it from JN, to go; to which our version and others agree: thou also shalt be ashamed of Egypt; as they were in the 'times of Jehoahaz and Jehoiakim, when Pharaoh-necho king of Egypt took the former, and put him in bands, and carried him into Egypt; and set the latter upon the throne, and took tribute of him, for which the land was taxed, 2 Kings xxiii, 33, 34, 35: as thou wast ashamed of Assyria; in the times of Ahaz, who sent to the king of Assyria for help, when Judah was smitten by the Edomites, and invaded by the Philistines; but when he came to him, he distressed him, and strengthened and helped him not, 2 Chron. xxviii. 16-21.

Ver. 37. Yea, thou shalt go forth from him, &c.] From the Egyptian, without any help, and with shame; or, from this"; that is, from this place, from Jerusalem, and from the land of Judea, into captivity; notwithstanding all the promised and expected help from Egypt, 2 Kings xxiv. 7, 10: and thine hands upon thine head; plucking and dishevelling the hair, as women in distress; so Tamar, when abused by her brother, laid her hand on her head, and went out crying, 2 Sam. xiii. 19: for the Lord hath rejected thy confidences ; those in whom they trusted, as the Egyptians; so that they should be of no service to them;

P Quandoquidem etiam (alios) malas docuistivias tuas, Noldius, p. סי, vid. No. 1998. Ovid. No.

<sup>\*</sup> Cum perfossorio, Pagninus, Montanus; sub. instrumento, Grotius; terebro, Cocceius. שנות דרביך א mutando viam tuam, Vatablus, Piscator, Junius &

Tremellius.

יה חו האום ab hoc, sub. loco, Gataker; ab ista, Munster, Grotius, sub. terra, etiam hine exibis, Cocceius.

or them, because of their trust and confidence in men, *and thou shalt not prosper in them*; or because of them, when it ought to have been placed above in himself: as Kimchi; but shalt go into captivity.

CHAP. III.

IN this chapter the sins of the people of Israel and Judah are exposed; particularly their idolatry, signified by playing the harlot; which is aggravated by the number of lovers or idols they had worshipped; by the many places where they had committed it; by their impudence in doing it; and by the bad conse-quence of it, showers of rain being withholden from them on that account, ver. 1, 2, 3. and the grace of God towards them is abundantly declared by frequent calls unto them to repent and turn to him, and this after putting them away, which is not usual, ver. 1, 8, the Lord expostulates with them, and puts words into their mouths, what they should say to him, even after they had spoken and done as evil things as they could, ver. 4, 5. the sin of Judah is particularly aggravated, by having seen what Israel, or the ten tribes, had done; their impenitence, notwithstanding the divine call; their going into captivity for their sin; and yet all this had no effect on Judah, to restrain them from the like sins, and to engage them to repentance; so that, of the two, the men of Judah were most to blame, ver. 6, 7, 8, 9, 10, 11. wherefore the prophet is bid to go towards the north, where Babylon lay, and Israel were carried captive, and call upon them to return to the Lord, and proclaim his grace and mercy to them, only insisting upon an acknowledgment of their sins, their idolatry and disobedience, ver. 12, 13. and next the call to them to return is repeated; to which they are encouraged by observing the relations they stood in to him, which continued, by promising to bring a rem-nant of them to Zion, and give them pastors approved of by him, and profitable to them, ver. 14, 15. which respect Gospel times, and the latter day, when the ceremonial law would be abrogated, ver. 16. the Gentiles called, ver. 17. and an entire agreement between Judah and Israel, ver. 18. and yet the Lord expresses a concern how he should reckon them as his children, and treat them as such, who had behaved so ill towards him; but his grace gets over the difficulties; finds out a way, by putting it into their mouths to call him their father, and not turn away from him, ver. 19. and this, notwithstanding their great treachery to him, perversion of their ways, and forgetfulness of the Lord, ver. 20, 21, and they are again exhorted to repent and turn, with a promise of healing their backslidings, which has such an effect upon them, as to engage them to come to him, ver. 22. acknowledging their salvation is only in him, and not in their idols; and that sin was the cause of all their calamities; and that shame and confusion of face belonged unto them on that account,

ver. 23, 24, 25. Ver. 1. They say, if a man put away his wife, &c.] Or, saying \*; wherefore some connect those words with the last verse of the preceding chapter, as if they

saying, that he would reject their confidences: so Kimchi; but they seem rather to begin a new section, or a paragraph, with what were commonly said among men, or in the law, and as the sense of that; that if a man divorced his wife upon any occasion, and she go from him; departs from his house, and is separated from bed and board with him : and become another man's, be married to another, as she might according to the law : shall he return unto her again? take her to be his wife again; her latter husband not liking her, or being dead? no, he will not; he might not accord-ing to the law in Deut. xxiv. 4. and if there was no law respecting this, it can hardly be thought that he would, it being so contrary to nature, and to the order of civil society: shall not that land be greatly polluted? either Judea, or any other, where such usages should obtain; for this, according to the law, was causing the land to sin, filling it with it, and making it liable to punishment for it; this being an abomination before the Lord. The Septuagint, Vulgate Latin, and Arabic versions, render it, shall not that woman be defiled? she is so by the latter husband; and that is a reason why she is not to be received by the former again, Deut. xxiv. 4: but thou hast played the harlot with many lovers; or served many idols; the number of their gods having been according to the number of their cities, Jer. ii. 28: yet return again to me, saith the Lord; by repentance, and doing their first works, worshipping and serving him as formerly; so the Targum, " return now from this time to my worship, " saith the Lord." The Vulgate Latin version adds, and I will receive thee; this is an instance of great grace in the Lord, and which is not to be found among men.

Ver. 2. Lift up thine eyes unto the high places, &c.] Where idols were set and worshipped; either places naturally high, as hills and mountains, which were chosen for this service; or high places, artificially made and thrown up for this purpose; see 2 Kings xvii. 9, 10, 11. and xxi. 3. and xxiii. 5. and Jer. ii. 20. Jarchi interprets the word wer of rivulets of water ; and so the Targum, where also idolatry was committed : and see where thou hast not been lien with ; see if there is a hill or mountain, or any high place, where thou hast not committed idolatry; the thing was so notorious, and the facts and instances so many, there was no denying it; every hill and mountain witnessed to their idolatry; to which agrees the Targum, "see " where thou hast not joined thyself to worship idols : in the ways hast thou sat for them; for the idolaters, waiting for them, to join with them in their idola-tries; as harlots used to sit by the way-side to meet with their lovers, to be picked up by them, or to offer themselves to them as prostitutes, Gen. were a continuation of what the Lord had been there || xxxviii. 14, 15. which shews that these people were

dicendo, Montanus, Vatablus, Junius & Tremellius

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JEREMIAH.

not drawn into idolatry by the temptations and solicitations of others: but they put themselves in the way of it, and solicited it, and others to join with them in it: as the Arabian in the wilderness; who dwelt in tents in the wilderness, and sat by the way-side to trade with those that passed by; or else lay in wait in desert and by-places to rob all that passed by them; and so the Vulgate Latin version renders it, in the ways thou didst sit, expecting them as a thief in the wilderness; the Arabians being noted for thieves and robbers. The septuagint, Syriac, and Arabic versions, render it, as a crow, or raven, of the desert; the same word signifying a raven and an Arabian: see 1 Kings xvii. 4: and thou hast polluted the land with thy whore-doms and with thy wickedness; the land of Judea, where idolatry wasso openly and frequently committed, which brought a load of guilt upon it, and exposed it to the wrath and judgments of God; so the Targum, " thou hast made the land guilty with thine idols and " with thy wickedness."

Ver. 3. Therefore the showers have been withholden, and there hath been no latter rain, &c.] There were two seasons of the year when rain in common fell upon the land of Israel, called the former and the latter rain, and both are designed here. The former by רביבים, showers, so called from the multitude of drops in them: these showers, or the former rain, used to fall in the month Marchesvan, which answers to part of our October; it was in autumn, at the fall of the year, at seed-time, when great quantity of rain usually fell, to prepare the earth for sowing, and watering the seed sown; whence that month was sometimes called Bul, as Kimchi observes, from mabbul, a flood. The latter rain fell in Nisan, which answers to our March; it was in the spring, a little before harvest, which swelled the grain, made the skin the thinner, and the flower the finer. This is called מלקוש: now, because of the idolatry of these people, those rains were withheld from them, as they were in the times of Ahab. 1 Kings xvii. 1. which brought a famine upon them: and was a manifest token of the divine displeasure, and what was threatened them in case they sinned against the Lord, Deut. xxviii. 23, 24: and thou hadst a whore's forehead; was impudent and unconcerned, repented not of sin, or blushed for it, though such judgments were upon them; hence the Rabbins \* say rains are not withheld but for impudence,' according to this Scripture: thou refusedst to be ashamed; to be made ashamed by the admonitions of the prophets, or by the judgments of God; see ch. v. 3.

Ver. 4. Wilt thou not from this time cry unto me, &c.] These words are either a confirmation and proof of that impudence with which these people are charged; for had they not been impudent, or had not a forehead like a whorish woman; or were they truly ashamed, they would have cried to the Lord henceforward; called upon him; claimed their relation to him; and owned his favours in time past: or, if they had not been impudent, they would not have dared from this time to have called God their father and their guide, when they had so wickedly sinned against him; so that

this is a charge of hypocrisy and deceit, calling God their father and guide, when they were at the same time worshipping idols: or rather they are expressive of the wondrous grace and goodness of God towards this people, that had so highly offended him, yet he expostulates with them, puts words into their mouths to return unto him with, saying: my father; I have sinned against thee, and am not worthy of the relation, yet receive me as a returning prodigal: thou art the guide of my youth; or, hast been: I acknowledge the favours I have received in time past, which is an ag-gravation of my sin; reject me not, but receive me graciously into thy favour; see Hos. xiv. 2. so the Targum interprets the words as a prayer, " wilt thou not

" from this time pray before me, saying, thou art my " Lord, my Redeemer, which art of old?" or else they point to them their duty, what they ought to do from henceforward ; that seeing the Lord had withheld from them the former and latter rain for their idolatry, it became them to return to him by repentance; and to call upon him, who had been their father and their guide in time past, to have mercy on them, and avert his judgments from them.

Ver. 5. Will he reserve his anger for ever? &c.] These words may be considered as a continuation of the speech put into their mouths to make to the Lord and plead with him, as well as what follows: will he keep it to the end? that is, his anger: no; he will not: this is not according to the nature of God; he retains not his anger for ever, Mic. vii. 18. though, according to some versions, this is to be understood of the sins of these people being reserved and kept for ever, as their impudence and obstinacy; so the Syriac and Arabic versions; and to which agrees the Targum, " is it pos-" sible that thy sins should be kept for thee for ever, " or the stroke (of punishment) be strengthened upon " thee to the end?" so Kimchi, " says the prophet, if " thou dost this (call him my father, &c.) will God " reserve thine iniquity for thee for ever, or keep thy " sin unto the end? he will not do so; but when thou " returnest unto him, he will return unto thee, and do " thee good; but thou hast not done so." The sense is much the same : behold, thou hast spoken, and done evil things as thou couldest ; which were enough to cause the Lord to reserve and keep his anger for ever. There is a double reading here; the Cetib, or writing, is , I have spoken; the prophet had spoken to them to return; or the Lord by the prophet had spoken to them, and put the above words into their mouths, and told them what they should say when they returned to the Lord; but thou hast done evil things r; notwithstanding such declarations of grace, and dost continue to do them : and thou hast prevailed 2; as the last clause may be rendered ; that I cannot turn away mine anger from thee, but must reserve it, and keep it for ever. The Keri, or reading, is , rearray, thou hast spoken ; thou hast said thou wilt do evil things, and thou hast done them as thou hast said, and hast prevailed; thou hast sinned with all thy might and main, and hast spoken and done as evil things as possibly could be done. Some choose to render the words thus, if thou hadst

T. Bab. Taanith, fol. 7. 2.
 ז ותעשי הרעות sed fecisti mala, Schmidt.

د prævaluisti, Vatablus, Schmidt ; & prævales, Piscator, Gataker ; & evaluisti, Cocceius.

spoken; the words that were put into their mouths before mentioned; though thou hast done evil things, yet thou wouldest have prevailed "; that is, with God, to have turned away his anger from thee.

Ver. 6. The Lord said also unto me, in the days of Josiah the king, &c.] For in his time Jeremiah began to prophesy, even in the thirteenth year of his reign, ch. i. 2: hast thou seen that which backsliding Israel hath done? the ten tribes; that is, hast thou not heard? or dost thou not know the idolatry of the ten tribes, which was the cause of their captivity? as Kimchi explains it; for the facts, or the idolatrous actions of the ten tribes, were not done in Josiah's and Jeremiah's time; for they were carried captive in the sixth year of Hezekiah, ninety years or more before Jeremiah began to prophesy, and their idolatry was before their captivity, and therefore could not be properly seen by him; only it had been heard of by him, it was known by him, it was notorious enough, being well attested : she is gone upon every high mountain, and under every green tree; that is, she did so, when in her own land, before she was carried captive, as Jarchi observes; for this respects not what she did in Josiah's and Jeremiah's time, or when in captivity, but before, which was the reason of it: and there hath played the harlot ; or committed idolatry, which was usually done in such places; so the Targum, "and worshipped "idols of wood."

Ver. 7. And I said, after she had done these things, &c.] All these idolatries, in the several places men-tioned, after she had repeated them over and over; the Lord sent to them by the Prophets Hosea, Amos, Micah, and others, who prophesied before the capti-vity of the ten tribes, and entreated them, saying, turn unto me; to my worship, as the Targum; from their idols, to him the living God ; they were not without admonitions, exhortations, and declarations of grace, and so were without excuse: but she returned not; to fear and serve the Lord, but remained in idolatry, obstinate and inflexible: and her treacherous sister Judah saw it; her treachery and breach of covenant, as the Septuagint, Syriac, and Arabic versions add, for explanation-sake; Judah, or the two tribes of Judah and Benjamin, and who were allied to the ten tribes by birth and by religion, and equally treacherous to God, the husband of them both, saw all the idolatry of Israel, and the aggravations of it, and what followed upon it, namely, their captivity in Babylon, yet did not learn and take warning hereby.

Ver. 8. And I saw, when for all the causes whereby backsliding Israel committed adultery, &c.] Not only Judah saw, but God, who sees all things, saw the idolatry of the ten tribes which apostatized from him, and all the springs, causes, reasons, and occasions of it, and its consequences; and also the treachery, hardness, and idolatry of Judah : I had put her away, and given her a bill of divorce ; as men did, when they put away their wives, as they might lawfully do in case of adultery; and here being that which answered to it. spiritual adultery or idolatry, the Lord, who was mar-

ried to this people, put them away from him, and caused them to be carried captive out of their own land into another, 2 Kings xvii. 6. which is meant by the bill of divorce; so the Targum, "I caused them " to go into captivity, as those that give a bill of di-" vorce (to their wives) and dismiss them." yet her treacherous sister Judah feared not; to commit idolatry, and offend the Lord, nor stood in awe of his righteous judgments; had no reverence of God, nor fear of punishment; so hardened and daring was she: but went and played the harlot; committed idolatry, as the ten tribes did, taking no warning by what befel them.

Ver. 9. And it came to pass, through the lightness of her whoredom, &c,] Or the swiftness b of it; when it was once set on foot, it ran through the land presently, one taking it from and following the example of another; or it became a light thing with her to commit idolatry; it was looked upon as a small thing, a trivial offence at most: so the Targum, "it came to pass " that her idols were light in her eyes;" not lightly esteemed of, but it was a light thing to commit idolatry with them; interpreting the word as the Masora, which it follows: and to the same sense the Septuagint version, her fornication was for nothing ; it stood for nothing, it was not reckoned as a sin: the Arabic version is, her fornication was with nothing: with an idol, which is nothing in the world, 1 Cor. viii. 4. some choose to render it, because of the voice or fame of her whoredom ', or idolatry; it sounded forth, and the fame, or rather infamy of it, went out through the whole land: wherefore it follows, that she defiled the land; polluted it with sin, involved it in guilt, and exposed it to punishment: and committed adultery with stones and with stocks ; that is, with images made of stone and wood, which they served and worshipped as gods; and is the adultery or idolatry they are charged with, and by which the land was defiled. The Targum is, "she erred or committed idolatry with the "worshippers of stone and wood." This, by what follows, seems to be understood not of Judah, but of Israel.

Ver. 10. And yet for all this, &c.] Though the two tribes saw the lightness and filthiness of the sin Israel was guilty of, and how the land was defiled with it, the stupidity of it, and the punishment inflicted on account of it : her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord; there was a shew of reformation in Josiah's time, but it was but a shew ; there was no true, hearty, cordial repentance for the sin of idolatry, only a feigned one; there was an outward removal of it, and reformation from it, but inwardly the desires of the heart were to it; the good king, with some few others, were hearty in it, but the greater part played the hypocrite; the following reigns proved the truth of this.

Ver. 11. And the Lord said unto me, &c.] To the Prophet Jeremiah, as in ver. 6. and at or about the same time: the backsliding Israel hath justified herself more than treacherous Judah; that is, was comparatively more righteous; of the two she appeared the most

<sup>\*</sup> Si ita loquereris, quanquam mala plurima fecisti, prævaleres, Groțius. מקל a levitate, a ללף, velocem esse, Calvin.

<sup>&</sup>lt;sup>c</sup> Heb. propter vocem scortationis ejus, vel famosam scortationem, Piscator; a voce scortationis ejus, Schwidt; propter famam scortationis ejus, Cocceius; præ famosa scortatione, Junius & Tremellius.

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righteous; though neither of them could vindicate their conduct, or justify themselves before God; see Luke xviii. 14. Judah was most to blame, because that after Israel committed idolatry, and was carried captive, she took no warning by it, but fell into the same sin; and in Manasseh's time committed greater idolatries, and more wickedness, than ever Israel did; and more than even the Amorites themselves, and other Heathen nations, had done, 2 Kings xxi. 6—11. and though a reformation was made in Josiah's time, it was only feignedly, it was not cordial and hearty; and therefore she is all along here charged with perfidy and treachery.

Ver. 12. Go and proclaim these words towards the north, &c.] With his face thitherwards, towards Babylon, which lay north of Judea, and was the metropolis of Assyria, where the ten tribes were carried captive; and though they were dispersed in the cities of Media and Persia, which lay eastward, yet Babylon being the head of the empire, respect is had to that; not that the prophet was to go thither to them, or to prophesy in the land of the north, as the Targum paraphrases the words: for the word go, as Jarchi observes, is only expressive of a command on the part of God; and of readiness, as Kimchi says, on the part of the prophet to obey, but not of local motion; he was to read these words, as the latter of these suggests, in Jerusalem, before the elders of Judah, with a respect to Israel, as if they were before him; and the design of this was to shew that the Lord was gracious and merciful, and ready to receive backsliders; and to stimulate Judah to repentance, and to turn unto the Lord: and say, return, thou backsliding Israel, saith the Lord not return from the land of their captivity, though that they shall return in the last day Kimchi thinks is here intimated; and Jarchi says some of them did return, in the eighteenth year of Josiah; but return from their idols to the living God: and for their encouragement 'tis added, and I will not cause mine anger to fall upon you: or, my face<sup>d</sup>; by frowning upon them, expressing displicency with them, and anger towards them; the meaning is, that he would not continue his resentments, or cause his anger to fall upon them any more, or at least not for ever, as Kimchi interprets it; he had caused his anger to fall upon them like a mighty storm of rain, by carrying them captive; but now he intimates, should they repent and return, he would remove his anger from them, and not cause it to return any more: for I am merciful, saith the Lord : so he proclaimed himself before Moses, Exod. xxxiv. 6. and of this they had had often instances and proofs: and I will not keep anger for ever; or, thy sins, as the Targum; I will not mark and observe them, or reserve them for punishment, but will mercifully forgive them; see the note on ver. 5.

Ver. 13. Only acknowledge thine iniquity, &c.] Or, know \* it; unless a man knows his sin, and is convicted of it, he'll never repent of it, or turn from it; and when he is made sensible of it, and sorry for it, he ought to acknowledge and confess it before God, against whom he has sinned; this is what is insisted upon, and all that is insisted upon; and it is the least that can

be done, and is what every sensible sinner will do, who upon it may expect the discovery of pardoning grace and mercy, Psal. xxxii. 5. and li. 3, 4. Prov. xxviii. 13. 1 John i. 9: that thou hast transgressed against the Lord thy God; against his law, his declared mind and will, and notwithstanding he is the Lord thy God; against a God of love, grace, and mercy, who had loaded them with his benefits, and followed them with his goodness; all which aggravates the sin they had been guilty of: and hast scattered thy ways to the strangers under every green tree; a phrase expressive of whoredom; 'tis an euphemism, the same with as Jarchi observes, the opening of the feet, to every one that passes by, to be lain with, Ezek. xvi. 25. and is to be understood of the multiplied idolatries of Israel: and that as harlots run about here and there. and prostitute themselves to whomsoever they meet with, so they worshipped the strange gods of the Heathens everywhere, in all their cities, upon every mountain and hill, and under every green tree; see ch. ii. 20, 28. so the Targum, " and thou hast corrupted " thy way, thou hast joined thyself to the people that " worship idols under every green tree :" and ye have not obeyed my voice, saith the Lord ; the voice of his command in the law, which forbids idolatry; and his voice by his prophets, which reproved them for it, and exhorted them to repentance; but they regarded neither.

Ver. 14. Turn, O backsliding children, saith the Lord, &c.] All of them were children by national adoption, and some by special grace, and yet backsliders, O monstrous ingratitude! backsliders, and yet children, still the relation continues, O marvellous grace! God's own children may backslide, and often do; either in heart, when love waxes cold, faith declines, zeal is wanting; when they get into a carnal sleepy frame of spirit, and have not that quick sense of sin, and of duty, as heretofore : or in practice, when private prayer is restrained; public worship is neglected; get into bad company, and fall into gross sins; all which is owing to the prevalence of indwelling sin, the force of Satan's temptations, and the enticing snares of the world; but God will not leave them, he calls unto them again and again to turn unto him by repentance, and to doing their first works; which calls, at length. through powerful grace, become effectual ; see ver. 22. and the arguments used to engage to it follow, for I am married unto you; in a civil sense as a nation, ch. xxxi. 32. and in a spiritual sense to a remnant of them; Christ is the bridegroom, the church is the bride, which he has secretly betrothed to himself in eternity; openly in time, at the conversion of every one of them; and will more publicly at the last day, when all are gathered in and prepared for him. This relation, as it is a very near one, so it is very astonishing, considering the disparity between the two parties, and it always continues; love, the bond of it, never alters; the covenant, in which this transaction is carried on, is ever sure; and Christ always behaves agreeably to it; wherefore it is base ingratitude to backslide; and reason there is sufficient why his backsliding spouse should return to him. The Septuagint version is, be-

" non faciam cadere facies meas super wos, Schmidt.

י y scito, V. L. Pagninus, Montanus.

cause I will rule over you ; agreeable to which is Jarchi's note, " because I am your Lord, and it is not for my " glory (or honour) to leave you in the hand of ene-" mies." Kimchi's father interprets the word used Kimchi's father interprets the word used by אַקאָרי אָר *I loath you*, or I am weary of you; the re-verse of which is the Targum, "for I am well-pleased "with you;" and so the Syriac version, I delight in you; which carries in it a much more engaging argument to return, and agrees with what follows: and I will take you one of a city, and two of a family or tribe, or country; for sometimes a whole country is called a family, as in Jer. i. 15. Zech. xiv. 17, 18. and here it must design more than a city; for otherwise there are many families in a city; the meaning is, according to Kimchi, that though there may be but one Jew in a city of the Gentiles, or two only in a nation, the Lord would take them from thence; and, according to others, that though one or two, or a few, here and there one of the backsliders, should return to him by true repentance, he would receive them graciously; the smallness of their number would be no objection to him; which is a sense not to be despised: but the phrase seems to denote the distinguishing grace of God to his people; which appears in the choice of them in his Son; the redemption of them by him; and the sanctification of them by his Spirit; and very few are the objects of his grace, as it were one of a city, and two of a tribe; however, they shall none of them be lost, notwithstanding their backslidings, to which they are bent: for it is added, and I will bring you to Zion; to the church of God here, a Gospel churchstate, whither to come is the great privilege of the saints, Heb. xii. 22. and to the Zion above, the heavenly state, where all the chosen and ransomed, and sanctified ones, shall come, with songs, and everlasting joy upon their heads, Isa. xxxv. 10. and all as the fruit of distinguishing and efficacious grace.

Ver. 15. And I will give you pastors according to mine heart, &c.] Which is to be understood not of political rulers and governors, but ministers of the word; who are pastors or shepherds under Christ the great Shepherd, and are gifts of his to the churches, and according to his heart; or conformable to his mind, as the Arabic version; whom he calls, qualifies, puts into the ministry, and sends forth; whom he holds in his right hand, and keeps as the apple of his eye; who do his will, as the Targum, and feed men according to his heart: and as this prophecy belongs to Gospel times, as appears both by what goes before and by what follows, the apostles of Christ and first ministers of the Gospel are chiefly designed; though it might have some accomplishment in Nehemiah and Ezra, Haggai, Zechariah, and Malachi, at and after the Jews' return from Babylon; but a more complete one in the times mentioned : so Kimchi says, these are they that shall be with the King Messiah, according to Mic. v. 5 : which shall feed you with knowledge and understanding; with things worthy to be known and understood with the solid and substantial truths of the Gospel, and by faithfully administering the ordinances of it; and in all directing to Christ the bread of life : or, shall rule

you'; not in an arbitrary way, according to their own wills, but according to the laws of Christ: these words, with knowledge and understanding, may either intend the matter with which these pastors should feed the church; which is what tends to spiritual knowledge and understanding, and an increase thereof; and which is blessed of God to such a purpose, though they themselves cannot give it : or else the manner in which they should feed or rule; that is, wisely and prudently, as the Arabic version renders it : they feed wisely and prudently when they rightly divide the word of truth, and give to every one their portion of meat in due season; and feed them in proportion to their age and capacity, give milk to babes, and meat to strong men: and they rule with wisdom and prudence when they govern according to the laws of Christ, and take care that they are put in execution; and do all things decently and in order; and, as David, feed the flock according to the integrity of their hearts, and guide them by the skilfulness of their hands, Psal. lxxviii. 72.

Ver. 16. And it shall come to pass, when ye be multi-plied and increased in the land, &c.] That is, when the number of the disciples and followers of Christ, and true believers in him, shall be multiplied and increased in the land of Judea, and in the Gentile world also, under the ministry of the above-said pastors, apostles, and ministers of the Gospel, who should be succeeded everywhere, as they were; see Acts vi. 1. 2, 7: in those days, saith the Lord of hosts, they shall say no more, the ark of the covenant of the Lord ; because the antitype of it would be come, our Lord Jesus Christ, the Word that is made flesh and dwelt among men; and in whom the Shechinah, or divine Majesty, dwells in a more glorious manner than it did over the ark, for in him dwells the fulness of the Godhead bodily; and the ark may be put for the whole ceremonial law, which was abolished at the death of Christ. and to be used and spoken of no more; and whereas it was, for a good while after the abrogation of it, a matter of debate and contention, and was not wholly under the church's feet until about the times of Constantine, when there was a great multiplication and increase of Christians throughout the Roman empire, the prophecy may be thought to belong to those times, at least there was then a greater accomplishment of it; see Rev. xii. 1: neither shall it come to mind, neither shall they remember it; as it should not be spoken of. so it should not be thought of any more than if it had never been: neither shall they visit it; to inquire of the Lord, before it, about what they wanted to be informed of, as they used to do, Judg. xx. 23, 27, 28: neither shall that be done any more ; or, made any more s; the Jews b say, the ark was wanting in the second temple, and was never afterwards re-made : all the expressions denote the utter abolition of legal rites and ceremonies, never to be revived more. The Targum " war with it any more;" and so Jarchi and Kimchi interpret it as if it was a prophecy of such a time of profound peace, that there would be no need of bring-

י ורעו f regent, Gataker. <sup>5</sup> איעשה גוד l neque reparabitur amplius, vel.et non constructur amplius, Schmidt.

h T. Bab. Yoma, fol. 21. 2.

ing out the ark as formerly; this use of it would be quite forgotten; but this was not the principal use of the ark, and very rarely was it ever used in this way.

Ver. 17. At that time they shall call Jerusalem the throne of the Lord, &c.] That is, the Gospel church, the heavenly Jerusalem, the Jerusalem above, that is free, and the mother of us all; which is Christ's kingdom, where he has his throne and subjects, and where he sits and reigns as King of saints; and where they yield a cheerful and ready subjection to him, signified by calling the church his throne: and all the nations shall be gathered unto it; which shews that Jerusalem, literally understood, cannot be meant, but the church of Christ; to which the Gentiles, being converted, should join themselves in great numbers in all nations, as they have done; and which will be more largely accomplished and verified in the latter day, Isa. ii. 2, 3. and lx. 3, 4, 5, §c. : to the name of the Lord, to Jerusalem; to name his name, to trust in his name, to call upon it, and to worship him in Jerusalem, in his church, and among his people; and so the Targum, " and all nations shall give themselves to worship in it " the name of the Lord, in Jerusalem:" neither shall they walk any more after the imagination of their evil heart; for the Gospel being preached to all nations, according to Christ's commission, by the pastors he promises, and that being blessed to the turning of the Gentiles from their idols to serve the living God, they shall no more worship the gods they chose for themselves, and their evil hearts devised.

Ver. 18. In those days the house of Judah shall walk with the house of Israel, &c.] Which had its accom-plishment when some of the ten tribes, scattered among the nations whither the Gospel came, as well as in the land of Judea, being converted under it, joined together in a Gospel church-state, and walked together in all the commandments and ordinances of Christ: and it may also denote the agreement of all Christian confessors, as Judah signifies, and of all Israelites indeed, in worship, whether Jews or Gentiles; becoming through Christ members of one body, fellowheirs and partakers of the same grace, promises, and privileges; and which harmony will still be more manifest in the latter day, Isa. xi. 7, 8, 9, 13. Jer. l. 4, 5. Hos. i. 11: and they shall come together out of the land of the north; out of these northern kingdoms of ours, and other parts of Europe, where they chiefly are; this will be when the fulness of the Gentiles is brought in, and the Jews are converted and joined to Christian churches: the allusion is to the return of the Jews from Babylon, which lay north of Judea: to the land that I have given for an inheritance unto your fathers; for when the Jews are converted they shall return to their own land, which God gave for an inheritance to Abraham, Isaac, and Jacob, and to their seed after. them.

Ver. 19. But I said, &c.] Within himself, in the thoughts of his heart, when he took up a resolution concerning their conversion, open adoption, and return to their own land, as a symbol of the eternal inheritance: how shall I put thee among the children ? among the children of God, who are so by special adopting grace, which is a high and honourable privilege, greater than to be the sons and daughters of

the greatest potentate on earth; who as they are of high birth, being born of God, so they are brought up, and fed, and clothed as the children of the King of kings; they have great nearness to and freedom with God their Father; they are heirs with God and joint heirs with Christ, and shall ever remain in this relation. There is a secret and an open putting of the sons of men among the children of God. The secret putting of them among the children is by God the Father, when he predestinated them unto the adoption of children by Christ; when he promised in covenant he would be their Father, and they should be his sons and daughters; and as an act of his own will, secretly, in his own breast, adopted them into his family, his will to adopt being the adoption of them; hence they are called the children of God, previous to their redemption and sanctification, Heb. ii. 13, 14. John xi. 52. Gal. iv. 6. Moreover, our Lord Jesus Christ was concerned in this affair by espousing these persons to himself in covenant, whereby his Father became their Father, and his God their God; and by assuming their nature, whereby they became his brethren, and so the children of God; and by redeeming them, whereby way is made for their actual reception of the adoption of children; when they are openly put among them in effectual vocation, in which the Holy Spirit is concerned, who regenerates them, works faith in them, and witnesses their adoption to them, from whence he is called the Spirit of adoption; regeneration and faith are the evidences of adoption, John i. 12, 13. Gal. iii. 26. and the spirit the witness, Rom. viii. 15, 16. Now, as all things were seen in one view by the Lord from eternity, as well when he secretly as openly puts them among the children, it may well be thought there were difficulties, at least seeming ones, in the way of it; or, however, such as make it wonderful and marvellous that any of the sons of Adam should be put among the children of God; seeing they that are, sinned in Adam as the rest, fell with him in his transgression into a state of condemnation and death; are corrupt in their first birth, defiled in soul and body, and cast out like the wretched infant, to the loathing of their persons; are as the children of the Ethiopians, black with original and actual sins; are children of disobedience, traitors and rebels against God, and children of wrath, even as others. And though these words may have a principal respect to the Jews, who dealt treacherously with God, in departing from his pure worship, rejecting the Messiah, and continuing in their obstinacy and infidelity, having a lo-ammi upon them, and notwithstanding shall be called the children of the living God, Hos. i. 9, 10. yet may be applied to any of the sons and daughters of men, whether Jews or Gentiles, that are put among the children of God. And give thee a pleasant land, a goodly heritage of the hosts of the nations? the allusion, doubtless, is to the land of Israel, which was a goodly and desirable land. a land flowing with milk and honey, and was the heritage or inheritance of the children of Israel, but not of the hosts of nations; wherefore heaven and eternal happiness is ultimately meant, the better country Christian pilgrims are seeking after, and the desired haven Christian sailors make unto: this is a pleasant land; pleasantly situated on high, where are great

plenty of provisions, solid substance, enduring riches, the greatest liberty and choicest privileges, and the best of inhabitants and company, Father, Son, and Spirit, angels and glorified saints: this is a goodly heritage or inheritance; not only a house not made with hands, a city that has foundations, but a kingdom and glory, an inheritance incorruptible, undefiled, which fades not away, reserved in the heavens: and it may be said to be of the hosts of nations ; for, though it is but one inheritance, vast numbers will share in it, and possess it; even an innumerable company of all nations, kindreds, people, and tongues, which are chosen, redeemed, and called out of them : and this is in the gift of God; he regenerates to a lively hope of it, makes meet for it, and of his own good pleasure bestows it; and marvellous it is that he should give it to the persons before described; the putting of them among the children of God, and giving them such an inheritance, are entirely owing to his sovereign grace and goodness, which only can answer the question put, concerning these things. And I said, thou shalt call me my father ; not merely saying these words, but expressing them with affection and faith, under the witnessings of the spirit of God ; and declaring the relation by deeds, by honouring and obeying him, and being a follower of him in his ways and worship : and shalt not turn away from me; either from calling him father, through the prevalence of unbelief; or from his service and worship, through the power of corruptions, backsliding and revolting from him, with which they are often charged in this chapter; so the Targum, " shalt not turn from my worship.

Ver. 20. Surely as a wife treacherously departeth from her husband, &c.] Or, her friend i; who loves her, takes care of her, and provides for her, and goes after another man, and cohabits with him; which is a violation of the marriage-covenant, and acting a base and treacherous part unto him to whom she is married: so have you dealt treacherously with me, O house of Israel, saith the Lord ; who was their father, friend, and husband; who loved them and distinguished them from all other people, by a variety of blessings and privileges; and yet they departed from his commandments and ordinances, and held the traditions of the elders, and taught for doctrines the commandments of men, and rejected the Messiah, and still continue in their disbelief of him, and hatred to him; and therefore it need not be wondered at that he should make any difficulty about their adoption and inheritance; and a marvellous thing it must be to take such persons, and put them openly among his children, and give them a right and meetness for the goodly inheritance.

Ver. 21. A voice was heard upon the high places, &c.] And so might be heard afar off; it shews that the repentance and confession of the Jews, when convinced and converted, will be very public, and made upon those places where they have committed their sins; see ch. ii. 20. and iii. 16. for this and the following verses declare the humiliation, repentance, and conversion of the Jews, and the manner in which they shall be brought to it, and be openly put among the

ים ab amico suo, Vatablus, Junius & Tremellius, Piscator; a socio suo, Cocceius.

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children: weeping and supplications of the children of Israel; not so much lamenting their calamities, as mourning over their sins, supplicating the pardon of them, and freely and ingenuously confessing them : for they have perverted their way, and they have forgotten the Lord their God; or, because they have ', &c.; this they shall be sensible of, that they have perverted the right ways of the Lord by their traditions, and have forgotten the worship of the Lord, as the Targum paraphrases it; yea, the Lord him-self, their covenant-God and kind benefactor, and lightly esteemed of the true Messiah, the Rock of their salvation. The consideration of which will cause them to weep and mourn; which they will do when the spirit of grace and supplication is poured out upon them; and they shall look upon him whom they have pierced, Zech. xii. 10. Some interpret this as the cause of their calamities, and not as the subject-matter of their mourning; but the latter seems best to agree with what follows, which shews by what means they were brought to repentance, and were converted.

Ver. 22. Return, ye backsliding children, &c.] This is the call of the Jews to repentance in the latter day : see the note on ver. 14: and I will heal your backslidings; that is, I will forgive your sins. Sins are the diseases of the soul, and the wounds made in it; and pardoning them is healing them. So the Targum, "I'll forgive you when ye return;" see Psal. ciii. 3. this is done by the application of the blood of Christ. the only physician, and whose blood is the balm that heals every wound; and this springs from the love of God, and his free favour to his people, even the riches of his grace and abounding mercy through Christ; and is the great motive and inducement, and what gives the greatest encouragement to return unto the Lord. Hos. xiv. 1—4. Isa. Iv. 7. Behold, we come unto thee; the Targum represents this as what the Jews pretended always to say, and did say, in a hypocritical manner, with which they are upbraided, " lo, at all " times ye say, we return to thy worship, save us;" and Jarchi is of opinion that these are words the prophet put into their mouths, and taught them to say, and to confess in this manner: but they are rather their own words, arising from a true sense of sin, under the influence of divine grace, and encouraged with the hope and assurance of pardon; declaring that as they were called upon to return, so they did return, and now were come to God by repentance, with confession and acknowledgment of sin, and by prayer and supplication for pardon. and by the exercise of faith upon him for it; and also were come into his house to wait upon him, and worship him in his ordinances : for thou art the Lord our God; not merely as the God of nature and providence, or in a natural way, but in a way of special grace, of which they now will have an application by the spirit of God. Ver. 23. Truly in vain is salvation hoped for from

Ver. 23. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains, &c.] From any natural defence, by hills and mountains encompassing; or from idols worshipped on hills and mountains. So the Targum, "truly in vain we wor-

ג קוו את דרכם עום perverterunt viam suam, Munster, Montanus, Junius & Tremellius; eo quod, Piscator; quod pravam viam inierunt, Cocceius.

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" ship upon the hills, and for no profit are we gathered " upon the mountains;" and to this purpose Jarchi and Kimchi interpret it; or from the multitude of the people, the kingdoms of the world, and the nations of the earth, from whom the Jews have in vain expected salvation and deliverance: truly in the Lord our God is the salvation of Israel; or, in the Word of the Lord our God, as the Targum; in Christ, the essential Word of God, is the salvation of all the chosen people, both Jews and Gentiles; it was put into his hands by his father, and it is wrought out by him; and it resides in him, and it is to be had in him, and in him only, Acts iv. 12. who is God the Lord, and therefore was able to effect it, and to give it; and hence these repenting oues, discarding all other saviours, apply to him for it.

Ver. 24. For shame hath devoured the labour of our fathers from our youth, &c.] That is, sin, which is the cause of shame, and of which sinners ought to be ashamed, and will be sooner or later; so the Targum renders it, the confusion of sins; and the Jewish writers generally interpret it of idolatry, and of the idol Baal, as Kimchi and others, called shame, or that shameful thing, Jer. xi. 13. Hos. ix. 10. this idol, because of the multitude of the sacrifices offered to it, consumed what their fathem laboured for, ever since they had known them; or, for their worshipping of this idol, such judgments came upon them as consumed all they got by hard labour; or rather it may regard their shameful

sin of rejecting the Messiah, and crucifying him; which they'll be ashamed of at the time of their conversion, when they shall look on him whom they have pierced, and on account of which they suffer the many calamities they now do: their flocks and their herds, their sons and their daughters : whatever evils have befallen them in their persons, families, and estates, they'll confess are owing to sin they have committed, of which they'll now be ashamed; hence it follows :

Ver. 25. We lie down in our shame, and our confusion covereth us, &c.] As persons overwhelmed with a sense of sin, and so pressed with the guilt of it on their consciences, that they can neither stand up, nor look up, but throw themselves on the ground, and cover their faces, being ashamed of what they have done: for we have sinned against the Lord our God; as by breaking the law of God, so by despising the Gospel; rejecting the ordinances of it; disbelieving the Messiah, and speaking reproachfully of him and his people : we and our fathers, from our youth even unto this day; in a long series of years, from the time that Christ was upon earth, to the day of their conversion, in the latter times of the Gospel dispensation : and have not obeyed the voice of the Lord our God ; the voice of his forerunner, John the Baptist, of the Messiah himself, and of his apostles, and of his ministers since; so the Targum, "and have not obeyed the " Word of the Lord our God." Christ the essential

# CHAP. IV.

THIS chapter begins with several exhortations to repentance; first to Israel, or the ten tribes, to return to the Lord with their whole hearts, and put away their abominations, and serve him in sincerity and uprightness of soul; with promises of rest and safety to themselves; and that it would have a happy influence on the Gentiles, and issue in their conversion; who would hereupon bless themselves in the Lord, and glory in him, ver. 1, 2. and next to the inhabitants of Judah and Jerusalem, to shew a concern for renewing and sanctifying grace, signified by various metaphors, lest they should be consumed with the fire of divine wrath, ver. 3, 4. and then the destruction of that land and city is foretold and described, partly by what was introductory to it, and the proclamation of it, signified by blowing the trumpet, and setting up the standard, ver. 5, 6, 15, 19, 20. by an account of the destroyers, their cruelty, swiftness, and diligence, ver. 7, 13, 16, 17, and of the destruction itself, compared to a violent wind, ver. 11, 12. by the effect it should have upon the inhabitants of all sorts, high and low, ver. 8, 9. and had upon the prophet himself, ver. 10, 19, 20, 21, and by the cause and ground of it, the sins of the people, which they are called upon to repent of, ver. 14, 17, 18, 22. and by a vision the prophet had of the dreadful desolation of the land, ver. 23-29. and by the vain and false hopes the people would have of their re-

י אכן תשוב ישראל נאם יהוה אלי תשוב i reverteris ad me; O. Israel, dicit Jehovab, reverteris, Gataker.

covery, and the great anxiety and distress they would be in, ver. 30, 31.

Ver. 1. If thou wilt return, O Israel, saith the Lord, &c.] To which they had been encouraged, and as they had promised they would, and said they did, ch. iii. 14, 22: return unto me; with thy whole heart, and not feignedly and hypocritically, as Judah did, ch. iii. 10. Some render the words (and the accents require they should be rendered so) if thou wilt return to me, O Israel, saith the Lord, thou shalt return'; that is, to thine own land, being now in captivity; or, thou shalt rest"; or have rest; so Kimchi interprets the last word; see Jer. xxx. 10. and these words may very well be considered as the words of Christ, and as spoken by him, when he entered upon his ministry, who began it with calling the people of the Jews to repentance, and promising to give them rest; and all such who return to God by repentance, and come to Christ by faith, find spiritual rest for their souls now, and shall have an eternal rest hereafter, Matt. iv. 17. and xi. 28, 29: and if thou wilt put away thine abominations out of my sight; not only their sins, but their self-righteousness, and dependence upon it; the rites and ceremonies of the old law abolished by Christ, together with the traditions of the elders, by which they made void the commandments of God; all which were abominations in the sight of the Lord, Isa. i. 13. and xxix. 13. and lxv.

m quiescas, Vatablus ; quiesce apud me, Calvin.

5. and lxvi. 3. then shalt thou not remove; from thine own land again when restored, or further off, into more distant countries, for they were now in captivity; or rather the words may be rendered, not as a promise, but as a continuation of what is before said, and not move to and fro"; or be unstable and wavering, tossed to and fro with every wind of doctrine, and precept of men; but be established in the faith of the Gospel, and steadfust and immovable in every good work. The Targum is, " if thou wilt return, O Israel, to my " worship, saith the Lord, thy return shall be re-" ceived before thy decree is sealed; and if thou wilt " take away thine abominations from before me, thou " shalt not be moved;" or wander about.

Ver. 2. And thou shalt swear, the Lord liveth, &c.] Or by the living Lord, by him and him only; not by the creatures, but by the God of truth. This is sometimes put for the whole worship and service of God. Deut. vi. 13. and for a confession of Christ, and profession of faith in him, Isa. xlv. 23. compared with Rom. xiv. 11. and which ought to be done, in truth, in rightcousness, and in judgment; in sincerity, integrity, and uprightness of soul; in spirit and in truth; in righteousness and true holiness: and the nations shall bless themselves in him : not in Israel, as the Targum, Jarchi, and Kimchi, interpret it; but in the Lord, even in the Messiah, the Lord Jesus Christ, in whom all the nations of the earth were to be blessed with all spiritual blessings; with which being blessed, they call and count themselves happy, being pardoned through the blood of Christ, justified by his righteousness, and having peace, life, and salvation by him, Gen. xxii. 18: and in him shall they glory; not in themselves, nor in any creature, or creature-enjoyment; but in the Lord, and in what he is to them, wisdom, righteousness, sanctification, and redemption; in whom all the seed of Israel, being justified, glory; see 1 Cor. i. 30, 31. Isa. xlv. 25. The sense of the words seems to be, that upon the Gospel being preached by Christ and his apostles to the Israelites, and some of them being converted, and their abominations put away, and they cleaving to the Lord, and to his worship; the Gentiles should have the Gospel sent to them, and receive it, and place all their blessedness in Christ, and glory in him.

Ver. 3. For thus saith the Lord to the men of Judah and Jerusalem, &c.] The two tribes of Judah and Benjamin, who were at the time of this prophecy in their own land; and so are distinguished from Israel the ten tribes, who were in captivity; unless the same persons should be meant, who were called by these several names, the people of the Jews; and it was in Judae that our Lord appeared in the flesh, and to the inhabitants thereof he ministered, he was the minister of the circumcision; and so to the inhabitants of Jerusalem, whom he called to repentance, and would have gathered, Matt. xxiin 37 : break up your fallow ground; this is ground that lies untilled, not ploughed, nor sown, on which nothing grows but the produce of nature, as weeds, thorns, briers, §c. is common to men

לא תווד " & non vagaberis, Gataker; & non instabilis fueris, Cocceius.

and beasts, and is trodden upon, and so is hard and unsusceptible of seed; which, if it accidentally falls upon it, makes no impression on it, and is not received by it; and the breaking of it up is by the plough. The fallow ground fitly represents the hearts of unregenerate men, which are unopened to the word, and unbroken by it; nor have they the seed of divine grace sown in them; but are destitute of faith, hope, love, fear, and the like; there's nothing grows there but the weeds of sin and corruption; and are like a common beaten road; are the common track of sin, where lusts pass to and fro, and dwell; and so are hardened and obdurate, as hard as a stone, yea, harder than the nether millstone; and who, though they may occasionally be under the word, it makes no impression on them; it has no place in them, but is like the seed that falls by the way-side, Matt. xiii. 4, 19. unless divine power attends it; for the Gospel is the plough, and ministers are the ploughmen ; but it is the Lord alone that makes it effectual to the breaking up the fallow ground of men's hearts, Luke ix. 62. Isa. 1xi. 5. 1 Cor. iii. 6, 7, 8, 9. but when the Lord puts his hand to the plough it enters within, and opens the heart; it is quick, powerful, and sharp; it cuts deep, and makes long and large furrows, even strong convictions of sin; it throws a man's inside outward, as the plough does the earth; and lays all the wickedness of his heart open to him; and roots up the pride, the vanity, and boasting of the creature, and other lusts; and so makes way for the seed of divine grace to be sown there: and sow not among thorns; or, that ye may not sow among thorns °; for, unless the fallow ground is broken up, it will be no other than sowing among thorns; and unless the hearts of men are opened by the power and grace of God, they'll not attend to the things that are spoken; preaching and hearing the word will be like sowing among thorns; the cares of this world, the deceitfulness of riches, the pleasures of life, and the lusts thereof, which are comparable to thorns, because pricking, perplexing, and distressing, and because vain and unprofitable, choke the word, and make it unfruitful; see Matt. xiii. 7. 22. now this exhortation in the text does not suppose power in man to break up and open his heart; but to shew his want of renewing grace; the necessity of it: and the danger he is in without it; and to awaken in him a concern for it; see Ezek. xviii. 31. and xxxvi. 26. The words may be applied to backsliding professors, since backsliding Israel and Judah are the persons addressed; and this may be done with great propriety and pertinence to the simile; for fallow ground is that which has been broke up and sown, and laid fallow. It is usual to till and sow two years, and lay fallow a third: and backsliding Christians look very much like fallow ground; so faithless, so lukewarm, and indifferent; so inattentive to the word, and unconcerned under it; so barren and unfruitful, as if they had never had any faith, or love, or good work in them; so that they need to be renewed in the spirit of their minds; to have a new face of things put upon them;

י ואל תורעו ut non seratis.

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and to have a clean heart, and a right spirit, created in || them. The Targum is, " make to yourselves good works, and seek not salvation in sins."

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Ver. 4. Circumcise yourselves to the Lord, &c.] Or, be ye circumcised, as the Septuagint and Vulgate Latin versions render it. This is to be understood of the circumcision of the heart, as Kimchi observes; and as appears from the following words: and take away the foreskins of your heart, ye men of Judah, and inhabitants of Jerusalem; this is the true spiritual circumcision; and they that are possessed of it are the circumcision, the only truly circumcised persons; and they are such who have been pricked to the heart, and thoroughly convinced of sin; who have had the hardness of their hearts removed, and the impurity of it laid open to them; which they have beheld with shame and loathing, and have felt an inward pain on account of it; and who have been enabled to deny themselves, to renounce their own righteousness, and put off the body of the sins of the flesh : and though men are exhorted to do this themselves, yet elsewhere the Lord promises to do it for them, Deut. xxx. 6. and indeed it is purely his own work; or otherwise it could not be called, as it is, circumcision without hands, and whose praise is not of man, but of God, Col. ii. 11. Rom. ii. 29. and the reason of this exhortation, as before, is to convince those Jews, who were circumcised in the flesh, and rested and gloried in that, that their hearts were not circumcised, and that there was a necessity of it, and they in danger for want of it; as follows: lest my fury come forth like fire; to which the wrath of God is sometimes compared, Nah. i. 6. and is sometimes signified by a furnace and lake of fire, even his eternal wrath and vengeance : and burn that none can quench it; such is the fire of divine wrath; it is unquenchable; it is everlasting, Mark ix. 43, 44. Matt. iii. 12. and xx. 41: because of the evil of your doings; which are so provoking to the eyes of his glory; the sins of men are the fuel to the fire of his wrath, and cause it to burn to the lowest hell, without the least degree of mercy. The Targum is, " turn to the worship of the " Lord, and take away the wickedness of your hearts, " lest my fury burn as fire, and consume without mercy, because of the evil of your doings." Ver. 5. Declare ye in Judah, and publish in Jerusalem,

and say, &c.] Exhortations to repentance being without effect in general, though they might have an influence on some few particular persons, the Lord di-rects the prophet to lay before the people a view of their destruction as near at hand; who calls upon some persons as a sort of heralds, to publish and declare in the land of Judea, and in Jerusalem the metropolis of it, what follows: blow ye the trumpet in the land; as an alarm of an approaching enemy, and of an invasion by him, and of danger from him; and this was to be done, not in order to gather together, and put themselves in a posture of defence, to meet the enemy, and give him battle; but to get together, that were in the fields, and in country villages, and hide themselves from him: cry, gather together, and say ; or cry with a full mouth, with a loud voice, that all might hear; which shews imminent danger : assemble yourselves, and let us go into the defenced cities ; such as Jerusalem, and others, where they might think themselves safe and secure; see Matt. xxiv. 16.

Ver. 6. Set up the standard toward Zion, &c.] Not on the tower of Zion, as Kimchi interprets it; but on some high place, pointing to Zion, and directing the country people to flee thither for safety; for the setting up of the standard here is not for enlisting of soldiers in order to fight, but as a sign of danger, and a direction where to flee from it: retire; gather yourselves together in order to flee, as the word P is rendered in Isa. x. 31. though some render it, be ye strengthened 9; take heart, and play the man; but this does not seem so agreeable to the context : stay not ; or, stand not; stand not in the place ye are in, but move from it in all haste, because of present danger: for I will bring evil from the north; from Babylon, as Kimchi interprets it; which lay north to the land of Israel; and so designs the captivity Judah should be brought into there: and a great destruction; or, breach'; which the Babylonians should make on the inhabitants of Judea and Jerusalem.

Ver. 7. The lion is come up from his thicket, &c.] Meaning Nebuchadnezzar', from Babylon, who is compared to a lion for his strength, fierceness, and cruelty; see Jer. l. 17. so the Roman emperor is called a lion, 2 Tim. iv. 17. agreeably to this the Targum paraphrases it, "a king is gone from his fortress;" or tower; and the Syriac version, " a certain most pow-" erful king is about to go up as a lion out of his wood :" and the destroyer of the Gentiles is on his way; he who had conquered and destroyed other nations not a few, and these mighty and strong; and therefore the Jews could not expect but to be destroyed by him. This tyrant was a type of antichrist, whose name is Apollyon, a destroyer of the nations of the earth, Rev. ix. 11. and ix. 18: he is gone forth from his place, to make thy land desolate ; from Babylon, where his royal palace was, in order to lay waste the land of Judea; and he is represented as being come out, and on the road with this view, to strike the inhabitants of Judea with the greater terror, and to hasten their flight, their destruction being determined and certain : and thy cities shall be laid waste without an inhabitant; they shall become so utterly desolate, that there should be none dwelling in them, partly by reason of the multitudes of the slain, and partly by reason of multitudes that should flee; and should be laid waste to such a degree, that they should be covered with grass growing upon them; which is the signification of the word ' here used, according to R. Joseph Kimchi.

Ver. 8. For this gird you with sackcloth, lament and howl, &c.] That is, because of this destruction threatened, which was so near at hand, and so sure and certain: for the fierce anger of the Lord is not turned back from The Septuagint, Syriac, and Arabic versions, reuus.

contritionem, Junius & Tremellius, Piscator ; confractionem, Cocceius. ' So T. Bab. Megills, fol. 11. 1. & Sanhedrin. fol 94. 2

י קוינה gramine succrescente obducantur quidam in Gataker.

P hypr congregate vos, sub. ad fugiendum, Vatablus; confirmate vos ed Augiendum, Piscator. 9 Confortamini, Vulg. Lat. corroboramini, Castalio ; agite viriliter,

Munster.

Ver. 9. And it shall come to pass at that day, saith the Lord, &c.] When Nebuchadnezzar should be come up from Babylon into the land of Judea, and lay waste the cities thereof, and besiege Jerusalem : that the heart of the king shall perish; meaning Zedekiah king of Judah, who should be in the utmost fright and consternation, not knowing what to do, being devoid both of wisdom and courage; see Jer. xxxix. 4: and the heart of the princes; who being seized with the same panic, and at their wits' end, would not be able to give any advice and counsel to the king; so that the people would have no help from the king and his nobles, in whom they put their confidence: and the priests shall be astonished; which Kimchi interprets of the priests of the high places, the idolotrous priests, whose service would now cease, and whose idols would not save them: and the prophets shall wonder; which he also interprets of the false prophets; as does the Targum; who prophesied peace, and now they shall see it was a lie they prophesied, since sudden destruction now comes upon them.

Ver. 10. Then said I, ah, Lord God! &c.] Expressing great sorrow and concern: this ah is by way of lamentation. The Targum interprets it as a petition, " and I said, receive my prayer, O Lord God:" surely thou hast greatly deceived this people and Jerusalem; what the false prophets did, that God is said to do, because he suffered them to deceive the people; see 1 Kings xxii. 20-23. The Targum ascribes the deception to the false prophets, and not to God, "surely " behold the false prophets deceive this people, and the " inhabitants of Jerusalem;" or this may be ironically said, because the false prophets pretended to speak in the name of the Lord; wherefore Jeremy says, surely thou hast greatly deceived, &c.: saying, ye shall have peace ; as the false prophets did, Jer. vi. 14: whereas the sword reacheth unto the soul; takes away the life, many are slain by it; so the Targum, " and now behold the " sword killeth among the people;" great slaughter is made by it. L'Empereur vobserves that the word here used signifies, in the Arabic language, to educate or bring up; and then the sense is, "ah, Lord, thou hast " brought up this people with great tenderness, and pro-" mised them all manner of happiness; but now thou " thunderest out threatenings of calamities of all sorts, " and death itself; and assigned a place for the sword " to enter into their very souls;" so the Arabic word ....... used in the version of Acts xxii. 2. 1 Tim. iv. 6.

Ver. 11. At that time shall it be said to this people, and to Jerusalem, &c.] The inhabitants of Judea and Jerusalem, the people of the Jews; or concerning \* them, as Jarchi interprets it : a dry wind of the high places in the wilderness toward the daughter of my people. The Targum is, "as the south wind upon the

τουτο ab illo, i. e. ab illo proposito, Cocceius ; ab eo, Montanus.
 Not. ad Mosis Kimchi, οδυπογια, p. 186.

" heads of floods of water in the wilderness, so is the way of the congregation of my people;" but rather the north wind is designed, since that is a dry one, and the south wind a moist one; and the rather, since this wind intends Nebuchadnezzar and his army, which should come from Babylon, from the north, Some render it, a neat clean wind'; which strips the trees, lays bare rocks and mountains, carries away the earth and dust before it, and makes the stones look white and clean: it denotes a very strong, rushing, stormy, and boisterous wind. The Vulgate Latin version renders it, a burning one; and it represents the force and power with which the enemy should come, without any opposition or resistance to him; for a wind on high places, hills, and mountains, and which comes through deserts and wildernesses, has nothing to hinder it, as Kimchi observes; whereas, when it blows in habitable places, there are houses, walls, hedges, and fences, which resist it; and it is observed, that in the way from Babylon to Judea, which the prophet calls the daughter of my people, were many desert places. The Septuagint version is, the spirit of error in the desert, the way of the daughter of my people; which the Syriac and Arabic versions seem to follow: the former rendering it, as the wind that wanders through the paths of the desert, so is the way of the daughter of my people; and the latter thus, there is a spirit of error in the desert, in the way of the daughter of my people; not to purity, nor to holiness, as it with the Septuagint renders the next clause: not to fan, nor to cleanse ; of which use a more moderate wind is in winnowing and cleansing the corn from chaff, and light

and useless grain. Ver. 12. Even a full wind from those places shall come unto me, &c.] That is, a strong one, very vehement; or, a wind which is fuller than these, as the Syriac version renders it; which is stronger than those winds which are fit for fanning and winnowing the chaff from the wheat. Jarchi interprets it, a wind full of those punishments which God had threatened, and determined to bring upon this people, and would not turn from, nor repent of: and the phrase shall come unto me regards not the prophet, nor the people of the Jews, whom he personated, but the Lord himself; and shews that the wind is at his command, and when he calls, it comes unto him, and obeys his will, Psal. cxlviii. 8. and that all afflictions, judgments, and punishments for sin, are from him : now also will I give sentence against them ; not the prophet, but the Lord, who would now call them to his bar, try their cause, reprove them for their sins, pronounce sentence against them, and execute it. The Targum is, " because they " have wandered after the false prophets, who pro-" phesied to them in a spirit of falsehood; therefore " the armies of the people, higher than those, as the " wind shall come against them; even now by my " word I will bring them, and pronounce the venge-" ance of my judgments on them."

Ver.13. Behold, he shall come up as clouds, &c.] Meaning the lion, Nebuchadnezzar, ver. 7. " the king with " his army (as the Targum paraphrases it); he shall

ב לעם הוח ליעם hoc populo, Calvin, Vatablus. ז ventus pitidus, Junius & Tremellius, Piscator.

" come up against them as a cloud that ascendeth and " covers the earth." The metaphor denotes the swiftness of his coming, and the multitudes he should come with, and that darkness and distress he should bring with him upon the people of the Jews: and his chariots shall be as a whirkwind; for swiftness, power, and violence: chariots for war are intended; see Isa. v. 28: his horses are swifter than eagles; the swiftest of birds. The same thing is designed as by the other metaphors; the swiftness and suddenness of the Jews' destruction: was inevitable, there was no escaping it; and therefore their case was woful and miserable.

Ver. 14. O Jerusalem, wash thine heart from wickedness, &c.] These are the words of the prophet, or of God by the prophet, shewing the cause of all their ruin and destruction, the wickedness of their hearts; and they are expressed in such form and language, as to be accommodated to the case of any unregenerate sinner: every man's heart is wicked, desperately wicked, even wickedness itself; every thing in it is wicked; the thoughts, and the imagination of the thoughts of the heart, the mind, the understanding, the will, the conscience, and the affections; and every thing that is wicked is in that: it is the womb in which all sin is conceived; the shop and forge in which it is wrought; it is the habitation of every unclean lust; the seeds and principles of all sin are in it; it is the fountain-spring and source of all evil; of all evil thoughts, words, and actions; all come out of it, and have their rise in it: and this wickedness is of a defiling nature, and has left a pollution on it; and what comes out of it defiles the man, that he stands in need of washing; which can't be done to purpose by ceremonial ablutions and sacrifices, by moral acts of righteousness, by humiliation and tears, nor by submission to Gospel ordinances; nor indeed is this to be done by man at all, any other way than by faith dealing with the blood of Christ, by which only the heart is purified: for this is God's work, as appears from his promises to cleanse his people from all sins; from their prayers to him, to create in them clean hearts, to wash them thoroughly from their iniquity, and cleanse them from their sin; from the sanctifying grace of the Spirit, and the washing of regeneration ascribed to him; and from the end and efficacy of the bloodshed of Christ, to cleanse from sin, and purge the conscience from dead works; and the design of such exhortations as these is to convince men of the wickedness and pollution of their hearts, of the necessity of being washed from it, and of their own inability to do it of themselves; and to lead them to the fountain of Christ's blood, to wash in for sin and for uncleanness : that thou mayest be saved; not only with a temporal salvation, which may be here primarily meant; but with a spiritual and eternal one; for without purification of the heart there's no salvation: this is the meetness for the undefiled inheritance; without the washing of regeneration, there's no seeing nor entering into the kingdom of God; and unless we are washed by Christ, and in his blood, we can have no part nor por-

tion with him in the heavenly glory; none shall ascend the holy hill, or dwell in the holy place, but such who have clean hands, and a pure heart; without this there's no seeing of God, nor having communion with him; this is the way in which he saves men, Tit. iii. 5 : how long shall thy vain thoughts lodge within thee? or, wilt thou suffer them to lodge within thee 2? if the question is of right, the answer is, they ought not to lodge one night, one hour, one moment; but if it is of fact, the answer is, they will have a place in the heart as long as we are in this tabernacle; but the words are spoken by way of complaint and reproof: the thoughts of men's hearts are vain, are taken up about vain and foolish things; and these not only pass to and fro, but have a lodg-ing in the heart; and particularly vain are the thoughts of those who think themselves pure, and that their hearts are good, and trust in them; or that they can wash themselves from their wickedness; and that an outward reformation of life and manners is sufficient: and who think they can be saved without the washing of regeneration, and the blood of Christ. The Targum is, " cleanse thine heart from doing evil, O " Jerusalem, that ye may be saved; how long shall " they endure and be stable who do violence, which " is in the midst of thee?"

Ver. 15. For a voice declareth from Dan, &c.] The coming of the enemy, as Kinichi explains it, Nebuchadnezzar, the king of the Chaldeans; a messenger was come from Dan, which was on the border of the land of Israel to the north, on which side Babylon lay, and from whence the evil was to come predicted : who declared the enemy was approaching, just entering the land; not that this was now the case in fact, but this is represented in a prophetic manner, as what would be, in order to arouse and awaken the Jews to a sense of their sin and danger; see ch. viii, 10: and publisheth affliction from Mount Ephraim; which lay on the border of the tribe of Benjamin, and nearer to Jerusalem; and this publication represents the enemy as advancing nearer, and being just at hand. The word for affliction signifies iniquity '; and it denotes, that the affliction spoken of, which is the de-struction of the Jews, and their captivity in Babylon, were occasioned by their sins. Some think that Dan and Ephraim are mentioned, because of the calves that were worshipped in Dan, and in Beth-el, which was in the tribe of Ephraim. The Targum favours this, which paraphrases the words thus, " for the voice of " the prophets that prophesied against them that go " into captivity, because they worshipped the calf, "which is at Dan; and they that bring evil tidings, " shall come upon them, because they served the " image which Micah set up in the mount of the "house of Ephraim;" and the Vulgate Latin version is, " the voice of him that declares from Dan, and "that makes known the idol from Mount Ephraim."

Ver. 16. Make ye mention to the nations, &c.] This, according to Kimchi, is the sum and substance of the voice from Dan. It seems to be a summons to the nations to gather together to join the king of Babylon in his enterprise against Jerusalem; see 2 Kings xxiv. 2:

ית מתי תלין quousque morari sines, Pagninus, Montanus.

<sup>\* |18</sup> iniquitatem, Vatablus, Pagninus, Montanus, Schmidt ; vanitatem, Junius & Tremellius, Cocceius.

# CH. IV. V. 17-20.

publish against Jerusalem; what follows: that watchers come from a far country ; from Babylon, which is said to be a far country, Isa. xxxix. 3. these are the soldiers of the king of Babylon; they are called Notzerim; which word agrees with the latter part of Nebuchadnezzar's name; to which some b think there is some reference, shewing that his army is meant. It should be rendered besiegers, as it is by some '; for these were not Nebuchadnezzar's body-guard, but his whole army, who were come up to besiege Jerusalem; and they are compared to watchers and keepers of a field in the next verse, where another word is used. The Targum is, " the army of a rapacious people, like the grape-ga-" therers, come from a far country:" and give out their voice against the cities of Judah; threaten the ruin of them; blow the trumpet, the alarm of war; give the orders to besiege; and, being sure of victory, triumph before the attack is made.

Ver. 17. As keepers of a field, are they against her round about, &cc.] As those that are set to watch a field, in which are fruit and corn of any sort, that thieves and robbers, and wild beasts, may not enter to waste and destroy, and are placed on all sides for that purpose; so the Chaldeans were round about Jerusalem, that none could make their escape out of it; see 2 Kings xxv. 4: because she hath been rebellious against me, saith the Lord; it was not without reason that the Lord suffered the Chaldeans to come against Jerusalem, besiege, and take it; the inhabitants of it had rebelled against him, their King and their God; and therefore he delivers them up into the hands of another lord, and a cruel one; they had provoked him to anger with their sins, and caused him to stir up his wrath against them in this way: rebellion against a prince, or against a parent, is a provoking sin; see 1 Sam. xv. 23. Isa. i. 2.

Ver. 18. Thy way and thy doings have procured these things unto thee, &c.] The way in which they walked, which was an evil one; and the actions which they committed; their idolatries, backslidings, and rebellions, before spoken of in this and the preceding chapter, were the cause of this siege, and those calamities coming upon them'; they had none to blame but themselves; it was their own sinful ways and works which brought this ruin and destruction on them : this is thy wickedness; the fruit of thy wickedness; or, this thy calamity; that is, is owing to these things; so the word is rendered in Psal. cxli. 5: because it is bitter; not sin, as in ch. ii. 19. but the punishment of it; the calamity before mentioned; which was hard and heavy, and grievous to be borne, and yet very just; it was by way of retaliation; they had bitterly provoked the Lord, as the word may be rendered in the preceding verse; and now he sends them a bitter calamity, and a heavy judgment : because it reacheth unto thine heart ; into The the midst of them, and utterly destroyed them. two last clauses may be rendered, though it is bitter, though it reacheth unto thine heart "; though it is such a sore distress, and such an utter destruction, yet it was

to be ascribed to nothing else but their own sins and transgressions.

Ver. 19. My bowels, my bowels, &c.] These are either the words of the people, unto whose heart the calamity reached, as in the preceding verse; or rather of the prophet, who either, from a sympathizing heart, expresses himself in this manner; or puts on an appearance of mourning and distress, in order to awaken his people to a sense of their condition. The repetition of the word is after the manner of persons in pain and uneasiness, as, my head, my head, 2 Kings iv. 19: I am pained at my very heart; as a woman in labour. In the Hebrew text it is, as the walls of my heart ; meaning either his bowels, as before; or the pracordia, the parts about the heart, which are as walls unto it; his grief had reached these walls, and was penetrating through them to his heart, and there was danger of breaking that: my heart makes a noise in me; palpitates, beats and throbs, being filled with fears and dread, with sorrow and concern, at what was coming on; it represents an aching heart, all in disorder and confusion: I cannot hold my peace; or be silent; must speak, and vent grief: because thou hast heard, O my soul, the sound of the trumpet, the alarm of war; Kimchi observes, he does not say my ears, but my soul; for as yet he had not heard with his ears the sound of the trumpet; for the enemy was not yet come, but his soul heard by prophecy : here is a Keri and a Cetib, a reading and a writing; it is written שמעתי, I have heard; it is read , שמעת, thou hast heard, which is followed by the Targum: the sense is the same, it is the hearing of the soul. The prophet, by these expressions, represents the destruction as very near, very certain, and very distressing. The trumpet was sounded on different accounts, as Isidore<sup>f</sup> observes; sometimes to begin a battle; sometimes to pursue those that fled; and sometimes for a retreat.

Ver. 20. Destruction upon destruction is cried, &c.] Or, breach upon breach :; as soon as one affliction is over, another comes on; and upon the news of one calamity, tidings are brought of another, as in Job's case: it signifies, that distress and troubles would come thick and fast, and that there would be no end of them, until there was an utter destruction, as this phrase signifies, and the following words shew. Kimchi interprets it of the destruction of the ten tribes which came first, and of the destruction of Judah that came now. For the whole land is spoiled, or wasted b; that is, the land of Judea: suddenly are my tents spoiled, and my curtains in a moment: mean-ing either the armies of his people, which dwelt in tents, and were destroyed at once; or the cities, towns, and habitations of his countrymen, which he compares to tents, as being easily beat down or overthrown; and so the Targum interprets it of cities; and the prophet seems to intimate that this destruction would reach to Anathoth, where his tent, cottage, and curtains were. So sudden destruction some-

R. Joseph Kimchi, R. Jonah, and Ben Melech, but disapproved of by Abarbinel. ישט obsessores, Calvin, Buxtorf; a צור vel איר, obsedit; so

Jarchi.

t quamvis amarum sit, quamvis pertigerit, Calvin.

ירות לבי parietes cordis mei, Pagninus, Montanus, Eorceius. f Originum, l. 18. c. 4. wcontritio super contritionem, Pagninus, Montanus,

Janius & Tremellius. h Tremellius. Valg. Lat. Pagainus, Montanus.

times comes, when men are crying Peace, peace, 1 Thess. v. 3.

Ver. 21. How long shall I see the standard, &c.] Ensign or banner displayed; either by the watchmen placed on high hills or towers, who, when they see the enemy approaching, lift up their ensign or banner, and blow with their trumpets, to give the people warning and notice of it, and to call them to battle, and that they might prepare for the same, as Kimchi observes; or else by the Chaldean army, which came with colours flying, trumpets blowing, and set in array for battle, which was very terrible, as an army with banners is, Cant. vi. 4, 10: and hear the sound of the trumpet? either of the watchmen giving notice of danger, and summoning to battle, or of the enemy preparing to attack; see 1 Cor. xiv. 8. Ver. 92. For my people is foolish, &c.] This, as Kimchi says, is the answer of the Lord to the pro-

phet; for not the prophet says this, but the Lord to the prophet, giving a reason why this sore destruction came upon the people of the Jews, and so reconciling his mind to the providence; seeing those whom he had chosen to be his people, above all people upon the face of the earth, and who professed themselves to be his people, had acted such a foolish part as they had done, in backsliding from him, revolting from his ways and worship, rebelling against him, and in committing such gross idolatries as they had been guilty of. So a people may be a professing people, and yet a foolish one; there are foolish professors of religion; such who take up a profession foolishly, without an experience of the grace of God; without any true faith in Christ; without having on the wedding garment of his righteousness; without laying it upon a good foundation; and without considering the cost and charge of a profession, and the difficulties and troubles attending it; and such are they who foolishly trust in it, when they have taken it up; and hold it foolishly, very remissly, and in a wavering manner; and who walk not agreeably to it, and at last foolishly drop it: they have not known me; men may be the people of God by profession, and yet not know him; not know God, truly and experimentally; not know him as their God, truly and experimentally; not know him in Christ, and have communion with him through him; not know the Lord Christ himself, the worth, glory, and excellency of him; their need of him; of his blood to cleanse them from sin; of his righteousness to justify them; of his sacrifice to atone for them; and of his fulness to supply their need; nor know the way of life, peace, and salvation by him, or at most only notionally, not experimentally; whereas the only true wisdom is to know Christ, and God in him; this is real and solid knowledge; it is science truly so called; it is delightful and satisfactory; it is useful and profitable, and is what issues in eternal life; and let men know what they will else, if they know not the Lord, they are sottish children; they are children indeed in understanding; and though they may be the children of God by profession, they are not the true and ge-nuine children of God, since they know neither the Father nor the Son: and they have no understanding ; though they are not without a natural understanding, or an understanding of things natural and civil, yet

they have no spiritual understanding, or an understanding of spiritual things; and at best only in a speculative, and not in an experimental way and manner: they are wise to do evil; cunning inventors of evil things, crafty schemers that way, may be full of all wicked subtlety, and expert at over-reaching and defrauding their brethren; when professors of religion especially ought to be wise unto that which is good, and simple concerning evil, Rom. xvi. 19: but to do good they have no knowledge; to do good, or to do a good thing well, is to do it according to the revealed will of God, from a principle of love to him, in the exercise of faith upon him, in the name and strength of Christ, and with a view to the glory of God; to do good in this sense, and in such a way and manner, carnal men and carnal professors have no knowledge, no practical knowledge; they have no inclination to it, but the reverse; nor do they, nor can they, per-form it: if they had a knowledge how to do it, or a power to perform it, there would have been, in one age or another, some, more or fewer, that would have done it; but there is none of all Adam's descendants that does good, no, not one, Rom. iii. 9, 10, 11, 12. the grace of God is absolutely necessary to the right doing of a good work, and the knowledge of it. Ver. 23. I beheld the earth, &c.] The land of Judea,

not the whole world; and this the prophet says, either in spirit, as Jerom; or in prophecy, as Kimchi; or in a visionary way; for these are not the words of God continued, as Cocceius, but of the prophet; who, by a prophetic spirit, describes the dreadful destruction of the Jewish nation, as follows: and, lo, it was without form, and void ; as the first earth or chaos was, before it was brought into form and order; the same words, tohu and bohu, are used here, as in Gen. i. 2. the land of Judea now was, in the prophet's view of it, like the first earth, when darkness covered it; no grass sprung out of it, not a tree to be seen in it, and neither man nor beast as yet upon it, but all an indigested mass, and in the utmost wild disorder and confusion; and this may denote not only the natural, but the political, and ecclesiastical, disorder of the Jewish nation and state: and the heavens, and they had no light; that were over the land of Judea; " their lights "did not shine," as the Targum paraphrases it; tha is, the sun, moon, and stars, which were darkened by the smoke of the burning of Jerusalem; or which withdrew their light, as blushing at, and being ashamed of, the iniquities of his people, and who were unworthy of enjoying the light of them; and which this phrase may denote.

Ver. 24. I beheld the mountains, and, lo, they trembled, &c.] At the presence of God, at the tokens of his displeasure, and at his awful vengeance in the destruction of the Jews, as they are sometimes said to do, Psal. lxviii. 8. and cxiv. 6, 7. Hab. iii. 6, 10: and all the hills moved lightly: so Kimchi's father says the word used has the signification of lightness; though Jarchi, from Menachem, explains it, they were plucked up, and thrown out of their place; and some render it, were pulled down and destroyed, so the Targum. Mountains and hills are most stable, and not easily moved, wherefore this is said, to aggravate the desolation and destruction. No people dwelling in it, as the Targum; the land was without inhabitants, they were either killed with the sword, or taken and carried captive into Babylon, or fled into Egypt and other countries: and all the birds of the heavens were fled; at the sound of the trumpet, the alarm of war; at the blackness of the heavens, filled, with smoke; at the barrenness of the earth, there being no seed sown; and the earth, as at the first creation, having no herb, nor trees bearing fruit, and so no food for birds; and therefore they went elsewhere, both wild and tame.

Ver. 26. I beheld, and, lo, the fruitful place was a wilderness, &c.] Or, I beheld, and, lo, Carmel was a wilderness; which was a particular part of the land of Israel, and was very fertile, and abounded in pastures and fruit-trees, and yet this, as the rest, became desolate as a wilderness; see Isa. xxxii. 15. and xxxv. 2. though it may be put for the whole land, which was very fruitful; and so the Targum, "I saw, and, lo, " the land of Israel, which was planted as Carmel, " was turned to be as a wilderness :" and all the cities thereof; not of Carmel only, but of the whole land: were broken down at the presence of the Lord, and by his fierce anger ; for though this was done by the Chaldeans, yet it was by the will and appointment of God, and as a token of his fierce anger against the people of the Jews, for their sins and transgressions. Jarchi cites a Midrash Agadah, or an allegorical exposition of this place, which interprets the mountains, the Jewish fathers; the hills, the mothers, and their merits; no man, the worthiness of Moses, who was meeker than any man; and Carmel, Elijah; without any manner of foundation.

Ver. 27. For thus hath the Lord said, &c.] What follows is an explanation and confirmation of the above vision the prophet had: the whole land shall be desolate: as he had seen; it should not be manured, ploughed, and sown, or bring forth fruit; and should be without inhabitants, at least have very few: yet I will not make a full end; there should be some inhabitants, who, with those that should hereafter return from captivity, would repeople it, rebuild the temple, and restore it to its pristine form and order, both as to things natural, civil, and ecclesiastical; but though a full end of them, as a church and people, was not to be made now by the Chaldeans, yet it would be; as it has been done by the Romans, in the times of Vespasian and Hadrian.

Ver. 28. For this shall the earth mourn, &c.] That is, for the full end that will be made hereafter, though not now; the earth may be said to mourn when the inhabitants of it do; or when it is destroyed, and is become desolate, as the Targum, Jarchi, and Kimchi, explain it; when it is uncultivated and uninhabited: and the heavens above be black; with thick clouds, and storms, and tempests; in allusion to mourners, that are clothed with black: these figures, of the earth's mourning, and the heavens being clothed in black, denote the horribleness of that dispensation, when there would be an utter destruction of the Jewish nation, church, and polity, of which Daniel prophesies, Dan. ix. 27 : because I have spoken it ; in my word, as the Targum; in the Scriptures of the Old Testament, by Moses and the prophets: I have purposed it; or I have thought of it, in my counsel, as the Targum; it was a thing deliberately devised and determined, and therefore can never be frustrated, or made void: and will not repent; of what was purposed and predicted : neither will I turn back from it ; revoke or retract it; it shall surely come to pass: the Jews, upon their return from the Babylouish captivity, and afterwards, might flatter themselves that a full end would not be made of them, because it was not then done; and therefore these several strong expressions are used. to confirm and assure them of it; for the word of God cannot fail, his counsel shall stand; he is not a man. that he should lie or repent; he will do all his pleasure.

Ver. 29. The whole city shall flee, &c.] Or, every city ; for not Jerusalem only is meant, but every city, or the inhabitants of every city; and so the Targum paraphrases it, " all the inhabitants of the land;" who would be put into a panic, and flee: for or at the noise of the horsemen and bowmen ; of which the army of the enemy would greatly consist: it intimates that the inhabitants of Judea would not stand a battle; but at hearing the sound of the trampling of the horses. and the clattering of the bows and arrows, that the men upon them had, they would flee at once: they shall go into the thickets, and climb upon the rocks ; that is, either the horsemen and bowmen, who would pursue the inhabitants into those places: or rather the inhabitants themselves, who would flee thither to hide themselves from their enemies ; namely, get into woods and forests, and among the thick trees, and cover themselves; and upon the highest mountains and rocks, and into the holes and caverns of them, and secure themselves from the enemy; see Matt. xxiv. 16. the word for thickets signifies clouds 1; and Kimchi interprets it of places as high as the clouds, as the tops of some mountains are, so that going up to them is like entering into the clouds; and which are sometimes covered with thick trees, and look like clouds; but the Targum explains it of woods or forests: every city shall be forsaken; of its inhabitants: and not a man dwell therein; as the prophet had seen in his vision, ver. 25. this was to be when a full end was made, not by the Babylonians, but by the Romans.

Ver. 30. And when thou art spoiled, what wilt thou do ? &c.] Or, O thou spoiled , wasted, and undone creature, how wilt thou help thyself? by what means dost thou think thou canst be delivered? it suggests that her ruin was inevitable; that she could not be recovered from it by herself, or any other: though thou clothest thyself with crimson; and so look like some rich and noble person; hoping thereby to find mercy, and to have quarter given and kindness shewn: though thou deckest thee with ornaments of gold; as a person of high and princely dignity: or rather all this is to be understood of the manner of harlots, who dress rich and grand, in order to allure men; since it follows, though thou rendest thy face with painting; or, thine

<sup>&</sup>lt;sup>i</sup> בעבוים in nubes, Munster, Tigurine version, Junius & Tremellius, Piscator, Schmidt. VOL. I.—PROP∐ETS.

א ואתי שרוד & tu vastata, Pagninus, Montanus ; et tu, res vastata, Coeceius.

eyer'; which painting dilates, as Jezebel did, 2 Kings in. 30: in sain shalt thou make thyself fair : so as to be loved and admired ; far from it : the lovers will despise ther; as an old harbot is despised by her former gallants, notwithstanding all her dressing and painting; yea, theis love is often turned into hetred and abborrence, as would be the case here: they will seek thy life ; to take it away; so far would there be from being any ground of expectation of help and deliverance from them.

Ver. 31. For I have heard a voice as of a woman in travail, &c.7 So the distress of the Jews, at the time of their destruction, is compared to the sorrows of a woman in travail; and a word that signifies that is

used to express it, Matt xxiv. 8: and the anguish as of her that bringeth forth her first child; whose time is more difficult, her pains sharper, her anguish greater, and, having less experience, the more impatient : the roice of the daughter of Zion, that bewailsth herself; her unhappy condition, and miserable circumstances: that spreadeth her hands; as persons in distress do, and particularly women in travail: saying, wo is me now, for my soul is wearied because of murderers; these abounded under the second temple, and was the reason, the Jews say<sup>m</sup>, of the sanhedrim removing from their usual place in the temple; and why they left off the beheading of the red heifer ".

### CHAP. V.

THIS chapter contains a further account of the destruction of the Jews by the Chaldeans, and the causes of it, the sins of the people, as want of justice and truth; being so corrupt, that a just and faithful man was not to be found among them; could there, the city would have been pardoned for his sake, ver. 1. their swearing falsely by the name of the Lord, ver. 2. their incorrigibleness by chastisements, which was the case not only of the lower, but higher rank of people, ver. 3, 4, 5. wherefore the enemy, who for his cruelty is compared to a lion, a wolf, and a leopard, is threatened to be let in among them, ver. 6. then other sins are mentioned as the cause of it, as idolatry and adultery, ver. 7. 8, 9. hence the enemy has a commission to scale their walls, take away their battlements, though not to make a full end, the Lord disowning them for his, ver. 10. because of their perfidy against him, their belying of him, contradicting what he had said, and despising the word sent by his prophets, ver. 11, 12, 13. wherefore it is threatened, that his word like fire should devour them; and that a distant, mighty, and ancient nation, of a foreign speech, should invade them; who, like an open sepulchre, would devour them, and eat up the increase of their fields, vineyards, flocks, and herds, and impoverish their cities, yet not make a full end of them, ver. 14, 15, 16, 17, 18. and in just retaliation should they serve strangers in a foreign country, who had served strange gods in their own, ver. 19. then a declaration is pub-lished, and an expostulation is made with them, who are represented as foolish, ignorant, and blind, that they would fear the Lord; which is pressed by arguments taken from the power of God, in restraining the sea, which had no effect upon them; and from the goodness of God, in giving the former and latter rain, and the appointed weeks of the harvest, which their sins turned away and withheld from them, ver. 20, 21, 22, 23, 24, 25. and then other sins are mentioned as the cause of God's visiting them in a way of vengeance, as the defrauding of men in trade, and the oppression of the fatherless and the poor in judgment; and false

prophesying, to the advantage of the priests, and the liking of the people, ver. 26, 27, 28, 29, 30, 31. Ver. 1. Run ye to and fro through the streets of Jeru-

salem, &c.] These are the words of the Lord, not to the prophet only, but to any other, who thought fit to look into the reasons of the Lord's dealing in a way of judgment with the people of the Jews; these he would have go through the whole city of Jerusalem, every street of it, and that backwards and forwards, not once only, but over and over again : and see now, and know, and seek in the broad places thereof; where there is commonly the greatest concourse of people; here he would have them look out diligently, observe and take cognizance of the persons they should meet with in such places: if ye can find a man; that is, as the Targum adds, whose works are good, and as it is afterwards explained; for as yet the city was not desolate, so as that there was no man dwelling in it, as it was foretold it should be, ch. iv. 25, 29. It is reported of Diogenes, the Cynic philosopher, that he lighted up a candle in the day-time, and went through the streets with it; and, being asked the reason of it, said, I seek a man; that is, a man of virtue, honour, and honesty; by which he would be understood, that such were very rare : and so it follows, if there be any that executeth judgment ; in the public courts of judicature ; or in private, between man and man: that seeketh the truth; of doctrine and worship, that seeks to speak it, and maintain it; who is true to his word, and faithful to his promises; but was not one such to be found? were there not the Prophet Jeremiah, and Baruch, and some others? the answer of Kimchi's father is, that such were not to be found in the streets and broad places, where the direction is to seek, because such were hidden in their own houses for fear of wicked men; others think that the meaning is, that there were none to be found to make up the hedge, or stand in the gap for the land, and to intercede for them, as in Ezek. xxii. 30. and others are of opinion that the Lord speaks of men in public offices, as judges, priests, and prophets, who were grown so corrupt, as that a good man was not to

י חקרעי בפוך עיויך scindes in fuce ocules tuos, Montanus; rum-pes stibio oculos tuos, Schmidt. T. Bab. Avoda Zara, fol. 8. 2.

Misn. Sota, c. 9. sect. 9.
 Laert, Vit. Philosoph. I. 6. p. 350.

be found among them: but it seems rather to design the body of the people, and the sense to be, that an upright faithful man was rare to be found; and that, could there be found but a few of that sort, the Lord would spare the city for their sake, as in the case of Sodom, Gen. xviii. 32, and so it follows, and I will pardon it; the eity of Jerusalem, and the inhabitants of it; so the Targum, Septuagint, and Arabic versions render it, them.

Ver. 2. And though they say, the Lord liveth, &c.] It might be said, that there were multitudes that made mention of the name of the Lord, that professed it, and swore by it; which sometimes is put for the worship and service of God, Deut. x. 20. and therefore it could not be so difficult a matter to find a man of integrity and uprightness among them; this is answered by allowing there were persons that did do so: but then it must be observed, that surely they swear falsely : they abused the name of God, and were guilty of perjury: or the sense is, they were only nominal professors, hypocritical worshippers; in words professed to know God, but in works denied him; had a form of religion and godliness, but without the power of it.

Ver. 3. O Lord, are not thine eyes upon the truth? &c.] That is, thou hast no regard to such deceitful men, such hypocritical worshippers and formal professors, but to true and upright men: God looks not at outward appearances, but to the heart; he can see through all masks and vizards, there's no deceiving of him; he desires truth in the inward parts, and his eyes are on that; he has respect to men that have the truth of grace, the root of the matter in them, oil in their vessels, together with the lamps of an outward profession: his eyes are on such as have a true inward sense of sin, an undissembled repentance for it, and that make a sincere, hearty, and ingenuous confession of it; to this man he looks, that is poor, and of a contrite spirit; he is nigh to such, and dwells with them; when he has no regard to the sad countenances and disfigured faces of Pharisees; to the tears of a profane Esau, or to the external humiliations and confessions of a wicked Pharaoh: his eyes are upon the internal graces of his own spirit; to love, that is in deed and in truth; to hope, that is without dissimulation, and to faith unfeigned : and so the Septuagint, Vulgate Latin, Syriac, and Arabic versions render it, thine eyes are unto faith; or, respect faith <sup>p</sup>; the faith of Christians, as Jerom interprets it. Faith is a grace well-pleasing to God, and every thing that is done in faith is so, and nothing else; it is a grace that gives glory to God, and on which he has put much honour, in making it the receiver of all the blessings of grace, and connecting salvation with it; he has so great a regard for it, that whatever it asks it has of him. In short, the sense is, that the eyes of the Lord, of his love, favour, good will, and delight, are upon such whose hearts are upright towards him; who draw nigh to him in truth, worship him in spirit and in truth, and are hearty to his cause and interest, and faithful to his word and ordinances; who are lovers of truth; of Christ, who is the truth itself; and of his Gospel, the word of truth, and the doctrines of it; see 1 Sam. xvi. 7. 2 Chron. xvi. 9. Thou hast

stricken them, but they have not grieved; that is, the Lord had corrected and chastised them with afflictive providences; he had brought his judgments upon them, and had smitten them with the sword, or famine, or pestilence, or some such sore calamity, and yet it had not brought them to a sense of their sin, and to a godly sorrow for it: thou hast consumed them, but they have refused to receive correction; God had by his judgments consumed or swept away many of them, yet the rest did not take warning thereby, but went on in their sins; or they were brought near to consumption, as Kinchi interprets it; nevertheless remained obstinate and incorrigible, refused to receive any correction or instruction by such providences: they have made their faces harder than a rock ; becoming more impudent in sinning, not blushing at, or being ashamed for it, and unmoved by judgments and chastising providences: they have refused to return; to the Lord, and to his worship, from which they revolted; or by repentance, and unto faith and truth, from which they had swerved.

Ver. 4. Then I said, surely these are poor, they are foolish, &c.] The prophet, observing that reproofs and corrections in providence had no effect upon the people, he thought within himself that surely the reason must be, because these people are poor, and in low circumstances in the world, and are so busy in their worldly employments to get bread for their families, that they were not at leisure to attend unto divine things; nor of capacity to receive instruction and cor-rection by providences; therefore it is they were so foolish, stupid, and infatuated: for they know not the way of the Lord, nor the judgment of their God ; either the way which God takes in the salvation of the sons of men, and in justifying of them, which is revealed in his word; or that which he prescribes them to walk in, in his law, even the way of truth and righteousness, and for failure of which he judges and condemns them; but of these things they were ignorant; see John vii. 48, 49. not that this is observed in excuse for them, but in order to introduce what follows; and to shew that this depravity, stupidity, and ignorance, obtained among all sort of people, high and low, rich and poor.

Ver. 5. I will get me unto the great men, and speak unto them, &c.] The princes, nobles, and judges, the elders of the people, the scribes and doctors of the law: for they have known the way of the Lord, and the judgment of their God, it might be reasonably expected that they had, having had a good education, and being at leisure from worldly business to attend to the law, and the knowledge of it, and whatsoever God had revealed in his word, both in a way of doctrine and duty: but these have altogether broken the yoke, and burst the bonds; the yoke of the law, and the bonds of his precepts, with which they were bound; these they broke off from them, and would not be obliged and restrained by them. but transgressed and rejected them. Ver. 6. Wherefore a lian out of the forest shall slay

Ver. 6. Wherefore a lion out of the forest shall slay them, &c.] Meaning King Nebuchadnezzar out of Babylon, a place full of people, and so comparable to a forest, as the king is to a lion, for his strength, fierceness, and cruelty; and who came from thence, besieged and took Jerusalem; and who not only slew their young

v oculi tui respiciunt fidem, V. L. ; ad fidem, Junius & Tremellius, Cocceius, and some in Vatubius, وبرزح הלוא לאמונה

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men with the sword, but also the king's sons, and the princes and nobles of Judah, 2 Chron. xxxvi. 17. Jer. lii. 10. see ch. iv. 7: and a wolf of the evenings shall spoil them; which, having sought for its prey all the day, or not daring to go out for any, is hungry, raging and furious, and tears and destroys whatever it meets with; see Zeph. iii. 3. so the Targum and Kimchi understand it of such a wolf; but Jarchi and Ben Melech interpret it, a wolf of the desert, or deserts; as the word<sup>q</sup> will bear to be rendered; one that frequents desert places, and rages about in the wilderness; as the king of Babylon with his army did among the wilderness of the people of the nations about him, and at length spoiled Judea, and laid it desolate: a leopard shall watch over their cities ; the same enemies, who are compared to watchers, and to keepers of a field, ch. iv. 16, 17. Kimchi interprets the lion of a king, that being the king among beasts; the wolf, of his army; and the leopard, of the princes of the army; and so the Targum, "wherefore a king with his army shall come " up against them, as a lion out of the forest; and the " people, who are strong as the wolves of the evening, " shall slay them; and the rulers, who are mighty as " the leopard, shall make a prey of them, watching " over their cities;" but Jarchi applies them to the several monarchies; by the lion, he understands the kingdom of Babylon; by the wolf, the kingdom of the Medes; and by the leopard, the kingdom of Greece; and so Jerom : every one that goes out thence ; from any of the cities of Judea, watched by the enemy: shall be torn in pieces; by those beasts of prey. Jarchi adds, by the Persians; the reason of all which follows, and shews it to be a righteous judgment of God upon them : because their transgressions are many; their rebellions against God, their violations of his righteous law, were not a few, but many; God had bore long with them, and they had abused his patience and long-suffering; and therefore now he determines to punish them by such instruments: and their backslidings are increased; though he had so often, and so kindly and tenderly, invited them to return unto him, ch. iii. 12, 14, 22.

Ver. 7. How shall I pardon thee for this? &c.] Because of their manifold transgressions, and multiplied backslidings; or wherefore, or for what, shall I pardon thee'? as the Targum; can any reason be given why I should? what goodness is there in thee, or done by thee, that I should do this unto thee? The particle w, according to Kimchi, is a word of exclamation; and, according to Jarchi, of admiration; and may be rendered, oh ! for this shall I pardon ? how can it be ? R. Menachem, in Jarchi, takes it to be the same with w, not; and to be rendered, not for this will I pardon; and so is an affirmation, and fixed resolution not to pardon, and that for the following reasons : thy children have forsaken me; my worship, as the Targum interprets it; that is, the children of Jerusalem, the inhabitants of it, the common people, as distinguished from their fathers, the civil and ecclesiastical rulers; see

Matt. xxiii. 37. though not to the exclusion of them ; for they were guilty of the same sin in forsaking the word, worship, and ordinances of God: and sworn by them that are no gods; by the name of idols, as the Targum; or, by those things which are not god, as Noldius ' renders the words ; who rightly observes, that there were other things besides idols that they swore by, as the heaven and earth, temple, altar, &c. with which the Arabic version agrees; when an oath ought only to be taken in the name of the living God; or, swore without God; without making mention of the name of the true God : when I had fed them to the full; with the good things of life; gave them all things richly to enjoy; the best provisions, and fulness of them; so that they had all that heart could wish for. There is in the Hebrew text a beautiful paronomasia', between the

word used for swearing in the former clause, and this

for feeding here: they then committed adultery; either idolatry, which is spiritual adultery; or adultery literally taken; as it seems from the following verse.

This is the consequence of their being full fed; and

that is an aggravation of this their sin against God and

their neighbour; see Dent. xxxii. 13, 14, 15, 16: and assembled themselves by troops in the harlots' houses; either in the temples of idols, or in the stews or

brothel-houses, where harlots prostituted themselves; their going thither in troops, or in great numbers, shews both how universal and how public this sin was,

and how impudent and barefaced they were in the commission of it. Ver. 8. They were as fed horses in the morning, &c.] Adulterers are compared to horses, because they are very salacious and lustful creatures; wherefore the Septuagint renders the word, horses are become mad after the females; or, as horses mad after the females are they become; and especially to such as are well kept and are fat, and who, having much food given them in the night, and being full in the morning, go forth neighing, as Kimchi observes; and are the more salacious in the morning, by being so well fed all night, as those persons were, as is expressed in the preceding verse; though some render the word משכים, translated in the morning, (for which sense of it see Hos. vi. 4.) drawing out "; that is, the genital member, as lascivious horses do. The word is difficult of interpretation. The Targum calls them field or wood horses; horses that run in fields and woods, and are very vicious and wanton : every one neighed after his neighbour's wife ; coveted and lusted after her, signified his lustful desires, and sought an opportunity to defile her. Neighing is a sign of lust, and keeps up the metaphor of the horse.

Ver. 9. Shall I not visit for these things? saith the Lord, &c.] For such adulteries and lasciviousness, and that in a way of punishment. The Targum adds, " to bring evil upon them;" the evil of punishment for the evil of sin: and shall not my soul be avenged upon such a nation as this? which cannot delight in sin, but hates it; and therefore must punish for it; vindictive

אב ערבות I lapus desertorums, Montanus; lupus solitudinum, alvin; deserta incolaus, Pagninus, Vatablus; lupus camporum, Calvin ; Schmidt.

י דל האמא אסלח לך י אי לואת ארא ad quid, vel ob quid, vel quare parcam tibi ? De Dieu. \* Ebr. Concord. Part. p. 199. No. 911.

<sup>&</sup>lt;sup>t</sup> נישבען & juraverunt, שבעאו cum saturarem. <sup>w</sup> Exworse, trahentes, Aquila, Symmachus & Theodotion in Bootius, l.s. c. 5. act. 3. Aben Ezra and Abendana interpret it of horses that come from Menhec; see Psal, cxx. 5. which were the strongest and most lascivious.

and punitive justice is essential to God; as sin is contrary to his nature, it is agreeable to it to punish for it; he cannot but do it; and he does avenge all sin, either on the sinner himself, or on his surety.

Ver. 10. Go ye up upon her walls, and destroy, &c.] These are the words of the prophet, or of the Lord by the prophet, to the Chaldeans, ordering them to ascend the walls of Jerusalem, and break them down, as they did, even all the walls of it round about, Jer. lii. 7, 14. there can be nothing done without the Lord's will; and there is no evil in a city but what is done, or ordered, or suffered to be done by him, Amos iii. 6: but make not a full end; meaning not of the walls, for a full end was made of them, they were broken down all around; but of the people; there were a remnant to be preserved from the sword, and to be carried captive, and to be returned into their own land again, after a term of years : take away her battlements ; which must mean not the battlements of their houses, or of the temple; but of their walls, the fortifications that run out like branches without the wall ". Kimchi interprets them the teeth of the wall; the Septuagint version renders the word, the under-props; and the Syriac and Arabic versions, the foundations of it. The word properly signifies the branches of a vine; wherefore Jarchi takes the word for walls, in the preceding clause, to signify the rows of a vineyard; and the Jews are sometimes compared to a vineward : and here the Chaldeans are called upon to enter into it, to come upon the rows of the vines in it, and take away its branches: for they are not the Lord's; either the walls and the battlements are not the Lord's, he disowns them, and will not guard them, and protect them, any more; or rather the people are not the Lord's, he has written a lo-ammi upon them; they are not the people of God, nor the branches of Christ the true Vine. The Septuagint, Syriac and Arabic versions, read the words without the negative, leave her under-props, or her foundations, because they are the Lord's. The Targum is, "go upon her cities, and destroy, and make "not a full end; destroy her palaces, for the Lord has " no pleasure in them."

Ver. 11. For the house of Israel and the house of Judah have dealt very treacherously against me, &c.] This is a reason why such orders are given to the army of the Chaldeans to ascend the walls of Jerusalem and destroy them; namely, the perfidy both of the ten tribes, signified by the house of Israel; so Abarbinel; and of the two tribes of Judah and Benjamin, signified by the house of Judah; which was very great, and attended with aggravated circumstances; instances of it follow. The Targum is, " they have dealt very falsely "with my word :" saith the Lord ; for this was not the charge of the prophet against them, but of the Lord himself. This can only be understood of such of the ten tribes as remained in Judea, for the body of that people had been carried captive many years ago; whose sins Judah imitated, and, being also the posterity of Israel, may be so called.

Ver. 12. They have belied the Lord, and said, it is

שרשוח propagines; rami libere luxuriantes—item pinnæ, vel potius muniments & propugnacula extra muri ambitum libere excurrentia, Stockius, p. 675. not he, &c.] Or, denied the Lord<sup>\*</sup>, as some render the words, saying that there was no God; which, though they might not deliver in express words, yet inasmuch as they denied his providence, and disbelieved his word by his prophets, it was tacitly denying that there was a God, or that the Lord was God. The meaning of the phrase not he may be, he takes no notice of what is done by us; he does not concern himself with our affairs; nor has he given any such orders to our enemics, as above; nor said these things by the prophets which are pretended : neither shall veil come upon us; they speak of: neither shall ve see sword nor famine; war and sieges, and famine, the consequence of them.

Ver. 13. And the prophets shall become wind, &c.] Their prophecies shall vanish into air; they shall become of no effect; they shall never be accomplished: and the word is not in them ; not the word of the Lord; he never spoke by them; they speak of themselves; they never were inspired or commissioned by him to say what they do: thus shall it be done unto them; the same evils they say shall befall us shall come upon them; they shall perish by the sword or famine; we have reason to believe that our predictions are as good as theirs, and will be fulfilled: or, thus let it be done to them'; as they have prophesied shall be done to us; and so are an imprecation. The Targum interprets the whole of the false prophets, as if they were the words of the Lord concerning them, which is, " but the false prophets shall be for nothing, and their "false prophecy shall not be confirmed; this revenge "shall be taken of them;" and so Kimchi interprets it of the prophets that prophesied peace to them, and said that the above-mentioned should not come upon them; and Jarchi takes the last clause to be the words of the prophet to them that say the above words; namely, that thus it shall be done to them, what the Lord has said.

Ver. 14. Wherefore thus saith the Lord God of hosts, because ye speak this word, &c.] That it is not the Lord; it is not he that speaks; it is no prophecy of him, and therefore shall become wind, and come to nothing: behold, I will make my word in thy mouth fire; it shall have its effect, and a dreadful one; it shall not become wind, but be as fire, not to enlighten the understanding, to purify the conscience, and warm the heart; but to torture, distress, and destroy, as the fire of the word out of the mouths of the two witnesses, Rev. xi. 5: and this people wood, and it shall decour them; as wood is devoured by fire, so shall this people be destroyed by sword and famine, as the word of the prophecy has declared they should; and which was done by the following means.

Ver. 15. Lo, I will bring a nation upon you from far, &c.] From Babylon, as in ch. iv. 16: O house of Israel, saith the Lord; though the house of Israel is generally taken for the ten tribes, especially when distinguished from the house of Judah; yet here it seems to design. the Jews, the posterity of Jacob, or Israel in the land of Judea; for Israel, or the ten tribes, were carried

יביהוה ביהוה ביהוה ביהוה ביאוספפ ארציש ביהוה ביהוה ביהוה ביהוה ביהוה אוספיג ביהוה ביהוה (Gegaverunt Dominum, Vulg. Lat. Pagoinus; abaegant, Piscator; abnegarunt Jehovau, Cocceius, Schmidt. הרבי יעשה להבי ipsis, Cocceius.

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captive into Assyria before this time: it is a mighty nation; strong and powerful; so mighty that they would not be able to oppose them, and stand before them: it is an ancient nation; the Babylonish monarchy was the most ancient; it began in the times of Nimrod, Gen. x. 10. and therefore must be a nation of great power and experience that had so long subsisted, and consequently must be formidable to others: a nation whose language thou knowest not; which was the Syriac language : this, 'tis plain, was not known by the common people among the Jews in Hezekiah's time, though some of the chief men understood it; wherefore Rabshakeh, the king of Assyria's general, would not deliver his railing speech in the Syriac language, which only the princes understood; but in the Hebrew language, the language of the common people, 2 Kings xviii. 26, 28. though, after the captivity, this language was understood by the Jews, and was commonly spoken by them, as it was in our Lord's time: neither understandest what they say; so would be barbarians to each other; nor could they expect any mercy from then, or that quarters would be given them, when their petitions for favour and life could not be understood.

Ver. 16. Their quiver is an open sepulchre, &c.] The Chaldeans used bows and arrows in fighting; and the quiver is a case for arrows; and the phrase denotes, that their arrows would do great execution, and be very mortal; so that a quiver of them would be as devouring as an open grave, into which many dead are cast: The Septuagint and Arabic versions have not this clause; and the Syriac version renders it, whose throats are as open sepulchres; see Rom. iii. 13: they are all mighty men; strong in body, of bold and courageous spirits, expert in war, and ever victorious; so that there was no hope of being delivered out of their hands.

Ver. 17. And they shall eat up thine harvest, &c.] The standing corn in the fields, cut it down, and give it as fodder to their horses, which is usually done by armies; or the increase of the earth, when gathered into the barn, which so great an army would consume: and thy bread; which includes all kind of provisions : which thy sons and thy daughters should eat; which is an aggravation of the calamity and misery, that that should become the prey of their enemies, which they with so much labour and pains had provided for their children, who would now be deprived of it, and suffer want. The Targum renders it, "shall kill thy sons " and thy daughters;" that is, with the sword; and so Kimchi interprets it; and so other versions read, they shall eat up, or devour, thy sons and thy daughters 2; the sword ate them up, or devoured them; and they who besieged them were the cause or occasion of their being eaten literally, even by their own parents; see Lam. ii. 20. and iv. 10: they shall eat up thy flocks and thy herds; their sheep and oxen, as the Targum interprets it: they shall eat up thy vines and thy figtrees : that is, the fruit of them, as the same paraphrase explains it : they shall impoverish thy fenced cities, wherein thou trustedst, with the sword ; that is, such

\* יאכלי בניך ובנירויך oraluot, Vatablus; comedent filios tuos & filias tuas, Calvin ; detanus, Cocceius.

strong and fortified cities as Jerusalem, and others, in which the Jews trusted they should be safe from their enemies; these the Chaldeans would enter into, kill with the sword those they found in garrisons, demolish the fortifications, take away what wealth and riches were laid up there, and so impoverish them, and render them weak and defenceless. The Targum of this clause is, " shall destroy the fortified cities of thy " land, in which thou trustedst thou shouldst be safe " from those that kill with the sword."

Ver. 18. Nevertheless, in those days, &c.] When these things should be done by the king of Babylon and his army: saith the Lord, I will not make a full end with you: this was to be done at another time, not now; see the notes on ch. iv. 27. and v. 10. though some think that this is a threatening of more and greater calamities; that this would not be all he would do to them; he had not yet done; he had other evils and calamities to bring upon them, particularly a long captivity.

Ver. 19. And it shall come to pass, when ye shall say, &c.] That is, the people of the Jews, to whom the prophet belonged, after they had been spoiled by the enemy, and carried captive: wherefore doth the Lord our God all these things unto us? as if they were innocent and guiltless, and had done nothing to provoke the Lord to anger; and it may be observed, that they professed to know the Lord in words, and call him their God, though in works they had denied him; and they own the hand of the Lord in all those evils that would now be come upon them; though before they had said they were not spoken by the Lord, nor would they befall them, ver. 12: thou shalt then answer them; that is, the Prophet Jeremiah, in the name of the Lord: like as ye have forsaken me, and served strange gods in your land ; when they were in their own land they forsook the worship and ordinances of God, and served the idols of the Gentiles, as the Targum rightly explains it : so shall ye serve strangers in a land that is not yours ; which some understand of strange gods ; but rather it designs strange lords, as the Chaldeans in the land of Babylon, a land not theirs; and so it is measure for measure, a just retaliation in righteous judgment upon them.

Ver. 20. Declare this in the house of Jacob, &c.] That a mighty nation should come and destroy them, and they should be servants in a strange land; or rather the words seem to be an order to declare war against the Jews, and even in their own land; and don't seem to be addressed to the prophet, but to others, seeing the words are in the plural number; see ch. iv. 5: and publish it in Judah; the house of Jacob and Judah are the same, namely, the two tribes of Benjamin and Judah; for, as for the ten tribes, as observed on ver. 15, they had been carried captive before this time: saying; as follows:

Ver. 21. Hear now this, O foolish people, and without understanding, &c.] Or, heart<sup>\*</sup>; see the note on ch. iv. 22: which have eyes, and see not; which have ears, and hear not; like the idols they served, Psal. cxv. 4-8.

אואין לב \* non cor, Pagninus, Montanus; qui non liabes cor, V. L.; exeors, Junius & Tremellius, Piscator ; cui cor non est, Cocceius.

this is an upbraiding of them with their folly and stupidity, their want of common sense, their blindness and ignorance, notwithstanding they had the means of light and knowledge, the law, and the prophets.

Ver. 22. Fear ye not me? saith the Lord, &c.] They did not fear the Lord, and this is a reproof to them for the want of it, which is a reproof of their ignorance and folly; for the fear of the Lord is the begin-ning of wisdom, Prov. ix. 10. and where that is there is true wisdom; but, where it is not, there is nothing but ignorance and stupidity: will ye not tremble at my presence? or face; his wrath and anger, justly resent-ing their carriage to him. The Targum is, "from before "my Word;" the essential Word, his Son: or, will ye not be in pain? as a woman in travail; as Kimchi observes the word b signifies: which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it. This is a very wonderful thing in nature, that the earth and sea, being spherical, and making one terraqueous globe, and the waters of the sea being higher than the earth, should be so bounded and restrained, by the power and providence of God, as not to overflow the earth, and that by means of the sand, which is penetrable, flexible, and movable; and yet this is set as a bound, and by the decree of God remains firm and stable, and that for ever, so that the sea cannot bear it down, go through it, or over it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it; even when the sea is the most tumultuous and raging. This is an instance of the mighty power of God, and carries in it an argument and reason why he should be feared; and yet such was the stupidity of this people, that though they saw this with their eyes, the sea and the tossings of it, and the sand set as a bound to it, and an effectual one, and heard the roarings and ragings of the waves of it in vain; yet they feared not the Lord that did all this; and so shewed themselves more stupid and disobedient than the sea and its waves, which obeyed their Maker, though destitute of sense and reason ; see Job xxvi. 10. and xxxviii. 8-11. Psal. civ. 6, 9. Prov. viii. 29.

Ver. 23. But this people hath a revolting and a rebellious heart, &c.] They are not so obedient as the sea and its waves; nor so firm and stable as the sand that is set for the bound of it. This is a reproof and an aggravatiou of the revoltings and rebellions of this people: they are revolted and gone; they had departed from the ways of the Lord, and were gone back from his worship, as the Targum; and were gone into evil ways, and to a false worship; they not only had revolted, but they went on, they continued therein, and went further and further off from God and his worship.

Ver. 24. Neither say-in their heart, &c.] It came not into their mind, they never once thought of it, namely, of what follows, let us now fear the Lord our God; they were not influenced and engaged to the fear of God, neither by his power in the preceding instance, nor by his goodness in the following one: that giveth rain; in common, all the year round, at proper times, # for the use of men and beasts. This is a pure gift of God, and an instance of his goodness, and is peculiar to him, what none of the gods of the Gentiles could give, Jer. xiv. 23: both the former and the latter, in his season; there were two particular seasons in the year in which the land of Israel had rain; the one was in the month Marchesvan, answering to part of October and part of November, and this was the former rain, after the seed was sown in the earth; and the other was in the month of Nisan, answering to part of March and part of April, just before the time of harvest, and this was the latter rain : he reserveth unto us the appointed weeks of the harvest; which was reckoned by weeks, because of the seven weeks between the passover and pentecost: the barley-harvest began at the former, and the wheat-harvest at the latter, called the feast of weeks, Exod. xxxiv. 22. and these were appointed of God, the harvest itself, Gen. viii. 22. and the weeks in which it was gathered in, Lev. xxiii. 15, 16. and these appointments and promises the Lord carefully observed, and faithfully kept.

Ver. 25. Your iniquities have turned away these things, &c.] Whereas of late years rain was withheld from them in common, and they had not the former and latter rain in its season, nor the appointed weeks of the harvest, and so their land was barren, and famine ensued. This was to be ascribed, not to the want of goodness and faithfulness in God, but to their own iniquities; these mercies were kept back from them in order to humble them, and bring them to a sense of their sins, and an acknowledgment of them: and your sins have withholden good things from you; as rain from heaven, and fruitful seasons, and had also brought many evil things upon them; for more is understood than is expressed.

Ver. 26. For among my people are found wicked men, &c.] Not a few only, but in general they appeared to be so, upon an inquiry into their character and conduct; for otherwise it would not have been so difficult to find a good man among them, as is suggested ver. 1: they lay wait as he that setteth snares; or, they look about'; that is, as Kimchi interprets it, every man looks in the ways, to see if a man passed by, that he might rob him of what he had; as a man that lays snares, or sets a trap to catch birds in : or, every one looks out, when they that lay snares rest<sup>d</sup>; and so they are more diligent and constant in catching men than such persons are in catching birds: they set a trap; or dig a pit, or ditch ; for men to fall in ; see Psal. vii. 15: they catch men; and rob them of their substance; or by their ill examples and counsels draw them into sin, and so into ruin; or circumvent them in trade and business.

Ver. 27. As a cage is full of birds, &c.] Jarchi and Kimchi understand it of a place in which fowls are brought up and fattened, what we call a pen; and so the Targum renders it, a house or place of fattening. The word is rendered a busket in Amos viii. 1, 2. and may here design one in which birds taken in sares, or by hawking, were put. The Septuagint version, and

<sup>&</sup>lt;sup>b</sup> Significantissima imprimis vox est את קותולן, quæ significat ita angi ut parturiens, Schmidt. \_ " אוני aspicit, Vatablus, i. e. quisque eorum, Piscator; aspicient,

Pagninus.

ישור כשך יקושים contemplatur quisque, cum quiescunt aucapes,

De Dieu; so Ben Melech; & cum resident aucupes, Piscator, Gataker; sit quiet and unmoved, that they may not fright the birds by any noise, watching and expecting when they would get into the uet; so Gusseius

י העיבו משחית fodiunt foveas, Tignrine version.

those that follow it, render it, a snare : which agrees with what goes before. It seems to intend a decoy, in which many birds are put to allure others; and, what with them, and those that are drawn in by them, it becomes very full; and this sense of the comparison is favoured by the reddition or application, which follows: so are their houses full of deceit; of mammon, gathered by deceit, as Kimchi interprets it; ungodly mammon; riches got in a fraudulent way, by cozening and cheating, tricking and overreaching: therefore they are become great; in worldly things, and in the esteem of men, and in their own opinion, though of no account with God: and waxen rich; not with the true riches, the riches of grace, the unsearchable riches of Christ, his durable riches and righteousness; nor indeed with the riches of the world, honestly and lawfully gotten; but with unrighteous mammon.

Ver. 28. They are waxen fat, they shine, &c.] Becoming rich they grew fat, and their faces shone through fatness; so oil, delicious food, and good living, as it fattens men, it makes their faces to shine ; see Psal. civ. 15: yea, they overpass the deeds of the wicked; though they pretended to religion, the fear and worship of God, yet they committed crimes more heinous than the most abandoned and profligate sinners: or, they exceed the words of the wicked f; either they speak words more wicked than they; or do such actions as are not to be expressed by words, and which even a wicked man would hardly choose to name. The Targum is, " they transgress the words of the law; The and the Vulgate Latin version comes pretty near it, they have passed over my words very badly; as if they referred to the words of the law and the prophets: they judge not the cause, the cause of the fatherless; this shews that it was not the common people only that were become so wicked, but the judges and civil magistrates; and who were so far from doing justice between man and man, in all civil cases that came before them, that they would not even exercise right judgment in the case of the fatherless; who not only require justice to be done them, but mercy and pity to be shewn them : yet they prosper; in the world, and increase in riches; have health of body and prosperity in their families; nor are they in trouble, as other men: this sometimes has been trying to good men to ob-serve; see Psal. lxxiii. 3-14. and particularly to the Prophet Jeremy, ch. xii. 1, 2: or, that they may prosper \*; as Jarchi interprets it; and to the same sense is the Targum, " if they had judged the judgment of the " fatherless they would have prospered;" but the former sense is best; and which Kimchi gives into, and agrees with what goes before, concerning the riches and as they were, which would bring on their ruin?

prosperous estate of those men: and the right of the needy do they not judge ; because they are poor, and can't fee them, they'll not undertake their cause ; or, if it comes before them, they'll not do them justice, being bribed by the rich that oppose them.

Ver. 29. Shall I not visit for these things? &c.] See the note on ver. 9.

Ver. 30. A wonderful and horrible thing is committed in the land.] What may justly raise admiration in some, and horror in others, or both in all: it is so amazing that it can hardly be conceived of, and so shameful and filthy as not to be expressed; what it is follows:

Ver. 31. The prophets prophesied falsely, &c.] That the people would have peace and prosperity, and not be carried captive into Babylon, as Jeremiah and other true prophets of the Lord had predicted: and the priests bear rule by their means; or rather the princes; for the word signifies princes as well as priests, and to the former government more properly belongs; and so Jarchi interprets it of the judges of the people, and their exactors; these governed the people according to the words of the false prophets, as the same writer explains it; they were under their influence and direction, they went after them, as the phrase על יד is sometimes used; see 1 Chron. xxv. 2, 3, 6. 2 Chron. xvii. 14. and xxxi. 15. 2 Sam. xv. 18. or, as Kimchi understands it, the priests received gifts by their hands to pervert judgment, and they declined doing justice, ac-cording to their will. The Targum is, "the priests " helped upon their hands;" took the false prophets, as it were, and carried them in their hands. Some render it, the priests remove, or depart by their means "; through their false prophesies they departed from the law, and the worship of God and his ordinances, from attending to them, and performing them in the manner appointed; in the whole it denotes great friendship. unity, and agreement between the priests, or princes, and the false prophets; they agreed together to keep the people in awe and in bondage; and what was of all the most surprising is what follows: and my people love to have it so; both that the prophets prophesy smooth things to them, though false; and that the princes should govern as they directed : and what will ye do in the end thereof? that these evils will bring unto; namely, the destruction of the city and nation. The meaning is, what will become of them at last? or what would they do, when this wicked government would come to an end, and they should be taken and carried captive by the Chaldeans ? which would be their case; and how would they like that, who love to have things

# CHAP. VI.

THIS chapter is of the same argument with the for-mer; and contains two things in it, the destruction of Jerusalem by the Babylonians, and the causes of it, by blowing of trumpets and firing of beacons, ver. 1.

עברי רברי רגי transcendunt verba mali, Schmidt; transierunt verba mali, Cocceius.

ויצליחן at prosperentur, Gataker. b So R. Sol. Urbin, Ohel Moed, fol. 68. 1.

and of the siege of the city, by pitching tents around it, casting up a mount against it, and scaling its walls at noon and by night, ver. 2, 3, 4, 5, 6. and this destruction is illustrated by the simile of gleaning of grapes, ver. 9. and amplified by the universality of it, with respect to persons and things; it reaching to persons of every age, and in every state, as old men, young men, and children, husbands and wives, and to all sorts of possessions, houses and fields, ver. 11, 12, 21. a description is given of the instruments of it, the Chaldeans, ver. 22, 23. and it is aggravated by the anxiety, distress, and sorrow, the Jews would be in on account of it, ver. 24, 25, 26. the causes of it are in general the great aboundings of sin and wickedness in the midst of them, illustrated by a fountain casting out its waters, ver. 6, 7. in particular, their neglect and contempt of the word of the Lord, ver. 10. the sin of covetousness, which prevailed among all sorts of people, high and low, in civil or religious life, ver. 13. the unfaithfulness of the prophets to the people, declaring peace, when there was none, ver. 14. their impenitence and hardness, ver. 15. their disregard to all instructions and warnings, ver. 16, 17. their rejection of the law, and the precepts of it, ver. 18, 19. their hypocritical sacri-fices, ver. 20. and the chapter is concluded with an address to the prophet, setting forth his character and office, and the end of it, ver. 27. and his testimony concerning the people, shewing their obstinacy and stubbornness, illustrated by a simile of refining metal in a furnace without success, ver. 28, 29, 30.

Ver. 1. O ye children of Benjamin, &c.] The tribe of Benjamin was with the tribe of Judah, and conti-nued with that in the pure worship of God when the ten tribes revolted; and in the land of Israel, when they were carried captive; and besides, Jerusalem, at least part of it, was in the tribe of Benjamin, and particularly Anathoth, which was Jeremiah's native place, was in that tribe; and this altogether is a reason why the children of Benjamin are so distinctly addressed: gather yourselves to flee out of the midst of Jerusalem; where some of this tribe lived, or had betaken themselves for safety: or the Jews in general may be meant; for, as Ephraim is often put for the ten tribes, so Benjamin may be put for the two tribes, as Judah frequently is: or the words may be rendered, be ye strong out of the midst of Jerusalem ; as by the Septuagint, and others; and the sense may be, gather together in bodies out of Jerusalem, and form yourselves into companies, and into an army, and be prepared to meet the enemy, and fight him, who is near at hand ; quit yourselves like men, and be strong; shew courage and va-lour; perhaps this is spoken ironically, as Kimchi thinks it is; though he interprets the word, flee ye; that is, if ye can find a place to flee to; and the Tar-gum is, " remove out of the midst of Jerusalem;" but it seems rather to be a direction to go forth and meet the enemy, by what follows: and blow the trumpet in Tekoa ; as an alarm of war, to give the people notice of an invasion; that the enemy was at hand, and therefore should provide themselves with armour, and ga-

ther together to meet and oppose him. Tekoa was a city in Judah, 2 Chron. xi. 5, 6. famous for a wise woman in it, in the times of David, 2 Sam. xiv. 2. Jerom says it was twelve miles from Jerusalem, and might be seen with the eye; so that probably it was built on a very high hill, and for that reason chosen to blow the trumpet on, that it might be heard far and near; and which may be confirmed from its being said to be the chief place in the land of Israel for the best oil, since olives grow on hills and mountains. There is in the clause a beautiful paronomasia<sup>1</sup>, which those, who understand the Hebrew language, will easily observe: and set up a fire in Beth-haccerem. This place, as Jerom says, lay between Jerusalem and Tekoa; one of this name is mentioned in Neh. iii. 14. The Targum renders it, " the house of the valley of " the vineyards;" and in the Misnah " mention is made of the valley of Beth-haccerem, the dust of which was red, and, when water was poured upon it, became hard; and this valley perhaps took its name from the town, which might be built upon a hill, and was famous for vines, from whence it was so called; and here might be a very high tower; for, as Kimchi and Ben Melech observe, it signifies a high tower, for the keepers of the vines to sit and watch the vines all about; and this was a very proper place to set up the sign of fire in, to give notice to the country all around; for it was usual with all nations, Persians, Grecians, and Romans, to signify in the night, by signs of fire, by burning torches, and the like, either the approach of an enemy, or succour from friends; the former was done by shaking and moving their torches, the latter by holding them still"; see Judg. xx. 38, 40: for evil appeareth out of the north; Nebuchadnezzar and his army out of Babylon, which lay north of Jerusalem: and great destruction ; see ch. i. 14. and iv. 6.

Ver. 2. I have likened the daughter of Zion to a comely and delicate woman.] That dwells at home, and lives in pleasure, and deliciously, in great peace and quietness, in entire ease and security, in no fear of enemies, or apprehension of danger; and so it describes the secure state of the Jews. Kimchi and Ben Melech supply the word woman as we do; but others supply land or pasture; and think that the Jewish nation is compared to pleasant and delightful lands and pastures, which are inviting to shepherds to come and pitch their tents about them; as follows. The words are by some rendered, O beautiful and delicate one, I have cut off, or destroyed the daughter of Zion°; in which sense the word is used in Isa. vi. 5. Hos. iv. 5. and to this purpose is the Targum, " O beautiful and delicate "one, how hast thou corrupted thy ways? therefore "the congregation of Zion is confounded;" but the former senses seem to be best; in which the word used is understood as having the signification of likening or comparing; for which see Cant. i. 9.

Ver. 3. The shepherds with their flocks shall come unto her, &c.] Kings and their armies, as the Targum paraphrases it; kings and generals are compared to shepherds, and their armies to flocks, who are under their

i 11'07 ενισχυσατε, Sept.; confortamini, Vulg. Lat.; fortes estote, Tigurine version. \* Misn. Menschot,c. 8. sect. 3.

בתקוע תקעג י. Vol. I.-- Рворнеть.

<sup>&</sup>lt;sup>m</sup> Miena Nidda, c. 2. c. 5. & Maimon. & Bartenora in ib.
<sup>n</sup> Vid. Lydium de re Militari, l. 5. c. 3. p. 185, 186. & Van Till in ib.

p. 52. • So Jarchi and Joseph Kimchi. Vid. Gataker in loc. • K

command and direction; here they design Nebuchadnezzar king of Babylon, with his generals and armies, who should come up against Jerusalem, as to a good pasture : they shall pitch their tents against her round about ; their military tents, in allusion to pastoral ones. The phrase is expressive of the Chaldean army surrounding and besieging Jerusalem : they shall feed every one in his place ; where he is ordered and fixed by his head general: or, every one shall feed his hand ": the sheep of his hand; see Psal. xcv. 7. them that are under his hand, as the Vulgate Latin version renders it; who are committed to his care and charge. The meaning is, he shall direct the company or companies of soldiers under him, where to be, and what part to take in the siege; or with his hand, as the Septuagint, with the skilfulness of his hands, Psal. lxxviii. 72. or with might and power; or at his hand, as the Arabic version; what is at hand, what is nearest to him; or according to his will and pleasure. The Targum is, " every one shall help his neighbour." The sense, according to Kimchi, is, one king or general shall lay siege against a city, or against cities, and so another, until they have consumed and subdued the whole land.

Ver. 4. Prepare ye war against her, &c.] Not only proclaim it, but prepare themselves for it; get every thing ready for the siege, and begin it. These are thing ready for the siege, and begin it. either the words of the Lord, calling upon the Chaldeans in his providence to act such a part against Jerusalem; or of the Chaldeans themselves, stirring up one another to it; which latter seems to be the sense; since it follows: arise, and let us go up at noon; scale the walls, and take the city; which, though in the heat of the day, and not so proper a time, yet such was the eagerness of the army, and their confidence of carrying the place at once; and concluding there was no need of waiting till the evening, or of taking any secret measures for the siege; they propose to go up at noon, in the heat of the day, and in the sight of their enemies, and storm the city : woe unto us, for the day goes away, for the shadows of the evening are stretched out; which some take to be the words of the besiegers, lamenting they had lost time, had not proceeded according to their first purpose, had neglected going up at noon-time, and now the evening was coming upon them; or as being angry, and out of humour, that the city was not taken by them so soon as they expected : though, according to Kimchi, they are the words of the prophet; and he may personate the besieged, mourning over their unhappy case and circumstances; the day of prosperity declining, and nothing but darkness and distress coming upon them.

Ver. 5. Arise, and let us go up by night, &c.] Since they could not take the city at noon, and by day, as they expected, they propose to attempt it by night; they would lose no time, but proceed on, day and night, until they had accomplished their end; this shews how much they were resolved upon it, and that nothing could discourage from it; and that they were oure of carrying their point: and therefore it follows, and let us destroy her palaces; the tower and strong

hold of Zion, the temple of Jerusalem, the king's palace, the houses of the high-priest, judges, counsellors. and other civil magistrates, as well as the cottages of the meaner sort of people; for the Vulgate Latin version renders it, her houses; which, notwithstanding her strong walls, were not secure from the enemy.

Ver. 6. For thus hath the Lord of hosts said, &c.] To the Chaldeans; for as it was the Lord that brought them out of their own country, and directed them to Jerusalem, and ordered them to prepare war against it; so they were as an army under his command, and he it was that ordered them to do this, and that, and the other thing: the whole affair was of the Lord, and the Jews had more to fear from him, who is the Lord of armies, than from the army of the Chaldeans; for, as they could do nothing without his divine permission. so, having that, there was a certainty of succeeding : hew ye down trees, and cast a mount against Jerusalem : in the Hebrew text it is, pour out a mount "; the reason. of which is, because there were a ditch or ditches about the city; and into these they poured in stones, and dirt, and trees, and pieces of wood, and so filled them up, and cast up a mount, on which they could raise their batteries, and demolish the walls and houses; hence mention is made of hewing down of trees, in order to cast the mount; for these were to be cut down, not so much to make battering-rams, and other instruments of war, as to fill up the ditch, and raise the mount, so that the walls might be more easily battered and scaled: though some ' interpret it of taking precise, fixed, determined counsel, about the war, and the manner of carrying it : this is the city to be visited; or punished; not only that deserves to be so visited, but which would certainly be visited, and that immediately; its punishment was not far off; vengeance would soon be taken on it, and that for its sins : and so the Targum, "this is the city whose sins are visited :" as it follows: she is wholly oppression in the midst of her; there were nothing but oppression and oppressors in her; not only full of oppressors, but oppression itself. This is instanced in for all kind of wickedness; the meaning is, that she was a sink of sin, and very wickedness itself.

Ver. 7. As a fountain casteth out her waters, &c.] In great abundance, and continually: so she casteth out her wickedness; this metaphor expresses the multitude of her sins, the frequent and constant commission of them, and the source and spring of them, the corrupt fountain of the heart; see Matt. xii. 34, 35. and xv. 19: violence and spoil is heard in her; that is, the cry of those that are oppressed and spoiled is heard, and that by the Lord himself, whose ears are open to the cries of the oppressed, and will avenge them : before me continually is grief and wounds; the poor, who were grieved and wounded by their oppressors; the Lord was an eye and ear witness of their grievances, and would redress them; nor could their enemies expect to escape his wrath, since they were all known to him; or else the sense is, that because of their violence and spoil of the poor, it was continually before the Lord, in his mind and purpose, and he was just

ר איש את ירו Payerust unusquisque inanum suam, Montanus; eos qui sub manu saa sont, Vulg. Lat. eos qui sub manu saa sont, Vulg. Lat. Munster, Tigurine ver-עפכן סללח י

sion ; fundite vallum, Schmidt.

י decidite, vel decernite consilium. So Gussetius, Ebr. Comment. p. 628.

ready to bring upon them, by way of punishment for these things, what would grieve and wound them; so Jarchi interprets it, which Kimchi mentions; and to it the Targuin agrees, " the voice of robbers and plun-" derers is heard in her before me continually, therefore " will I bring upon her evil and smiting."

Ver. 8. And be thou instructed, O Jerusalem, &c.] Or corrected'; receive discipline or instructions by chastisements and corrections, return by repentance, that the evils threatened may not come: this shews the affection of the Lord to his people, notwithstanding all their sins; that their amendment, and not their destruction, were pleasing to him; that it was with reluctance he was about to visit them in the manner threatened; and that even now it was not too late, prowided they were instructed and reformed; but, if not, they must expect what follows: lest my soul depart from thee; his Shechinah, or divine Presence, and all the tokens of his love, favour, and good will. The Targum interprets it of the Word of the Lord, " lest my Word " cast thee off;" see Rom. xi. 1. or, lest my soul pluck itself from thee; or be plucked', and separated from thee: the phrase denotes an utter separation, a forcible one, joined with the utmost abhorrence and detestation. In Ezek. xxiii. 18, it is rendered, my mind was alienated; it denotes disunion and disaffection. Lest I make thee desolate, a land not inhabited; the Targum adds, by way of illustration, "as the land of Sodom; that not a man should dwell in it; see ch. iv. 25, 27, 29.

Ver. 9. Thus saith the Lord of hosts, &c.] Finding that all his threatenings, admonitions, and expostulations, were in vain, he says of the Chaldeans, with respect to the Israelites, they shall thoroughly glean the remnant of Israel as a vine; by the remnant of Israel are meant the two tribes of Judah and Benjamin, who were left in the land when the ten tribes were carried captive; and these the Chaldeans should come and carry away also, just as the poor come into a vineyard, after the vintage has been gathered in, and pick off and glean what is left upon the branches: turn back thine hand as a grapegatherer into the baskets ; these words, according to Kimchi, are the words of the Chaldeans to one another, to turn their hands to the spoil, and to the prey, again and again, just as the grape-gatherer does; he gathers a bunch of grapes, and puts it into his basket, and then turns his hand, time after time, till he has gleaned the whole vine: and, according to Jarchi, it seems to be his sense, that they are the words of God unto them ; and so Abarbinel; and it is as if he should say, O thou enemy, turn thine hand to the spoil a second time, as a grape-gatherer turns his hand to the baskets; and who observes that so it was, that when Jehoiakim was carried captive, and slain, Jeconiah was made king; then, at the end of three months, the enemy returned, and carried him captive; and, at the end of twelve years, returned again, and carried Zedekiah captive; may, even of the poor of the people, and it may be observed, that they were carried away at different times; see Jer lii. 15, 16, 28, 29, 30.

Ver. 10. To whom shall I speak, and give warning,

that they may hear? &c. ] These are the words of the prophet, despairing of any success by his ministry; suggesting that the people were so universally depraved, that there were none that would hear him; that speaking to them was only beating the air, and that all expostulations, warnings, remonstrances, and testimonies, would signify nothing: behold, their ear is uncircumcised, and they cannot hearken; their ears were stopped with the filth of sin naturally, and they wilfully stopped their ears like the adder; and so being unsanctified, they neither could hear nor desired to hear the word of the Lord, as to understand it; see Acts vii. 51: behold, the word of the Lord is unto them a reproach ; they reproached it, and blasphemed it. as a novel and false doctrine, and thought it a dishonour to them to receive and profess it; and just so the Jews vilified the Gospel, in the times of Christ and his apostles; and as many do now, who treat it with contempt, as unworthy of God, as contrary to reason, as opening a door to licentiousness, and think it a scandal to preach or profess it : they have no delight in it; they see no beauty nor glory in it; they taste nothing of the sweetness of it; its doctrines are insipid things to them, they having never felt the power of it in their hearts; whereas such who are the true circumcision, who are circumcised in heart and ears. who are born again, these desire the sincere milk of the word ; it is to them more than their necessary food ; and, with this Prophet Jeremy, they find it, and eat it, and it is the joy and rejoicing of their hearts, ch. xv. 16.

Ver. 11. Therefore I am full of the fury of the Lord, &c.] Either of zeal for the Lord, for the glory of his name, and the honour of his word; or rather of the prophecy of the Lord, as the Targum interprets it, concerning the wrath of God, that should come upon this people for their sins: I am weary with holding it; the prophecy, the message he was sent with to them, to pronounce the judgments of God upon them; which being a disagreeable task to him, he refrained from doing it as long as he could; but being highly provoked with the sins of the people, and particularly with their contempt of the word of God, and especially he being obedient to the divine will, he could forbear no longer making a full declaration of it; see ch. xx. 9: I will pour it upon the children abroad; or, in the street "; that are playing there: and upon the assembly of young men together; that are met together for their pleasure and diversion; and the sense is, that the prophet would declare in a prophetic manner, and denounce, according to his office and commission, the wrath of God, which should come upon persons of every age, and of every relation in life, as follows: though the words may be rendered, pour it upon the children, &c. \*; and so it is a prayer of the prophet's to the Lord, that he would execute the vengeance on them which he had threatened them with by him : for even the husband with the wife shall be taken; and carried captive: the aged with him that is full of days : the old and the decrepit, such as are advanced in years,

ape disciplinam, Vatablus ; admitte disciplinam, Cocceius ; 

י ו plates, Montanus, Schmidt. אפן על עולל שפר effunde in puerum, Cocceius; super infantem, Schmidt; so Vulg. Lat.; effundere, Montanus.

and also those that are just upon the brink of the grave, ready to die: the meaning is, that children should not be spared for their tender age, nor young men for their strength, nor husbands and wives on account of their relation, nor any because of their hoary hairs; seeing the corruption was so general, and prevailed in persons of every age, and of every station.

Ver. 12. And their houses shall be turned unto others, &c ] To strangers, to the Chaldeans; they shall be transferred unto them, come into their hands, and become their property: with their fields and wines tog-ther: not only their houses and lands shall be taken away from them, and put to the use of others, but even their wives; than which nothing could be more distressing: for I will stretch out my hand upon the inhabitants of the land, saith the Lord; the inhabitants of the land of Judea; and so the Septuagint render it, upon them that inhabit this land; and so the Arabic version: wherefore, since the Lord would exert himself in this affair, and stretch out his hand of almighty power, as the Targum paraphrases it, "I will lift up " the stroke of my power;" it might be depended upon that all this destruction threatened would come on them.

Ver. 13. For from the least of them even unto the greatest of them, &c.] From the least in age to the oldest among them; or rather, from persons of the lowest class of life, and in the meanest circumstances, to those that are in the highest places of trust and honour, and are in the greatest affluence of riches and wealth ; so that as men of every age and station had sinned, old and young, high and low, rich and poor, it was but just and right that they should all share in the common calamity: every one is given to covetousness; which is mentioned particularly, and instead of other sins, it being the root of evil, and was the prevailing sin among them : from the prophet even unto the priest every one dealeth falsely ; the false prophet, as Kimchi interprets it, and so the Septuagint and other versions; and the priest of Baal, as the same interpreter; both acted deceitfully ; the one in prophesying lies to the people, the other in drawing them off from the pure worship The Targum is, "from the scribe to the of God. " priest;" from the lowest order of teachers to the highest in ecclesiastical office. The whole shews a most general and dreadful corruption.

Ver. 14. They have healed also the hurt of the daughter of my people slightly, &cc.] That is, the false prophets and lying priests, who pretended to be physicians, and to heal the sickly and distempered state of the people; and they did do it, in their way, but not thoroughly; they did not search the wound to the bottom; they drew a skin over it, and made a scar of it, and called it a cure; they made light of the hurt or wound; they healed it, making nothing of it; or despising it, as the Septuagint: or they healed it with reproach, as the Vulgate Latin version; in such a manner, as that it was both a reproach to them, and to the people: "gregation of my people with their lying words;" which are as follow: saying, Peace, peace: when there is no peace; promising them all prosperity, plenty of good things, and a continuance in their own land;

things, but sudden destruction would come upon them; see 1 Thess. v. 3.

Ver. 15. Were they ashamed when they had committed omination? &c.] This seems chiefly, and in the abomination? &c.] first place, to respect the false prophets and wicked priests; who when they committed idolatry, or any other sin, and led the people into the same by their doctrine and example, yet, when reproved for it, were not ashamed, being given up to a judicial hardness of heart: nay, they were not at all ashamed, neither could they blush; they were men of impudent faces, they, had a whore's forehead ; there was not the least sign or appearance of shame in them; when charged with the foulest crimes, and threatened with the severest punishment, they were not moved by either; they had neither shame nor fear: therefore they shall fall among them that fall; meaning that the prophets and priests should perish among the common people, and with them, who should be slain, and fall by the sword of the Chaldeans; the sacredness of their office would not exempt them; they should fare no better than the rest of the people: at the time that I visit them they shall be cast down, saith the Lord; that is, when the city and temple should be destroyed by the Chaldeans, these would be cast down from their excellency, the high office in which they were, and fall into ruin, and perish with the rest.

Ver. 16. Thus saith the Lord, stand ye in the ways, and see, &c.] These are the words of the Lord to the people, whom he would have judge for themselves. and not be blindly led by the false prophets and priests ; directing them to do what men should, when they are in a place where two or more ways meet, and know not which way to take; they should make a short stop, and look to the way-mark or way-post, which points whither each path leads, and so accordingly proceed. Now, in religious things, the Scriptures are the way-mark to direct us which way we should take: if the inquiry is about the way of salvation, look up to these, which are able to make a man wise unto salvation; these shew unto men that the way of salvation is not works of righteousness done by them, but Christ only: if the question is about any doctrine whatever. search the Scriptures, examine them, they are profitable for doctrine; they tell us what is truth, and what is error: if the doubt is about the matter or form of worship, and the ordinances of it, look into the Scriptures, they are the best directory to us what we should observe and do: and ask for the old paths; of righteousness and holiness, which Enoch, Noah, Abraham, Isaac, Jacob, and others, walked in, and follow them; and the way of salvation by Christ, which, though called a new way, Heb. x. 20, yet is not newly found out, for it was contrived in eternity; nor newly revealed, for it was made known to Adam and Eve immediately after the fall; nor newly made use of. for all the Old-Testament saints were saved by the same grace of Christ, and justified by his righteousness, and their sins pardoned through his blood, and explated by his sacrifice, as New-Testament saints; only of late, or in these last days, it has been more clearly made known; otherwise there is but one way of salvation; there never was any other, nor never will be; inquire

have trodden in : where is the good way, and walk therein; or, the better or best way", and more excellent way, which is Christ, John xiv. 6. 1 Cor. xii. 31. he is the way of access to God, and acceptance with him, and the way of conveyance of all the blessings of grace; he is the way to the Father, and to eternal happiness; he is the living way, which always continues, and is ever the same; and is a plain, pleasant, and safe way, and therefore a good one; there is no one better, nor any so good; and therefore this must be the right way to walk in, and to which there is great encouragement, as follows: and ye shall find rest for your souls ; there is rest and peace enjoyed in the ways of God, and in the ordinances of the Gospel ; wisdom's ways are ways of peace, which are the lesser paths; and in the doc-trines of the Gospel, when the heart is established with them, the mind is tranquil and serene, and at rest, which before was fluctuating and wavering, and tossed to and fro with every wind; but the principal rest is in Christ himself, in whom the true believer, that walks by faith in him, has rest from the guilt and dominion of sin, from the curse and bondage of the law, and from the wrath of God in his conscience; and enjoys a spiritual peace, arising from the blood, sacrifice, and righteousness of Christ, Matt. xi. 28, 29. Rom. v. 1, 11. Heb. xii. 24: but they said, we will not walk therein; in the old paths, and in the good way; but in their own evil ways, which they chose and delighted in; and therefore, as their destruction was inevitable, it was just and righteous.

Ver. 17. Also I set watchmen over you, &c.] That is, prophets, as Jarchi; true prophets, as Kimchi; such an one was Ezekiel, ch. iii. 17. The Targum interprets it teachers; such were the apostles and first ministers of the Gospel; and all faithful preachers of it, who teach men good doctrine and watch for their souls, give them warning of their danger, and exhort them to flee to Christ for rest and safety; and these are of the Lord's appointing, constituting, and setting in his churches; see 1 Cor. xii, 28. Saying, hearken to the sound of the trumpet; to their voice, lifted up like a trumpet, Isa. lviii. 1. to the word preached by them; to the law, which lays before them their sin and danger; and to the Gospel, which is a joyful sound, and gives a certain one, and proclaims peace, pardon, and salvation, by Christ: but they said, we will not hearken; so the Jews, in the times of Christ and his apostles, turned a deaf ear to their ministry, contradicted and blasphemed the Gospel, and judged themselves un-worthy of it, and of eternal life, brought to light by it. Perhaps here it may regard the punishments threatened the Jews by the prophets, which they would not believe were coming upon them, but put away the evil day far from them,

Ver. 18. Therefore hear, ye nations, &c.] Since the Jews refused to hearken to the word of the Lord, the Gentiles are called upon to hear it, as in Acts xiii. 45, 46. this is a rebuke to the Jews, that the Gentiles would hear, when they would not: and know, O congregation; either of Israel, as the Targum and Kimchi explain it; or of the nations of the world, the multitude of them; or the church of God in the midst of

\* יוה דרך הטוב אי in quæ sit via melior, Vatablus; via optima, Schmidt.

them: what is among them; among the Jews; either what evil is among them; what sins and transgressions are committed by them; which were the cause of the Lord's threatening them with sore judgments, and bringing them upon them; so Jarchi and Kimchi interpret the words; to which agrees the Targum, "and

" let the congregation of Israel know their sins;" or the punishments the Lord inflicted on them : so the Vulgate Latin version, and know, O congregation, what I will do unto them; which sense is confirmed by what follows:

Ver. 19. Hear, O carth : behold, I will bring evil upon this people, &c.] The people of the Jews; the evil of punishment, for the evil of sin committed by them; wherefore the earth, and the inhabitants of it, are called upon to bear witness to the righteousness of such a procedure : even the fruit of their thoughts ; which they thought of, contrived, and devised ; which shews that they did not do what they did inadvertently, but with thought and design. Kimchi interprets it of sinful deeds and actions, the fruit of thoughts; but his father, of thoughts themselves. The Talmudists 7 comment upon it thus, " a thought which brings forth " fruit, the holy blessed God joins it to an action; but " a thought in which there is no fruit, the holy blessed " God does not join to action ;" that is, in punishment : very wrongly. For the sense is, that God would bring upon them the calamities and distresses their thoughts and the evil counsels of their minds deserved. The Targum renders it, " the retribution or reward of their " works." Because they have not hearkened unto my words; spoken to them by the prophets: nor to my law, but rejected it; neither hearkened to the law, nor to the prophets, but despised both. The Targum is, because they obeyed not the words of my servants the prophets, and abhorred my law.

Ver. 20. To what purposs cometh there to me incense from Sheba, &c.] In Persia or Arabia, from whence incense was brought, and perhaps the best; see Isa. Ix. 6. and yet the offering of this was of no esteem with God, when the words of the prophet, and the law of his mouth, were despised; see Isa. i. 13: and the sweet cane from a far country? either from the same place, Sheba, which was a country afar off, Joel iii. 8, or from India, as Jerom interprets it; this was one of the spices in the anointing oil, Exod. xxx. 23. and though this was of divine appointment, and an omis-sion of it is complained of, Isa. xliii. 24. yet when this was brought with a hypocritical heart, and to atone for neglects of the moral law, and sins committed against that, it was rejected by the Lord: your burntofferings are not acceptable, nor your sacrifices sweet unto me; being offered up with a wicked mind, and without faith in Christ, and in order to expiate the guilt of black crimes unrepented of, and continued in; they were not grateful to God, nor could he smell a sweet savour in them, but loathed and abhorred them : see Isa. i. 11.

Ver. 21. Therefore thus saith the Lord, &c.] Because of their immorality and hypocrisy, their contempt of his word, and confidence in legal rites and ceremonies: behold, I will lay stumbling-blocks before this people;

7 T. Bab. Kiddushin, fol. 40. 1.

by which may be meant the judgments of God upon them, raising up enemies against them, and suffering them to invade their land; particularly the Assyrians, as the following words shew. Moreover, the prophecies of the false prophets, and the doctrines which they were permitted to spread among the people, were snares and stumbling-blocks unto them, they being given up to believe their lies, and to be hardened by them; nay, even true doctrines, the doctrines of justification and salvation by Christ, yea, Christ himself, were a rock of offence, and a stumbling-stone to these people, Isa. viii. 14. Rom. ix. 32, 33, 1 Pet. ii. 7, 8. and the fathers and the sons together shall fall upon them; or, by them "; the latter following the examples of the former; and so it denotes, that as the corruption was general, the punishment would be : and the neighbour and his friend shall perish; in the same calamity, being involved in the guilt of the same iniquity, in which they encouraged and hardened one another. The Septuagint and Arabic versions by stumblingblocks understand an infirmity or disease, which should come upon the people, and make a general desolation among them. Kimchi interprets the whole of the wickedness of fathers and children, neighbours and friends, and such as were in trade and partnership, and of their delight in mischief; that though they were aware of the stumbling-blocks, yet would not give each other warning of them. The whole, according to the accents, should be rendered thus, and they shall fall upon them, the fathers and the sons together, the neighbour and his friend, and they shall perish; falling and perishing are said of them all.

Ver. 29. Thus saith the Lord, behold, a people cometh from the north country, &c.] The Assyrians from Ba-bylon, which lay north of Judea, as in ch. i. 14, 15. and iv. 6: and a great nation shall be raised; that is, by the Lord, who would stir them up to this undertaking. The Targum is, " many people shall come " openly:" from the sides of the earth ; afar off, as Babylon was, ch. v. 15.

Ver. 23. They shall lay hold on bow and spear, &c.] That is, every one of them should be furnished with both these pieces of armour, that they might be able to fight near and afar off; they had bows to shoot arrows at a distance, and spears to strike with when near. The Targum renders it bows and shields. They are cruel, and have no mercy ; this is said, to strike terror into the hearts of the hardened Jews: their voice roareth like the sea; the waves of it, which is terrible, Luke xxi. 25, 26: and they ride upon horses; which still made them more formidable, as well as suggests that their march would be quick and speedy, and they would soon be with them: set in array as men for war; prepared with all sorts of armour for battle: or, as a man<sup>2</sup>; as one man, denoting their conjunction, ardour, and unanimity; being not only well armed without, but inwardly, resolutely bent, as one man, to engage in battle, and conquer or die; see Judg. xx. 8: against thee, O daughter of Zion; the design being against her, and all the preparation made on her ac-

ז iis, Schmidt; in eis, Cocceius, Pagninus. • במיש tanquam vir, Pagainus; ut vir, Schmidt; quam unus vir, Grotius.

count; which had a very dreadful appearance, and threatened with ruin, and therefore filled her with ter-

ror and distress, as follows. Ver. 24. We have heard the fame thereof, &c.] Meaning not the prophet's report then, but the rumour of the enemy's coming from another quarter, at the time he was actually coming. These are the words of the people, upon such a rumour spread; or the words of the prophet, joining himself with them, describing their case, when it would be strongly reported, and they had reason to believe it, that the enemy was just coming, and very near : our hands wax feeble ; have no strength in them, shake and tremble like men that have a palsy, through fear and dread: anguish hath taken hold of us: tribulation or affliction; or rather anguish of spirit, on hearing the news of the near approach of the enemy: and pain, as of a woman in travail; which comes suddenly, and is very sharp; and this denotes that their destruction would come suddenly upon them, before they were aware, and be very severe.

Ver. 25. Go not forth into the field, &c.] Either for pleasure, or for business; to take a walk in it for the air, or to till it, plough, sow, or reap; but keep within the city and its walls, there being danger: nor walk by the way; in the high road from Jerusalem, to any town or village near it: for the sword of the enemy; or, because there is a sword for the enemy b; or, the enemy has a sword; and that drawn; the enemy is in the field, and in the ways, and there's no escaping him: and fear is on every side; all round the city, being encompassed by the Assyrian army: or, the enemy's sword is fear on every side <sup>c</sup>; causes fear in all parts round the city. The Targum is, "because " the sword of the enemy kills those who are gathered " round about;" or on every side.

Ver. 26. O daughter of my people, gird thee with sackcloth, &c.] Either as a token of repentance for sin; so the king of Nineveh and his subjects did, to shew their repentance, Jon. iii. 6, 8. or as a sign of mourning, for the calamities coming on them, Gen. xxxvii. 34: and wallow thyself in ashes; or roll thyself in them, as a token of the same. The Targum is, " cover your heads with ashes." Make the mourning as for an only son ; which of all is the most bitter : and therefore it is added, most bitter lamentation; see Zech. xii. 10. For the spoiler shall suddenly come upon us; namely, Nebuchadnezzar, that would spoil their cities, towns, villages, and houses, and them of all their

wealth and substance, and carry it away. Ver. 27. I have set thee for a tower, &c.] Or in one "; in a watch-tower, to look about and observe the actions of the people, their sins and transgressions, and reprove them for them; as well as to descry the enemy, and give notice of danger; see Hab. ii 1. or, for a trier ; since the word used comes from one which signifies to try metals, as gold and silver; and the rather this may be thought to be the meaning here, since the verb is made use of in this sense in the text; and the metaphor is carried on in the following words; though

ל קאיוב ( quoniam gladius est inimico, Munster, Vatablus, Junius & Tremellius; quia (ibi) gladius (qui) hosti, Schmidt. Gataker.

<sup>&</sup>quot; Gataker. " בחוו in exploratoria specula, Junius & Tremellius.

the word is used for towers in Isa. xxiii. 13. and xxxii. 14. and may well enough be understood of a watchtower, agreeably with the office of the prophet; who is here addressed as a watchman, and was one to the house of Israel; and as the faithful discharge of his work required courage, as well as diligence and faith-fulness, it follows, and for a fortress among my people; not to defend them, but himself against them; or he was to consider himself as so under the divine protection, that he was as a fortress or strong tower, impregnable, and not to be dismayed and terrified with their calumnies and threatenings; see Jer. i. 18: that thou mayest know and try their way; their course and manner of life, whether good or bad; which he would be able to do, being in his watch-tower, and in the discharge of his duty; for the ministry of a good man is as a touchstone, by which the principles and practices of men are tried and known; for if it is heard and attened to with pleasure, it shews that the principles and practices of men are good; but if despised and rejected, the contrary is evident, see 1 John iv. 5, 6.

Ver. 28. They are all grievous revolters, &c.] From the right way of God and his worship: or, they are all revolters of revolters "; of all, the greatest revolters, the greatest sinners and transgressors, the most stubborn and disobedient; or sons of revolters; fathers and chil-dren are alike. The Targum is, "all their princes "rebel;" and so the Vulgate Latin and Syriac versions: walking with slanders; of one another; or with deceit, as the Targum; in a hypocritical and fraudulent manner; playing the hypocrite with God, or tricking and deceiving their neighbours. They are brass and iron; as vile and mean as those metals, and not as gold and silver; or as hard and inflexible as they are; or they deal as insincerely "as he that mixes brass with iron;" so the Targum: they are all corrupters; as such that mix metals are; they are corrupters of themselves and of others, of the doctrines and manners of men, and of the ways and worship of God.

Ver. 29. The bellows are burnt, &c.] Which Kimchi interprets of the mouth and throat of the prophet, which, through reproving the people, were dried up, and become raucous and hoarse, and without any profit to them; and so the Targum, "lo, as the refiner's

blower, that is burnt in the midst of the fire, so the voice of the prophets is silent, who prophesied to " them, turn to the law, and they turned not;" or the judgments and chastisements of God upon the Jews may be meant, which were inflicted upon them to no purpose: the lead is consumed of the fire; lead being used formerly, as is said <sup>f</sup>, instead of quicksilver, in purifying of silver; which being consumed, the re-fining is in vain: or it may be rendered, out of the fire it is perfect lead ;; or wholly lead, a base metal, no gold and silver in it, to which the Jews are compared : the founder melteth in vain; to whom either the prophet is likened, whose reproofs, threatenings, and exhortations, answered no end; or the Lord himself. whose corrections and punishments were of no use to reform this people: for the wicked are not plucked away; from their evil way, as Jarchi; or from good men, they are not separated the one from the other; or, evils (sins) are not plucked away h; from sinners: their dross is not purged away from them; neither the words of the prophet, nor the judgments of God, had any effect upon them. The Targum of the latter part of the verse is, " and as lead which is melted in the " midst of the furnace, so the words of the prophets " which prophesied to them were nothing in their " eyes; and without profit their teachers taught them, " and they did not leave their evil works."

Ver. 30. Reprobate silver shall men call them, &c.] Or, call ye them i, as the Targum; so the Septuagint, Vulgate Latin, and Arabic versions; by whom are meant the Jews, who thought themselves of some account, as silver; being the seed of Abraham, and having the law, the covenant and promises, and service of God; when those that tried them, as the prophets, found them to be nothing but dross; and therefore, if they must be called silver, they could call them no other than reprobate silver; or what is of no account and value; and which is confirmed by the following reason, which contains the judgment and conduct of him that cannot err: for the Lord hath rejected them : from being his people; and therefore cast them out of their own land, and caused them to go into captivity.

#### CHAP. VII.

IN this chapter the Lord, by the prophet, calls the || confidence in the temple is exposed; they fancying people of the Jews to repentance and reformation; reproves them for their vain confidence; and threatens them with destruction for their many sins, and particularly idolatry. The preface to all this is in ver. 1, 2. the exhortation to amendment, encouraged to by a promise that they should dwell in the land, is in ver. 3. but this was not to be expected on account of the temple, and temple-service ; but through a thorough reformation of manners; an exercise of justice, and avoiding all oppression and idolatry, ver. 4, 5, 6, 7. their vain

that their standing there, and doing the service of it, would atone for their theft, murder, adultery, perjury, and idolatry; and that they might commit these with impunity; wherefore they are let to know, that so doing these they made the temple a house of thieves; and that for such wickedness, what the Lord had done to his place in Shiloh, which they are reminded of, he would to the temple, and to them, reject and cast them off, ver. 8, 9, 10, 11, 12, 13, 14, 15. and seeing they also had a dependence on the prophet's prayer,

י סוררים refractarii refractariorum, Schmidt; contumacium (International Continuation of the second se

Calvin, Tigurine version.

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he is bid not to pray for them, for his prayers would not be heard; and he is directed to observe their wretched idolatry, of which an instance is given, whereby they provoked the Lord to anger; and therefore he was determined to pour out his fury on man and beast, and on the trees and fruit of the field, ver. 16, 17, 18, 19, 20. and whereas they trusted in their burnt-offerings and sacrifices, these are rejected, as being what were not originally commanded; but obedience to the moral law, and the precepts of it, which they refused to hearken to, though they were oft called upon to it by his servants the prophets, ver. 21, 22, 23, 24, 25. 26. and it is foretold that the Prophet Jeremy would meet with the same treatment; that they would not hearken to his words, nor answer to his call; and therefore he should declare them a disobedient, incorrigible, and an unfaithful people, ver. 27, 28, hence, either he, or Jerusalem, is called upon to cut off the hair, as a sign of mourning; for their rejection of the Lord, occasioned by their sins, and especially their idolatry, of which instances are given, ver. 29. 30, 31. and it is threatened that the place of their idolatry should be a place of slaughter and of burial, till there should be no room for more; and the carcasses of the rest should be the food of fowls and beasts: and all joy should cease from Judah and Jerusalem, ver. \$2, 33, 34.

Ver. 1. The word that came to Jeremiah, &c.] The word of prophecy, as the Targum : from the Lord, saying : this begins a new prophecy. This verse, and the beginning of the next, are wanting in the Septuagint version.

Ver. 2. Stand in the gate of the Lord's house, &c.] That is, of the temple, and the court of it. This gate, as Kimchi says, was the eastern gate, which was the principal gate of all; see Jer. xxvi. 2: and proclaim there this word, and say ; with a loud voice, as follows: hear ye the word of the Lord, all ye of Judah; the inha-bitants of the several parts of Judea, which came to the temple to worship; very probably it was a feastday, as Calvin conjectures ; either the passover, or pentecost, or feast of tabernacles, when all the males in Israel appeared in court: that enter in at these gates to worship the Lord; there were seven gates belonging to the court, three on the north, three on the south, and one in the east, the chief of all, as Kimchi, Abarbinel, and Ben Melech observe; and this agrees with the account in the Misna<sup>k</sup>. The names of them were these; on the south side were these three, the watergate, the gate of the firstlings, or the gate of offering, and the gate of kindling; on the north were these three, the gate Nitzotz, called also the gate of the song, the gate Korban, sometimes called the gate of women, and Beth Moked; and the gate in the east was the gate Nicanor, and this gate was the most frequented ; and therefore Jeremiah was ordered to stand here, and deliver his message.

Ver. 3. Thus saith the Lord of hosts, the God of Israel, &c.] The Lord of armies above and below in general, and the God of Israel in particular; wherefore they ought to hearken to what he was about to say,

\* Middot, c. 1. sect. 4, 5.

and to be obedient to him : amend your ways' and your doings; or, make them good<sup>1</sup>; which shews that they were bad, and were not agreeable to the law and will of God, to which they ought to have been conformed; and the way to amend them was to act according to the rule of the divine word they were favoured with: and I will cause you to dwell in this place; to continue to dwell in Jerusalem, and in Judea, the land of their nativity, and in the temple, the house of God, and place of religious worship; but, if not, it is suggested that they should not continue here, but be carried captive into a strange land.

Ver. 4. Trust ye not in lying words, &c.] In the words of the lying prophets, as the Targum; and to the same purpose is the Arabic version, " do not trust " in lying words, for the false prophets do not profit " you in any thing ;" the things in which they trusted, and in which the false prophets taught them to place their confidence, were their coming up to the temple at certain times for religious exercises, and their attendance on temple service and worship, offering of sacrifices, and the like. The Septuagint version is, trust not in yourselves, in lying words : see Luke xviii. 9. in their external actions of devotion, in their ritual performances, taking them for righteousness; and adds, what is not in the Hebrew text, for they altoge-ther profit you not; in the business of justification before God, and acceptance with him : saying, the temple of the Lord, the temple of the Lord, the temple of the Lord, are these; that is, the people that hypocritically worshipped there, as the false prophets told them; and so the Syriac version, ye are the temple of the Lord : though that begins the next verse, with the last clause of this, if ye amend your ways, &c. see 1 Cor. iii. 16, 17. or rather the temple of the Lord are those gates through which they entered, ver. 2. or those buildings which were pointed at with the finger; or , these, is a clause by itself; and the sense is, these are the lying words that should not be trusted in, namely, the temple and temple-services; when all manner of sin and wickedness were committed by them, which they thought to atone for by coming to the temple and worshipping there. The mention of these words three times is, as Jarchi thinks, in reference to the Jews appearing in the temple three times a year, at the feast of passover, pentecost, and tabernacles; and so the Targum, " who say (i. e. the false prophets), before " the temple of the Lord ye worship; before the temple of the Lord ye sacrifice; before the temple of the Lord ye bow; three times in a year ye appear before him." Kimchi's father, R. Joseph, is of opinion, that it refers to the three parts of the temple, the porch, the holy place, and the holy of holies; but Kimchi himself takes it that these words are trebled for the greater confirmation of them; and they may denote the vehemence and ardour of affection for the temple.

Ver. 5. For if ye thoroughly amend your ways and your doings, &c.] Or, if ye make your ways good, and do your works well, which is what is exhorted to ver. 3. and respects the duties of the moral law; which are

ישיבו דרכיכם bonas facite vias vestras, Vulg. Lat. Muuster, Pagninus, Montanus ; efficite, &c. Junius & Tremellius, Piscatos.

more acceptable to God than legal sacrifices, when || done from right principles, and with right views, from love, in faith, and to the glory of God; which is doing good works well; the particulars of which follow: i you throoughly execute judgment between a man and his neighbour; without respect to persons, without fayour and affection, without bribery and corruption; passing a righteous sentence, and making an equitable decision of the case between them, according to the law of God, and the rules of justice and equity : this respects judges and civil magistrates. Ver. 6. If ye oppress not the stranger, the fatherless,

and the widow, &c.] Who have none to help them, and who ought to have mercy and compassion shewn them, as well as justice done them; and should not be injured by private men in their persons and properties, and much less oppressed in courts of judicature by those who should be the patrons and defenders of them: and shed not innocent blood in this place; in the temple, where the sanhedrim, or great court of judicature, sat; for this does not so much respect the commission of murder by private persons, as the condemnation of innocent men to death by the judges, which is all one as shedding their blood; and by which actions they defiled that temple they cried up, and put their trust in; to shed innocent blood in any place, Kimchi observes, is an evil; but to shed it in this place, in the temple, was a greater evil, because this was the place of the Shechinah, or where the divine Majesty dwelt: neither walk after other gods to your hurt; the gods of the people, as the Targum; for this, as the Arabic version renders it, is pernicious to you; idolatry was more hurtful to themselves than to God; and therefore it is dissuaded from by an argument taken from their own interest.

Ver. 7. Then will I cause you to dwell in this place, &c.] In the land of Judea, and not suffer them to be carried captive, which they had been threatened with, and had reason to expect, should they continue in their sins, in their impenitence and vain confidence : in the land that I gave to your fathers; to Abraham, Isaac, and Jacob, by promise; and to the Jewish fathers in the times of Joshua, by putting them in actual possession of it: for ever and ever; for a great while; a long time, as Kimchi explains it; from the days of Abraham for ever, even all the days of the world, provided they and their children walked in the ways of the Lord. This clause may either be connected with the word dwell, or with the word give ; and the sense is, either that they should dwell in it for ever and ever; or it was given to their fathers for ever and ever.

Ver. 8. Behold, ye trust in lying words, &c.] What they are dissuaded from, ver. 4, is here affirmed they did, and which is introduced with a note of asseveration, attention, and admiration; it being a certain thing that they did so; and was what was worthy of their consideration and serious reflection upon; and it was astonishing that they should, since so to do was of no advantage to them, but the contrary : that cannot profit; temple worship and service, legal sacrifices and ceremonies, could not take away sin, and expiate the guilt of it; or justify men, and render them acceptable to God; these, without faith in the blood and sacrifice of Vol. I.—PROPHETS.

Christ, were of no avail; and especially could never be thought to be of any use and profit, when such gross abominations were indulged by them as are next mentioned.

Ver. 9. Will ye steal, murder, and commit adultery, and swear falsely, &c.] At the same time they offered sacrifices, and trusted in them, they did those things, which would not be grateful to the Lord, nor profitable to them; or, ye do steal, &c.; so the Septuagint, and all the Oriental versions; and likewise the Targum; as charging them with them; these are sins against the second table of the law, as what follow are against the first : and burn incense to Baal, and walk after other gods whom ye know not; for they not only burnt incense to Baal, which was an act of idolatrous worship; but served other strange gods they had not known before; whose names they had never heard of, and of whose help and assistance they now had no experience, nor received any benefit from, as they had from the one and only true God; and therefore it was great folly and ingratitude in them to forsake the Lord, and walk after these.

Ver. 10. And come and stand before me in this house, &c.] In the temple; this they did after they had been guilty of such immoralities and idolatry; thinking by their appearance there, and their performance of a few ceremonies, and offering of some sacrifices, that all were atoned for: or this denotes their impudence, that, after the commission of such notorious crimes, they should have the front to come into the house of God, and stand before him, as if they had never departed from him, and were his people, and the true worshippers of him: which is called by my name; the temple of God, the house of God, the sanctuary of the Lord; and where his name was also called upon, being a house of prayer; or where prayer was made to the Lord: and say, we are delivered; from the punishment of the above sins, by coming into the temple, and standing before the Lord in it; by calling on his name, and offering sacrifices, though with impure hearts and hands, and in a hypocritical way : to do all these abominations; before mentioned; theft, murder, adultery, perjury, and idolatry. The sense is, either we are delivered and freed from punishment, that we may do these things with impunity; this is the use we make of, and the inference we draw from, our deliverance from evil: or we are delivered, though we commit these abominations, and therefore go on in them: or, seeing we are delivered, therefore do we these things; not that they really said these words, but this was the language of their actions. The Syriac version is, deliver us, while we commit all these sins.

Ver. 11. Is this house, which is called by my name, &c.] Meaning the temple: become a den of robbers in your eyes? or do you look upon it, and make use of it, as thieves do of dens; who, when they have robbed and murdered men, betake themselves to them, not only to share their spoil, but to hide themselves? just so those thieves, murderers, adulterers, perjurers, and idolaters, after they had committed such gross enormities, came into the temple and offered sacrifices; thinking hereby to cover their sins, and expiate the guilt of them, and to be looked upon as good men. and 3 L

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true worshippers of God, when they were no better than thieves and robbers; and such were the Pharisees in Christ's time, and such was the temple as made by them; see Matt. xxi. 13: behold, even I have seen it, saith the Lord; not only all the abominations committed by them, but the use they made of the temple and the worship of it; all the hypocrisy of their hearts, and the inward thoughts of them, and their views and intentions in their offerings and sacrifices; as well as what ruin and destruction the Lord designed to bring shortly upon them, and upon that house which they had ad e den of robbers; as follows:

Ver. 12. But go ye now unto my place, which was in Shiloh, &c.] A city in the tribe of Ephraim, on the north of Beth-el, and the south of Lebonah, and not far from Shechem, Judg. xxi. 19. here were the tabernacle, the ark and altar of the Lord, and the sacrifices; and therefore the tabernacle is called the tabernacle of Shiloh, Psal. lxxviii. 60. and here the Lord calls it his place; the place of the house of his Shechinah, as the Targum paraphrases it; and where he would have those people go; which is not to be understood locally, but of their taking this place into the consideration of their minds, and observe what was done to it, and became of it; though it was once the place where the Lord dwelt, and where his name was called formerly; as follows: where I set my name at the first; when the children of Israel first entered into Canaan's land, the tabernacle was set up and established in Shiloh, in Joshua's time, Josh. xviii. 1. and there it continued to the times of Eli: and see what I did to it, for the wickedness of my people Israel; he refused and forsook his tabernacle there; he suffered the ark, which was fetched from thence in the times of Eli. to be taken and carried captive, and that because of the sins of his people, Psal. lxxviii. 60, 61, 67. 1 Sam. iv. 4, 11. Jerom <sup>m</sup> says, in his time, the altar that was pulled down was shewn, though scarce the founda-tions of it were to be seen. Now the Lord would have these people consider what was done to Shiloh: that though this was the first place where the tabernacle was set in the land of Canaan, and so the inhabitants of it had antiquity on their side; yet this did not secure them, nor the tribe it was in, from being rejected by the Lord, when they sinned against him; nor should the tribes of Judah and Benjamin think themselves secure because of the temple of the Lord, since they might expect he would do to them for their sins what he had done to others before.

Ver. 13. And now, because ye have done all these works, saith the Lord, &c.] Meaning evil works, such as theft, murder, adultery, perjury, and idolary, mentioned ver. 8. or the same which were done by the people of Israel, on account of which the tabernacle at Shiloh was left: and I spake unto you, rising up early: that is, by his servants the prophets, whom he sent unto them, and by whom he spoke, as the Targum paraphrases it, and as it is in ver. 25. and in ch. xliv. 4, see 2 Chron. xxxvi. 15. which shews the Lord's great concern for this people, his early care of them, in sending his servants betimes to warn, rebuke, and reclaim them: and speaking, but ye heard not; would not listen to the words of the prophets, and of the Lord by them; but turned a deaf ear to them, which aggravates their stubbornness, obstinacy, and wickedness, that so much respect should be shewn them, so much pains should be taken with them, and that so early, and yet to no purpose: and I called you, but ye answered not; this call was by the external ministry of the prophets, and was with great vehemence in them, but not with divine energy; however, it was sufficient to leave the Jews without excuse; and their inattention to it exposes their hardness and wilful obstinacy; see Prov. i. 24.

Ver. 14. Therefore will I do unto this house, which is called by my name, &c.] The temple, as in ver. 11. for though it was called by his name, and his name was called upon in it, yet this could not secure it from desolation; for so the name of the Lord was set in the tabernacle at Shiloh, and yet he forsook it through the wickedness of the people: wherein ye trust; they trusted in the sacrifices there offered up, and the service there performed; in the holiness of the place, and because it was the residence of the divine Majesty; wherefore they thought this would be a protection and defence of them; and this was trusting in lying words, as in ver. 4: and unto the place which I gave unto you and your fathers; meaning either Jerusalem; and so the Syriac version renders it, and to the city; or the whole land of Judea, as in ver. 7: as I have done to Shiloh; see the note on ver. 12.

Ver. 15. And I will cast you out of my sight, &c.] Or, from before my face, or faces"; out of the land of Judea, and cause them to go into captivity; and so the Targum paraphrases it, "I will cause you to re-"move out of the land of the house of my majesty:" as I have cast out all your brethren, even the whole seed of Ephraim; or Israel, as the Targum; that is, the ten tribes so called, because Ephraim, a principal tribe, and the metropolis of the kingdom, was in it, and Jeroboam, the first king of the ten tribes, was of it: now, as they were carried captive into Babylon, so should the Jews; or they of the two tribes of Judah and Benjamin; who could not expect to fare better than their brethren, who were more in number than they; and especially since they were guilty of the same sins.

Ver. 16. Therefore pray not thou for this people, &c.] These are the words of the Lord to the Prophet Jeremiah, forbidding him to pray for the people of the Jews; which he either was doing, or about to do, and which, from the great affection he had for them, he was inclined unto; wherefore, to shew how much the Lord was displeased with them, and how determined he was to punish them with captivity, he orders the prophet not to make any supplication for them: neither lift up cry nor prayer for them; referring to the gestures of lifting up the eyes and hands in prayer, and also to the frame of the heart, in the exercise of faith and holy confidence: cry and prayer are put together, because prayer is sometimes made, especially when persons are in great distress, with strong cryings and tears; see Heb. v. 7: neither make intercession to

Comment. in Zeph. ch. 1. fol. 94. L. Epitaph. Paulæ, fol. 59. L.

esuper faciebus meis, Montanus; a faciebus meis, Behmidt.

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me; or, meet me°; or come between him and this people, and so act the part of a mediator, of which office intercession is a branch; it properly belongs to Christ. The Jews say , there is no Ecryp, meeting, but prayer, or that is always intended by it; for proof of which they cite this passage: for I will not hear thee; on the behalf of them, being so highly provoked by them, and determined they should go into captivity; see ch. xv. 1.

Ver. 17. Seest thou not what they do in the cities of Judah, &c.] Not in one city only, but in all of them, and particularly the chief of them; as follows: and in the streets of Jerusalem? these words, with what is said next, shew the reason why the prophet was forbid to pray for this people, and the Lord was so provoked with them as to cast them out of his sight; and he appeals to the prophet, and to what he saw, or which he might see; for what was done was done not in secret, but openly, in the very streets of the city; by which he might be sufficiently convinced it was but just with God to do what he determined to do with them.

Ver. 18. The children gather wood, &c.] In the fields, or out of the neighbouring forest; not little children, but young men, who were able to cut down trees, and bear and carry burdens of wood: and the fathers kindle the fire; take the wood of their children, lay it in order, and put fire to it; which shews that they approved of what their children did, and that what they did was by their direction and order: and the women knead their dough; so that every age and sex were employed in idolatrous service, which is here intended; the corruption was universal; and therefore the whole body was ripe for ruin ; nor would the Lord be entreated for them: and all this preparation was, to make cakes for the queen of keaven; the moon, as A barbinel; which rules by night, as the sun is the king that rules by day; and which was much worshipped by the Heathens, whom the Jews imitated. Some render it, to the work, or workmanship, of heaven 9; that is, to the whole host of heaven, sun, moon, and stars, which were worshipped in the cities of Judah, and in the places round about Jerusalem, 2 Kings xxiii. 5. The Targum renders it, " to the star of " heaven;" and Jarchi interprets it of some great star in the heaven, called the queen of heaven; and thinks that these cakes had the impress of a star upon them; see Amos v. 26. where mention is made of Chiun, your image, the star of your god. The word chiun is akin to the word here translated cakes, and thought to be explained by a star; see also Acts vii. 43. but it seems rather to be the moon, which is expressly called by Apuleius' the queen of heaven; and often by others Cœlestis; and Urania by the Africans, as Tertullian' and Herodian' affirm; as also Beltis, by Abydenus"; and Baaltis, by Philo-Byblius, or Sanchoniatho"; which have the signification of queen; and these cakes might have the form of the moon upon them, and be made and offered in imitation of the

shew-bread : and to pour out drink-offerings unto other gods; not different from the queen of heaven, and the hosts thereof; for to her and them drink-offerings were poured out, Jer. xliv. 18, 19. but other gods besides the one, only, living, and true God: that they may provoke me to anger; not that this was their intention, but so it was eventually.

Ver. 19. Do they provoke me to anger? saith the Lord, &c.] No: he can't be provoked to anger as men are; anger does not fall upon him as it does on men; there is no such affection in God as there is in men; his spirit can't be irritated and provoked in the manner that the spirits of men may be; and though sin, and particularly idolatry, is disagreeable to him, contrary to his nature, and repugnant to his will; yet the damage arising from it is more to men themselves than to him; and though he sometimes does things which are like to what are done by men when they are angry, yet in reality there is no such perturbation in God as there is in men : do they not provoke themselves to the confusion of their own faces? the greatest hurt that is done is done to themselves; they are the sufferers in the end; they bring ruin and destruction upon themselves; and therefore have great reason to be angry with themselves, since what they do issues in their own shame and confusion. The Targum is, " do they think that they provoke me? saith the Lord; is it not for evil to themselves, that they may be con-" founded in their works?"

Ver. 20. Therefore thus saith the Lord God, &c.] Since these are their thoughts, and this the fruit of their doings : behold, my anger and my fury shall be poured out upon this place; like fire, to consume and destroy it; meaning Jerusalem, which was burned with fire; as an emblem of God's wrath, and an instance of his vengeance upon it, for sins; which came down in great abundance, like a storm or tempest : upon man and upon beast; upon beasts for the sake of man, they being his property, and for his use; otherwise they are innocent, and do not deserve the wrath of God, nor are they sensible of it : and upon the trees of the field, and upon the fruit of your ground; which should be blighted by nipping winds, or cut down and trampled upon by the Chaldean army: and it shall burn, and shall not be quenched ; that is, the wrath of God shall burn like fire, and shall not cease until it has executed the whole will of God in the punishment of his people.

Ver. 21. Thus saith the Lord God of hosts, the God of Israel, &c.] The Lord of armies above and below, and the covenant-God of the people of Israel; who were bound to serve him, not only by the laws of creation, and the bounties of Providence, but were under obligation so to do by the distinguishing blessings of his goodness bestowed upon them; wherefore their idolatry, and other sins committed against him, were the more heinous and aggravated : put your burnt-offerings unto your sacrifices, and eat flesh ; that is, add one offer-

Apologic. c. 24. Hist. l. 5. 1. 15. Apud Euseb, Præpar. Evangel. l. 9. c. 41. p. 456.

SL 2

<sup>•</sup> אל הפנע בי & ne oecurras mihi, Calvin ; & ne obsistas mihi, Vulg. Lat. ; & me interveniau apud me, Tigurine version. P T. Bab, Beracot, fol. 96. 9. Tsanith, fol. 7. 9. & S. 1. Sota, fol. 14.

Melech.

Metamorph. l. 11. principio.

<sup>\*</sup> Apudib. l. s. c. 10. p. 38.

ing to another; offer every kind of sacrifice, and, when you have done, eat the flesh of them yourselves; for that is all the advantage that comes by them; they are not acceptable to me, as Jarchi observes, therefore why should you lose them? burnt-offerings were wholly consumed, and nothing was left of them to eat; but of other sacrifices there were, particularly the peace-offerings; which the Jewish commentators think are here meant by sacrifices; and therefore the people are bid to join them together, that they might have flesh to eat; which was all the profit arising to them by legal sacrifices. The words seem to be sarcastically spoken; shewing the unacceptableness of legal sacrifices to God, when sin was indulged, and the unprofitableness of them to men.

Ver. 22. For I spake not unto your fathers, &c.] Meaning not Abraham, Isaac, and Jacob, but Moses, Aaron, and others, who were living at the time of the bringing of the children of Israel out of Egypt, as appears by what follows : nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings, or sacrifices ; these are not in the decalogue or ten commands; these are no part of that law or covenant, but are an appendage or addition to it; and though they are of early institution and use, yet they never were appointed for the sake of themselves, but for another end; they were types of Christ, and were designed to lead the faith of the people of God to him; they never were intended as proper expiations of sin, and much less to cover and encourage immorality; whenever therefore they were offered up in a hypocritical manner, and without faith in Christ, and in order to atone for sinful actions, without any regard to the sacrifice of Christ, they were an abo-mination to the Lord. These were not the only things the Lord commanded the children of Israel; nor the chief and principal ones; and in comparison of others, of more consequence and moment, were as none at all; and which are next mentioned.

Ver. 23. But this thing commanded I them, saying, &c, ] This was the sum and substance of what was then commanded, even obedience to the moral law; this was the main and principal thing enjoined, and to which the promise was annexed: obey my voice : the word of the Lord, his commands, the precepts of the decalogue; obedience to which was preferable to the sacrifices of the ceremonial law; see 1 Sam. xv. 22. wherefore it follows: and I will be your God, and ye shall be my people; the meaning is, that whilst they were obedient to him, he would protect them from their enemies, and continue them in their privileges and blessings, which he had bestowed upon them as his peculiar people: and walk ye in all the ways that I have commanded you; not only in some of them, but in all of them; not merely in the observance of legal sacrifices, but chiefly in the performance of moral actions; even in all the duties of religion, in whatsoever is required in the law, respecting God or man: that it may be well unto you; that they might continue in the and which was given them for an inheritance, and enjoy all the blessings promised to their obedience.

Ver. 24. But they hearkened not, nor inclined their

ear, &c.] Neither to the law that was given them, nor to the promises that were made unto them : this was the case of the Jewish fathers, and also of their posterity, to whom belonged the law, and the promises, and the service of God : but walked in the counsels and in the imagination of their evil heart; what their evil heart imagined, advised, and directed to, that they attended to, walked in, and pursued after. The heart of man is evil; it is desperately wicked, even wickedness itself; and so is every thought, and every imagination of the thoughts of it, and all its counsels, machinations, and contrivances; and therefore the consequence of walking in these, or steering the course of life according to them, must be bad: and went backward, and not forward ; they went backwards from the ways of God, and walked not in them. The Targum is, " they turned the back in my worship, " and did not put my fear before their face;" or else this may design, not their sin, but their punishment, as Kimchi interprets it; they did not prosper, but suffered adversity; a curse, and not a blessing, attended the works of their hands.

Ver. 25. Since the day that your fathers came forth out of the land of Egypt unto this day, &c. ] That is, in all generations; ever since their first coming out of Egypt, they had been disobedient to the commands of God, and had walked after their own hearts' lusts, and had gone backward, and not forward; for this is not to be connected with what follows : I have even sent unto you all my servants the prophets, daily rising up early, and sending them; which should be rendered. although I have sent \*; which is an aggravation of their sin, that they should continue in their disobedience, though the Lord sent to them to exhort and warn them, not one, or two, of his servants the prophets. but all of them, and that daily; who rose betimes in the morning, which denotes their care and diligence to do their message; and which, because they were sent of the Lord, and did his work as he directed them, it is attributed to himself; and of these there was a constant succession, from the time of their coming out of Egypt unto that day; which shews the goodness of God to that people, and their slothfulness, hardness, and obstinacy.

Ver. 26. Yet they hearkened not unto me, &c.] Speaking by the prophets: nor inclined their ear; to what was said to them; would not listen to it, and much less obey what was commanded them: but hardened their neck; and so became stiff-necked, and would not submit to bear the yoke of the law: they did worse than their fathers; every generation grew more and more wicked, and went on to be so until the measure of their iniquity was filled up; hence it follows:

Ver. 27. Therefore thou shalt speak all these words unto them, &c.] Before mentioned in the chapter; exhortations to duty, dehortations from sin, promises and threatenings: but they will not hearken to thee: so as to reform from their evil ways, and do the will of God; they will neither be allured by promises, nor awed by menaces: thou shalt also call unto them; with a loud voice, shewing great vehemency and earnest-

א נאשלח & quamvis miserim, Ar. Interpr. cum tamen mitterem, Syr.

ness, being concerned for their good, and knowing the danger they were in : but they will not answer thee; this the Lord knew, being God omniscient; and therefore, when it came to pass, it would be a confirmation to the prophet of his mission; and being told of it beforehand, was prepared to meet with and expect such a reception from them; so that he would not be discouraged at it; and at the same time it would confirm the character given of this people before.

Ver. 28. But thou shalt say unto them, &c.] Having found by experience, after long speaking and calling to them, that they are a disobedient and incorrigible people: this is a nation that obeyeth not the voice of the Lord their God; who, though the Lord is their God, and has chosen and avouched them to be his special people, whom he has distinguished by special favours; yet what he says by his prophets they pay no regard unto, and are no better than the Gentiles, which know not God: nor receiveth correction; or instruction<sup>7</sup>; so as to be reclaimed, and made the better; neither by the word, nor by the rod; neither had any effect upon them: truth is perished, and is cut off from their mouth : neither faith nor faithfulness is in them; nothing but lying, hypocrisy, and insincerity.

Ver. 29. Cut off thine hair, O Jerusalem, and cast it away, &c.] This supplement is made, because the word is feminine; and therefore can't be directed to the prophet, but to Jerusalem, and its inhabitants; shaving the head is a sign of mourning, Job i. 20. and this is enjoined, to shew that there would soon be a reason for it; wherefore it follows: and take up a lamentation on high places: that it might be heard afar off; or because of the idolatry frequently committed in high places. The Targum is, " pluck off the hair for " thy great ones that are carried captive, and take up " a lamentation for the princes:" for the Lord hath re-jected and forsaken the generation of his worth; a generation of men, deserving of the wrath of God, and appointed to it, on whom he determined to pour it out; of which his rejection and forsaking of them was a token: this was remarkably true of that generation in which Christ and his apostles lived, who disbelieved the Messiah, and had no faith in him, and spoke lying and blasphemous words concerning him; and therefore were rejected and forsaken by the Lord; and wrath came upon them to the uttermost.

Ver. 30. For the children of Judah have done evil in my sight, saith the Lord, &c.] Meaning not a single action only, but a series, a course of evil actions; and those openly, in a daring manner, not only before men, but in the sight of God, and in contempt of him, like the men of Sodom, Gen. xiii. 13: they have set their abominations in the house which is called by my name, to defile it; that is, set their idols in the temple; here Manasseh set up a graven image of the grove, 2 Kings xxi. 7. which was done, as if it was done on purpose to defile it.

Ver. 31. And they have built the high places of Tophet, &c.] Where was the idol Moloch; and which place had its name, as Jarchi thinks, from the beating of drums, that the parents of the children that were

burnt might not hear the cry of them : which is in the valley of the son of Hinnom; a valley near Jerusalem, and lay to the south of it, Josh. xv. 8. and xviii. 16: to burn their sons and their daughters in the fire ; which was done, as Jarchi says, by putting them into the arms of the brasen image Moloch, heated hot. The account he gives of Tophet is this, " Tophet is Mo-" loch, which was made of brass; and they heated " him from his lower parts; and his hands being " stretched out, and made hot, they put the child be-" tween his hands, and it was burnt; when it vehe-" mently cried out; but the priests beat a drum, that " the father might not hear the voice of his son, and " his bowels might not be moved:" but in this he is mistaken; for Tophet was not the name of an idol, but of a place, as is clear from this and the following verse. There is some agreement between this account of Jarchi, and that which Diodorus Siculus " gives of Saturn, to whom children were sacrificed by the Carthaginians; who had, he says, a brasen image of Saturn, which stretched out his hands, inclining to the earth; so that a child put upon them rolled down, and fell into a chasm full of fire: which I commanded them not; not in my law, as the Targum; nor by any of the prophets, as Jarchi paraphrases it; he commanded them, as Kimchi observes, to burn their beasts, but not their sons and daughters. The instance of Abraham offering up Isaac will not justify it. The case of Jephtha's daughter, if sacrificed, was not by divine command. The giving of seed to Moloch, and letting any pass through the fire to him, is expressly forbidden. Lev. xviii. 21. and xx. 23: neither came it into my heart; it was not so much as thought of by him, still less desired, and much less commanded by him. Jarchi's note is, " though I spake to Abraham to slay " his son, it did not enter into my heart that he " should slay him, but to make known his righteousness.

Ver. 32. Therefore, behold, the days come, saith the Lord, &c.] And they were coming on apace; a little longer, and they would be come; for it was but a few years after this ere Jerusalem was besieged and taken by the army of the Chaldeans, and the slaughter made after mentioned: that it shall no more be called Tophet; no more be used for such barbarous and idolatrous worship; and no more have its name from such a shocking circumstance: nor the valley of the son of Hinnom; as it had been from the times of Joshua: but the valley of slaughter: or, of the slain; as the Tar-gum, Septuagint, Syriac, and Arabic versions; be-cause of the multitude of men that should be killed there, or brought there to be buried; as follows: for they shall bury in Tophet till there be no place: till there be no more room to bury there; or, because there was no place" elsewhere; the number of the slain being so many: this was in righteous judgment, that where they had sacrificed their children, there they should be slain, at least buried.

Ver. 33. And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth, &c.] That is, those which remain unburied, for

י ולא לקחו מומר יו neque acceperunt disciplinam, Schmidt. Bibliothec. Par. 9. 110. 20. p. 756.

י מעון מקום ( guod, vel eo quod nullus (alius sit) locus, Munster; ideo quod non (erit) locus, Schmidt.

JEREMIAH.

which there will be found no place to bury them in; all places, particularly Tophet, being so full of dead bodies; not to have a burial, which is here threatened, was accounted a great judgment: and none shall fray them away; or frighten them away; that is, drive away the fowls and the beasts from the carcasses. The sense is, either that there should be such a vast consumption of men, that there would be none left to do this, and so the fowls and beasts might prey upon the carcasses without any disturbance; or else that those that were left would be so devoid of humanity, as not to do this

Ver. 34. Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, &c.] Signi-

fying that the devastation should not only be in and about Jerusalem, but should reach all over the land of Judea; since in all cities, towns, and villages, would cease the voice of mirth, and the voice of gladness; upon any account whatever; and, instead of that, mourning, weeping, and lamentation: the voice of the bridegroom, and the voice of the bride; no marrying, and giving in marriage, and so no expressions of joy on such occasions; and consequently no likelihood, at present, of repeopling the city of Jerusalem, and the other cities of Judah: for the land shall be desolate; without people to dwell in it, and till it. The Septuagint, Syriac, and Arabic versions, read, the whole land.

# CHAP. VIII.

IN this chapter the prophet goes on to denounce grievous calamities upon the people of the Jews; such as would make death more eligible than life; and that because of their idolatry, ver. 1, 2, 3. and also because of their heinous backslidings in other respects, and continuance in them, ver. 4, 5. likewise their impenitence and stupidity, ver. 6, 7. their vain conceit of themselves and their own wisdom; their false interpretation of Scripture, and their rejection of the word of God, ver. 8, 9. their covetousness, for which 'tis said their wives and fields should be given to others, ver. 10. their flattery of the people, and their impudence, on account of which, ruin and consumption, and a blast on their vines and fig-trees, are threatened, ver. 11, 12, 13. their consternation is described, by their fleeing to their defenced cities; by their sad disappointment in the expectation of peace and prosperity; and the near approach of their enemies; devouring their land, and all in it; who are compared to serpents and cockatrices that cannot be charmed, ver. 14, 15, 16, 17. and the chapter is closed with the prophet's expressions of sorrow and concern for his people, because of their distress their idolatry had brought upon them; and because of their hopeless, and seemingly irrecoverable, state and condition, ver. 18, 19, 20, 21, 22.

Ver. 1. At that time, saith the Lord, they shall bring out the bones of the kings of Judah, &c.] That is, either the Chaldeans or the Romans would do this; for this refers to the destruction of Jerusalem, either by the former or the latter; and it is certain that Jerusalem was ploughed up by the Romans, whereby the prophecy in Mic. iii. 12, was accomplished; when it is highly probable the graves were dug up, and the bones of the dead brought out, and scattered abroad by way of revenge; or it may be that graves were opened, especially the graves of kings and great men, for the sake of finding treasure in them: it follows, and the bones of his princes: of the princes of Judah: and the bones of the prophets: the false prophets; though this might be the case of the priests and prophets of the Lord; whose bones, in this general devastation, might be thought to be the most sacued: and the bones of the inhabitants of Jerusalem out of their graves.

high and low, rich and poor, male and female; their graves, in common, were without the city.

Ver. 2. And they shall spread them before the sun and the moon, and all the host of heaven, &c.] The stars. This shews, not only that they should be publicly exposed; but, as it refers to their idolatrous worship of the sun, moon, and stars, that these deities will not be able to help them; as they could not prevent their dead bodies being dug up, so neither could they order or cause them to be gathered together, and buried again: whom they have loved; whereas they ought to have loved the Lord their God, and him only: it means an idolatrous love of and affection for them; and not the love of them, as creatures for use and delight; otherwise the light of the sun, moon, and stars, is sweet, and their influence great; and a pleasant thing it is to behold them, and especially the former of them, the fountain of light and heat: and whom they have served; more and besides the Creator of them, whom they should have served, the Lord of hosts, and him only: and after whom they have walked; not in a natural and literal sense, but in a religious one, as is after explained: and whom they have sought; for advice and counsel, and by making their prayers and supplications to them: and whom they have worshipped; by bowing the knee, or kissing the hand; by offering sacrifices, and burning incense, and putting up peti-tions to them; by trusting in them, and expecting good things from them; see 2 Kings xxi. 3, 4, 5. and xxiii. 5. Jer. vii. 18. Ezek. viii. 16: they shall not be gathered, nor be buried ; meaning not the men that should die in those times, but the bones that should be brought out of the graves; these, having been scattered about, should not be collected together again, and replaced in their sepulchres: they shall be for dung upon the face of the earth; that is, they should lie and rot upon the face of the earth, and crumble into dust. and become dung for it; see Psal. Ixxxiii. 10.

Ver. 3. And death shall be chosen rather than life, &c.] By them that should be alive in those times, who would be carried captive into other lands, and be used very hardly, and suffer greatly, by the nations among whom they should dwell; see Rev. ix. 6. The Septuagint version, and those that follow it, make this to be a reason of the former, reading the words

#### CH. VIII. V. 4-7.

thus, because they have chosen death rather than life; see Deut. xxx. 19. but the other sense is best, which is confirmed by what follows: by all the residue of them that remain of this evil family; the nation of the Jews, become very corrupt and degenerate; so the people of Israel are called the whole family of Israel, Amos iii. 1. now it is foretold, that those which remained of that people, who died not by famine, or were not slain by the sword, yet should be in such a miserable condition, as that death would be more eligible to them than life: even which remain in all the places whither I have driven them, saith the Lord of hosts ; for, though they were carried captive by men, yet the thing was of the Lord, and a just punishment upon them for their sins.

Ver. 4. Moreover, thou shalt say unto them, &c.] The Jews, in Jeremiah's time, in order to leave them inexcusable, though the Lord had before assured that they would not hearken to him, ch. vii. 27 : thus saith the Lord, shall they fall, and not rise? men, when they fall, endeavour to get up again, and generally they do: shall he turn away, and not return? when a man turns out of the right way into a wrong one, as soon as he is sensible of his mistake, he returns back; this is usually done among men. This is generally the case in a natural sense, and might be expected in a moral sense; that whereas these people had fallen into sin, they would rise again by repentance; and, having turned from the good ways of God, would soon return again to them.

Ver. 5. Why then is this people of Jerusalem slidden back by a perpetual backsliding? &c.] These people fall into sin, and rise not again by repentance; they turn out of the good ways of God and religion, and return not again; they backslide and revolt from the Lord, and they continue in their revolt and rebellion : their backsliding is an everlasting one; there is no hope of their repentance and recovery: it is a vehement and passionate expostulation about the people of the Jews, founded upon the former general observation, shewing them to be the worst of all people: it is a common saying, it is a long lane that has no turning; but these people, having departed from the Lord, return no more. A very learned man renders the words, why does Jerusalen turn away this people with an obstinate aversion b? that is, the rulers and governors of Jerusalem, as in Matt. xxiii. 37. or rather thus, why does a stubborn aversion turn away this people, O Jerusalem? and so they are an address to the magistrates and inhabitants of Jerusalem. They hold fast deceit ; practise it, and continue in the practice of it, both with God and man: they refuse to return: to the Lord, to his worship, and to the right ways of holiness and truth. from whence they had erred; see ch. v. 3. Ver. 6. I hearkened and heard, &c.] These are either.

the words of the prophet, as Kimchi and Abarbinel think; who listened and attended to, and made his observations upon, the words and actions, conduct and behaviour, of this people, of which he gives an account :

ארומלים משבה נצחת ל hunc populum Hierosolyma aversione pertinaci? vel quare avertit populum hunc, O Jerusalem, aversio pertinax? De Dieu. f populum hunc, O Jerusalem, aversio pertinax? De Dieu. f pulum hunc, O Jerusalem, aversio pertinax? De Dieu.

or of the Lord himself, as the Targum; who hearkened to the language of their hearts and actions, and heard the words of their mouth; all that they spake against him, against his prophets, and those that feared his name; all their lying words, their false swearing; all their oaths and curses, and every idle expression that dropped from them; all which he takes notice of, and men are accountable to him for them : but they spake not aright; what is so in the sight of God and good men; what is agreeable to right reason, and the word of God; they spake what was contrary to all this. Wicked men neither think aright, nor act aright, nor speak aright. No man repented him of his wickedness : of his heart, of his lips, and of his life; no man can repent of himself; no man truly does, without the grace of God : saying, what have I done? which question an impenitent man does not put; but when it is made, the true answer to be returned to it is, that which is contrary to the nature of God; which is a breach of his law; which a man has reason to be ashamed of; at which he may be astonished, it being so exceeding sinful; that which cast the angels out of heaven, Adam out of paradise, and wicked men down to hell; which is deserving of the wrath of God, and eternal death; for which a man can never make atonement himself: and by which he is undone, to all intents and purposes, without an interest in Christ, and salvation by him. Every one turneth to his course : which is not a good. but a bad one; sin is a way, a road, a path, in which men walk; a course, a series of sinning, a progress and persisting in it; such as the course of this world, and this course is evil, Ephes. ii. 2: as the horse rusheth into the battle, which denotes their swiftness to commit sin, the pleasure they take in it, and their inattention to danger, and death by it; see Job xxxix. 21-25. or overflows ; the impetuosity of the horse is expressed by the overflowing of a river.

Ver. 7. Yea, the stork in the heaven knoweth her appointed times, &c.] Of going and returning ; for this is a bird of passage, as Pliny d and other naturalists observe; which goes away as winter approaches, and re-turns when that is over. The temperature of the air, as to heat and cold, and the natural propensity of such birds of passage to breed their young, are thought to be the incentives to change their habitation; and a wonderful thing it is in nature, that they should know the proper time of their passage, what places to go to, and how to steer their course thither; and, as the above naturalist observes, they go and come in the night: and the turtle, and the crane, and the swallow, observe the time of their coming ; for these also are birds of passage; the turtle is absent in the winter, and its coming is a sign of spring, Cant. ii. 11, 12. the crane, according to Ælianus, goes away with the stork, and returns when winter is over; and the same is observable of the swallow; hence the common saying, one swallow does not make spring; so Horace 'uses Where hirundine prima for the beginning of spring. these birds retire to is not known; some think the

\* De Animal. 1. 3. c. 23. <sup>f</sup> Ep. l. 1. Ep. 7.

equus effundens se, Schmidt. So Kimchi and Ben Melech interpret it.

Nat. Hist. l. 10. c. 23.

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swallows fly into Egypt and Ethiopia; but Olaus Magnus <sup>5</sup> says they lurk in holes, and even under water, where they hang together, and are sometimes drawn out in clusters, and being brought to the fire, and thawed, will revive and fly about. But my people know not the judgment of the Lord; meaning not the unsearchable judgments of God, or those providential dispensations of God which are a great deep, and are not clearly discerned and known by the best of men; but either his own judgments, which are inflicted upon wicked men as punishments for sin, which yet are not taken notice of, and duly attended to, as they should be; or rather the law of God, and his revealed word, which is the rule of judgment and justice, and a declaration of righteousness, shewing what is just and good, and ought to be done, which they were willingly ignorant of; or else the final and future judgment of God after death, to which all men must come, and into which every thought, word, and work, will be brought, and which day wicked men put far from them; see Isa. i. 3.

Ver. 8. How do ye say, we are wise, &c.] Which they were continually boasting of, though they were ignorant of the judgment of the Lord, and were more stupid than the stork, turtle, crane, and swallow: and the law of the Lord is with us? this was the foundation of their boast, because the law was given to them, and not to the nations of the world, which knew not God, and therefore they must be a wise and understanding people; and this law continued with them, they had it in their synagogues, and in their houses, and read it, and heard, or at least they might and ought to have heard and read it, and in this they trusted; of this character and cast were the Jews in the times of Christ and his apostles, Rom. ii. 17-20. to which agrees the Targum, "how say ye, we are wise, and in "the law of the Lord we trust?" Lo, certainly in vain made he it; either the law, which was made or given in vain by the Lord to this people, since they made no better use of it, and valued themselves upon having it, without acting according to it; or the pen of the scribe, which was made by him in vain to write it, as follows : the pen of the scribes is in vain ; in vain, and to no purpose, were the scribes employed in writing out copies of the law, when either it was not heard or read, or however the things it enjoined were not put in practice; or the pen of the scribes was in vain, when employed in writing out false copies of the law, or false glosses and interpretations of it, such as were made by the Scribes and Pharisees in Christ's time, and the fathers before them, by whose traditions the word of God was made of none effect: and so the Targum, " therefore, lo, in vain the scribe hath made " the lying pen to falsify;" that is, the Scriptures. The words may be rendered, "verily, behold, with a " lie he wrought; the pen is the lie of the scribes "."

Ver. 9. The wise men are ashamed, &c.] Of the wisdom of which they boasted, when it would appear to be folly, and unprofitable to them : they are dismayed and taken; affrighted at the calamities coming upon

them, and taken as in a snare, as the wise sometimes are in their own craftiness, Job v. 13. Lo, they have rejected the word of the Lord; sent by the prophets, which urged obedience to the law, and is the best explanation of it; but this they despised, and refused it: and what wisdom is in them? to contemn that, which, if attended to, would have been profitable to them, and the means of making them wise unto salvation; let them therefore boast of their wisdom ever so much. it is certain there can be none in persons of such a spirit and conduct.

Ver. 10. Therefore will I give their wives unto others, &c.] To strangers, to the Gentiles; than which nothing could be more disagreeable to them, or a sorer punishment, of a temporal one : and their fields to them that shall inherit them; or, to the heirs 1; other and new ones; and who should possess them as if they were the true and rightful heirs of them. For every one from the least even to the greatest is given to covetousness ; from the prophet even to the priest every one dealeth falsely; covetousness and false dealing, which prevailed in all ranks and orders of men among them, were the cause of their ruin: covetousness is the root of all evil; and to deal falsely, or make a lie, as the words may be rendered, is diabolical and abominable in the sight of God, and especially in men of such characters, who were to preach truth to others; see the note on ch. vi. 13.

Ver. 11, 12. For they have healed the hurt of the daughter of my people, &c.] See the notes on ch. vi.

14, 15. Ver. 13. I will surely consume them, saith the Lord, &c.] Or, gathering I will gather them "; into some one place, the city of Jerusalem, and there destroy them. The word is, לשון כלייה, expressive of consumption and destruction, as Jarchi, Kimchi, and Ben Melech observe; and so the Targum, "destroying I will de-"stroy them, saith the Lord." There shall be no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade : some understand this by way of complaint, that there were no fruit on the vine and fig-tree, nor even leaves; which they allegorically interpret of the fruit of good works being wanting in them, which was the cause of their ruin. Others think these are metaphors which describe the manner of their destruction; and so the Targum, " and they shall fail, as the " grapes fail from the vine, and as the falling fruit from " the fig-tree, and as the leaf from the tree." Though it rather intends the sterility of the land, and in general the famine that should attend the siege of Jerusalem. Grapes and figs are mentioned only, as Kimchi observes, because they were the chief fruits, and they are put for the whole. And the things that I have given them shall pass away from them; whatever they had in their barns and cellars, or were just becoming ripe in their fields, vineyards, and gardens, should either be blasted, or rather be taken away and devoured by their enemies, so that they themselves should not enjoy them. The Targum interprets it of the law transgressed by them, as the cause of their

ליורשים hæredibus, V. L. Pagninus, Montanus.

בויש וויז mercunnus, ז. ב. raginuus, montanus. א באיס אסר colligendo colligam cos, Montanus, Tigurine ver-sion. So Piscator.

ruin, and paraphrases it thus, "because I have given "them my law from Sinai, and they have transgressed "it;" and so Jarchi, "this shall be unto them, be-"cause I have given them statutes, and they have "transgressed them."

Ver. 14. Why do we sit still? &c.] In the country, where were barrenness and want of provisions; in the villages and unwalled towns, where they were exposed to the spoils and ravages of the enemy. These words, with what follow, are the words of the prophet, in the language of the Israelites, as Kimchi observes. Assemble yourselves; this is the gathering together, in order to be consumed, before threatened, which they themselves were made to do: and let us enter into the defenced cities ; such as Jerusalem, where they thought they should be safe from their enemies: and let us be silent there; either promising themselves rest, quietness, and security; or suggesting that it would be right in them to say nothing by way of complaint; having no reason to murmur at their afflictions, since they were no other than what their own sins had brought upon them : for the Lord our God hath put us to silence; stopped their mouths that they could not complain, being convicted in their consciences of their sins; and brought them into a state of destruction and death, which makes silent: and given us water of gall to drink, afflictions bitter and deadly. The Targum is, " and hath made us drink the cup of an evil curse, "as the heads of serpents;" a poisonous and deadly potion: because we have sinned against the Lord; which they were obliged to own; though it does not appear that they had true repentance for their sins, or amended their ways; sometimes confession of sin is made without either of these.

Ver. 15. We looked for peace, &c.] Outward prosperity, affluence of temporal blessings, peace with enemies, and safety from them, which the false prophets had given them reason to expect; or which last they concluded and hoped for, from their being in the defenced cities: but no good came; they were disappointed in their expectation; the good that was promised them, and they looked for, never came, but all the reverse: and for a time of health; or, of healing<sup>1</sup>; the political wounds of the commonwealth of Israel: and behold trouble! or terror<sup>m</sup>; at the approach of the enemy, described in the following verses. The Targum is, "a time of pardon of offences, and, lo, a "punishment of sins." Healing, in Scripture, signifies pardon of sin; see Psal, xli. 4. and ciii. 3.

Ver. 16. The snorting of his horses was heard from Dan, &c.] That is, was heard at Jerusalen. It seems to be a hyperbolical expression, shewing the certainty of the coming of the Assyrian monarch and his army, to invade Judea, and besiege Jerusalem; the news of which was brought from Dan, which lay in the further part of the land; see ch. iv. 15. and pointing at the way in which they should come northwards, through Phœnicia and the tribe of Dan, with a numerous cavalry of horses and horsemen: for, by his horses are meant Nebuchadnezzar's; unless, with Calvin, it can be thought that they are called the Lord's, because ordered and sent by him, whose war it was against the

<sup>1</sup> והסות medelæ, vel sanationis, Psgninus, Montanus, Vatablus, Schmidt. VOL. I.-PROPHETS. people. The Targum paraphrases the words thus, "because they worshipped the calf that is in Dan, " a king with his army shall come up against them, " and carry them captive;" and so Jarchi interprets it. The whole land trembled at the sound of the neighing of his strong ones; his horses, strong and mighty; see Judg. v. 22. where we read of the prancings of the mighty ones; and here the Targum, " at the voice of " the treading of his strong ones, all the inhabitants of " the earth shall be moved;" and by the land trembling undoubtedly are meant the inhabitants of the land, filled with dread and consternation at the noise and near approach of the Chaldean army. For they are come, and have devoured the land, and all that is in it; or, the fulness of it; which because of the certainty of it, is represented as then done: the city, and those that dwell therein; meaning not only the city of Jerusalem, and the inhabitants of it, but other cities also, the singular being put for the plural; and so the Targum,

the cities, and they that dwell in them." Ver. 17. For, behold, I will send serpents, cockatrices, among you, &c.] The Chaldeans, comparable to these noxious and hurtful creatures, because of the mischief they should do unto them. The Targum is, " for, lo, I will raise up against you people that kill as " the destroying serpents." These were raised up by the Lord, and sent by him, just as he sent fiery serpents among the Israelites in the wilderness, when they sinned against him; there literally, here metaphorically. Which will not be charmed ; Jarchi says, at the end of seventy years a serpent becomes a cockatrice, and stops its ear, that it will not hearken to the voice of the charmer, according to Psal. lviii. 4, 5. the meaning is, that these Chaldeans would not be diverted from their purposes in destroying of the Jews by any arts or methods whatever; as not by force of arms, so not by good words and entreaties, or any way that could be devised. And they shall bite you, saith the Lord ; that is, kill them, as the Targum interprets it ; for the bite of a serpent is deadly.

Ver. 18. When I would comfort myself against terror, &c.] Either naturally, by eating and drinking, the necessary and lawful means of refreshment; or spiritually, by reading the word of God, and looking over the promises in it: my heart is faint in me; at the consideration of the calamities which were coming upon his people, and which were made known to him by a spirit of prophecy, of which he had no room to doubt. So the Targum takes them to be the words of the prophet, paraphrasing them, " for them, saith the " prophet, my heart grieves."

" prophet, my heart grieves." For each, but it is Ver. 19. Behold, the voice of the cry of the daughter of my people, &c.] This was what made his heart faint, such was his sympathy with his countrymen, his people in distress, whom he affectionately calls the daughter of his people, whose cry was loud, and whose voice he heard lamenting their case: because of them that dwell in a far country; because of the Chaldeans, who came from a far country; see ch. v. 15. who were come into their land, and devoured it; through fear of them, and because of the devastation they made; hence the voice of their cry: or this is to be under-

terror, Paguinus, Montanus, Junius & Tremellius, Schmdit.

CH. VIII. V. 20-22.

stood of the Jews in a far country, carried captive into Babylon, and the voice of their cry there, because of their captivity and oppression. So Abarbinel and the Targum, " lo, the voice of the cry of the congre-"gation of my people from a far country;" and so read the Septuagint, Vulgate Latin, Syriac, and Arabic versions. Is not the Lord in Zion? is not her King in her ? these are the words of the people, complaining of the Lord, calling in question whether he was in Zion. and whether he was King there; and if he was, how came it to pass that he did not protect it; that he suffered the city to be taken, and the inhabitants to be carried captive? Why have they provoked me to anger with their graven images, and with their strange vanities? that is, with their idols, and their idolatrous worship; this is the Lord's answer to them, giving a reason why he suffered the enemy to come in among them, and prevail over them, namely, their idolatry. It may be rendered, with the vanities of a stranger "; of a strange people, or of a strange god.

Ver. 20. The harvest is past, &c.] Which was in the month of Ijar, as Jarchi observes, and answers to part of April and May: the summer is ended; which was in the month Tammuz, and answers to part of June and July: and we are not saved; delivered from the siege of the Chaldeans; and harvest and summer being over, there were no hopes of the Egyptians coming to their relief; seeing winter was approaching; and it may be observed, that it was in the month of Ab, which answers to part of July and August, that the city and temple were burnt. These are the words of the people of the Jews, despairing of help and salvation. So the Targum, "the congregation of "Israel said, the time is passed, the end is up, and we

Ver. 21. For the hurt of the daughter of my people am I hurt, &c.] These are the words, not of God, as Jerom; nor of Jerusalem, as the Targum; but of the prophet, as Kimchi observes, expressing his sympathy with the people in their affliction: and they may be rendered, for the breach of the daughter of my people<sup>°</sup>, which was made when the city was broken up and destroyed, Jer. lii. 7. I am broken; in heart and spirit: I am black; with grief and sorrow. The Targum is, "my face is covered with blackness, black as "a pot." Astonishment hath taken hold on me; at the miseries that were come upon his people; and there was no remedy for them, which occasion the following words.

Ver. 22. Is there no balm in Gilead? &c.] Which was famous for it; see Gen. xxxvii. 25. or rather turpentine or rosin, a gum which drops from pine-trees and the like; since balm or balsam grew on this side Jordan, near Jericho and En-gedi, and not beyond Jordan, in the land of Gilead; and rosin is good for healing. Some render it treacle, but very wrongly, since, as Calvin observes, that is a composition of many things. Is there no physician there? or surgeon, any one that heals wounds and bruises; very probably there were many such lived in Gilead, since it was a place where proper medicines were to be got and applied: this may be understood of prophets and teachers, who, in a moral and spiritual sense, are instruments of healing of men, by shewing them their evil, calling them to repentance, and directing where to go for healing or pardon of sin; namely, to Christ, the alone physician, and to his precious blood, shed for the remission of sins. Some reference may be had to Elijah, who was of Gilead, and to the school of the prophets there, 1 Kings xvii. 1. The Targum is, "Jeremiah the prophet said, perhaps there are no " good works in me, that I should supplicate for the " house of Israel; should I not desire the doctrine of " " Elijah the prophet, who was of Gilead, whose "words were healing?" Why then is not the health of the daughter of my people recovered? that is, seeing there is balm in Gilead, and a physician there, how comes it to pass that such medicine is not made use of, and such a physician not applied to, that health might be restored? This shews the stupidity, sluggishness, and indolence of the people, and how inexcusable they were, as well as the prophet's great concern for their welfare; the want of means of deliverance, or non-attendance to them, or the unsuccessfulness of them.

# CHAP. IX.

THIS chapter is a continuation of the judgments of God upon the Jews for their sins and transgressions herein mentioned; illustrated by the lamentation of the prophet; by calling for the mourning women, and upon other women that had lost their husbands or children, with an intimation that none of any rank and class should escape. The prophet is introduced mourning over the destruction of his people, ver. 1. and as uneasy at his stay with them, because of their uncleanness, treachery, lying, unfaithfulness, and deceit, ver. 2, 3, 4, 5, 6. wherefore the Lord threatens to melt and try them; and for their deceitfulness particularly to visit them, and avenge himself on them, ver. 7, 8, 9. the destruction is described by the desolation of the mountains and habitations of the wilderness; they

being so burnt up, that there were neither grass upon them, nor beasts nor birds to be seen or heard about them; and of Jerusalem, and the cities of Judah, so that there was no inhabitant in them, ver. 10, 11. upon which a wise man is inquired after, to give the true reason of all this, ver. 12. but none appearing, the Lord gives it himself; which were their disobedience to his law, and their worship of idols, following the imagination of their own hearts, ver. 13, 14. wherefore they are threatened to be fed with wornwood and gall; to be scattered among the nations, and a sword sent after them to their utter consumption, ver. 15, 16. hence, for the certainty of it, mourning women are ordered to be called for in haste, to assist them in their mourning, on account of their distress, ver. 17, 18, 19.

ישבר super contritione, V. L. Pagninus, Montanus; super confractione, Schmidt; ob fractionem, Cocceius.

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י בהבלי נכר in vanitatibus alienigenæ, Montanus; גהבלי נכר Vatablus; dei alieni, Pagninus. So Ben Melech.

#### CH. IX. V. 1-4.

and such as were mothers of children are bid to teach # their daughters and neighbours lamentation, because of the children and young men cut off by death, and for the carcasses of men that should fall as dung in the field, and as the handful after the harvestman, ver. 20, 21, 22, and it is suggested that none should escape: not the wise man by any art or cunning he was master of; nor the strong man by his strength; nor the rich man by his riches; and therefore ought not either of them to glory in these things, but in the Lord, as exercising loving-kindness, judgment, and righteousness in the earth, ver. 23, 24. and the chapter is concluded with a strong asseveration, that the wicked, both circumcised and uncircumcised, should be punished, ver.

25, 26. Ver. 1. Oh that my head were waters, and mine eyes a fountain of tears, &c.] Or, who will give to my head water, and to mine eyes a fountain of tears? as the Septuagint, Vulgate Latin, and Arabic versions. The prophet wishes that his head was turned and dissolved into water, and that tears might flow from his eyes as water issues out from a fountain ; and he suggests, that could this be, it would not be sufficient to deplore the miserable estate of his people, and to express the inward grief and sorrow of his mind on account of it. That I might weep day and night for the slain of the daughter of my people; the design of all this is to set forth the greatness and horribleness of the destruction. signifying that words were wanting to express it, and tears to lament it; and to awaken the attention of the people to it, who were quite hardened, insensible, and stupid. The Jewish writers close the eighth chapter with this verse, and begin the ninth with the following.

Ver. 2. Oh that I had in the wilderness a lodgingplace of wayfaring men, &c.] Such as travellers take up with in a desert, when they are benighted, and can't reach a town or village. This the prophet chose. partly that he might have an opportunity to give vent to his grief, being alone; for which reason he did not desire to be in cities and populous places, where he might be amused and diverted whilst his people were in distress: and partly to shew his sympathy, not being able to bear the sight of their misery; and also some degree of indignation at their impicties, which had brought ruin upon them; on account of which it was more eligible to dwell with the wild beasts of the desert than with them in his native country : wherefore it follows, that I might leave my people, and go from them ; which of itself was not desirable; no man chooses to leave his country, his own people, and his father's house, and go into distant lands and strange countries; and especially into a wilderness, where there is neither suitable food nor agreeable company : wherefore this shews, that there must be something very bad, and very provoking, to lead him to take such a step as this: the reason follows, for they be all adulterers; either in a literal or figurative sense; the latter seems rather intended; for though corporeal fornication and adultery might greatly prevail among them,

אשררם שקר (שחרם שקר ששקר alsum, Munster; quasi arcum men-dacii, Vulg. Lat. S Et tetenderunt linguam suam, arcus ipsorum mendacium est, De

yet not to such a height as that all of them were guilty ; whereas idolatry did generally obtain among them: an assembly of treacherous men; not a few only, but in general they were apostates from God and from true religion, and treacherous to one another. The Septuagint calls them a synod; and Joseph Kimchi interprets it a kingdom; deriving the word from yer, as it signifies to have rule and dominion; denoting, that the kingdom in general was false and perfidious.

Ver. 3. And they bend their tongues like their bow for lies, &c.] Their tongues were like bows, and their lying words like arrows, which they directed against persons to their injury; see Psal. xi. 2. and lxiv. 3, 4. or, like their deceitful bow P; to which the Targum agrees, " they teach their tongues words of falsehood, they are like to a deceitful bow." Most agreeably to the accents the words may be rendered, they bend their tongues, their bow is a lie q; either deceitful, or carries a lie in it, and shoots one out of it : but they are not valiant for the truth upon the earth ; which a man should do every thing for, and nothing against; and which he should earnestly contend for, and not part with or give up at any rate; not only for the truth of doctrine, for faith, as the Targum ; for the doctrine of faith, the truth of the Gospel, and as it is in Christ; but for truth between man and man, for veracity, uprightness, and integrity : for they proceed from evil to evil; from one sin to another, growing worse and worse, as wicked men and deceivers usually do. Kimchi observes, it may be interpreted, as of evil works, so of the evil of punishment, from one evil of the enemy to another; or this year they are smitten with blasting, another with mildew, or with the locust, and yet they turn not from their evil ways: and they know not me, saith the Lord; the God of truth, and without iniquity, and who will severely punish for it; they did not serve and worship him as the only Lord God. The Targum

is, " the knowledge of my fear they learned not." Ver. 4. Take ye heed every one of his neighbour, &c.] Take care of being imposed upon by them, since they are so given to lying and deceit; be not too credulous, or too easily believe what is said; or keep yourselves from them; have no company or conversation with them, since evil communications corrupt good manners: and trust ye not in any brother; whether by blood or by marriage, or by religion, believe not his words; trust him not, neither with your money, nor with your mind; commit not your secrets to him, place no confidence in him; a people must be very corrupt indeed when this is the case : or, trust ye not in every brother '; some may be trusted, but not all : though the following clause seems to contradict this, for every brother will utterly supplant; or, in supplanting supplant '; play the Jacob, do as he did by his brother, who supplanted him twice; first got the birthright from him, and then the blessing; which was presignified by taking his brother by the heel in the womb, from whence he had his name; and the same word is here used, which signifies a secret, clandestine, and insidious way of circumventing another:

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Dieu; qui tendunt linguam suam, arcus eorum est mendacium, Schmidt. Approved by Reinbeck. De Accent. Heb. p. 437. י וחשר לבל און אל תבשרון לא משוון לבל און אל תבשרון לא מענים און אל מרגיעון לא גער און אל מענים.

יעקב יעקב יעקב יעקב יעקב יעקב אווב יעקב יעקב 3 M 2

and every neighbour will walk with slanders; go about || an arrow out of a bow, which moves swiftly, and spreading lies and calumnies, as whisperers, backbiters, and talebearers do. The word רכיל is used for a merchant; and because such persons went from place to place with their goods, and made use oftentimes of fraudulent practices to deceive people, it is applied to one that is guilty of slander and calumny; see Cant. iii. S.

Ver. 5. And they will deceive every one his neighbour, &c.] In conversation, with lying words; and in trade and commerce, by art and tricking : and will not speak the truth ; with respect to facts they report, or goods they sell: they have taught their tongue to speak lies; and become so accustomed to lying that they can't do otherwise; it is as it were natural to them : and weary themselves to commit iniquity; spare no pains to come at it, nor any in it, and go on even to weariness; are more laborious and indefatigable in committing sin than good men are in doing good; which shews great folly and stupidity. The Targum is, " they are become foolish, they have erred."

Ver. 6. Thine habitation is in the midst of deceit, &c.] In the midst of a people of deceit, as Kimchi and Ben Melech. These are the words of the Lord to the prophet, shewing what a people he dwelt among, and had to do with; how cautiously and prudently he should act; how little they were to be trusted to and depended upon; and what little hope there was of bringing them to true repentance, since there was so much deceit and hypocrisy among them. The Targum interprets the words not of the habitation of the prophet, but of the people, thus, " they sit in the house of " their own congregation, and talk of their iniquities " deceitfully;" and so Jarchi, " whilst they are " sitting they devise deceitful devices." Through deceit they refuse to know me, saith the Lord : or, because of deceit'; hypocrisy being a reigning and governing ain in them; they liked not the true knowledge of God, and refused to worship him according to the revelation of his will.

Ver. 7. Therefore thus saith the Lord of hosts, &c.] Because of this deceit and hypocrisy, and lying : behold, I will melt them, and try them : as the refiner does his gold and silver, by putting them into the fire of afflictions, and thereby remove their dross and corruption from them. So the Targum, " behold, I will " bring distress upon them, and melt them, and try " them." For how shall 1 do for the daughter of my people? the sense is, what could be done otherwise or better? what was more fit or proper to be done, than to melt and try them, and purge away their sin, from the face of the daughter of my people, as the words may be rendered? The Septuagint version is, what shall I do from the face of the wickedness of my people? and so the Targum, " what shall I do from before the " sins of the congregation of my people?" that is, by way of resentment of them, and in order to remove them.

Ver. 8. Their tongue is as an arrow shot out, &c.] As

comes with great force; or, drawn out "; as out of a The word is used of gold, and rendered quiver. beaten gold, 1 Kings x. 16. gold drawn out into plates; and here of an arrow drawn out of a quiver; and so it is interpreted in the Talmud"; or is wounding, as the Septuagint, or slaying "; denoting the mischief and injury done to the characters of men, by a deceitful, detracting, and calumniating tongue. The Targum is, "as a sharp arrow their tongue;" which pierces deep, and is deadly ; see the note on ver. 3: it speaketh deceit; deceitful words, by which men are imposed upon, and are led into wrong ways of thinking and acting: one speaketh peaceably to his neighbour with his mouth ; salutes him in a friendly manner ; wishes him all health, peace, and prosperity; professes a sincere and cordial friendship for him, and pretends a strong affection to him: but in his heart he layeth wait; to draw him into snares, and circumvent, trick, and defraud him.

Ver. 9. Shall I not visit them for these things? saith the Lord, &c.] The Targum adds, "to bring evil upon "them." Shall not my soul be avenged on such a nation as this? the Targum is, " or of a people whose " works are such, shall I not take vengeance according " to my pleasure?" see the note on ch. v. 9.

Ver. 10. For the mountains will I take up a weeping and wailing, &c.] Because of the desolation of them; because no pasture upon them, nor flocks feeding there; or concerning them, as the Arabic version; or upon them<sup>y</sup>, in order to cause the lamentation to be heard the further; but the former sense seems best, as appears by what follows. The Septuagint, Syriac, and Arabic versions, read it as an exhortation to others, take up a weeping : but they are the words of the prophet, declaring what he would do. And for the habitations of the wilderness a lamentation; for the cottages of the shepherds, erected for their conveniency, to look after their flocks, feeding on the mountains, and in the valleys; for the wilderness does not denote barren places, but pastures : because they are burnt up ; by the fire of the Chaldeans, who burnt the cottages, and drove off the cattle: so that none can pass through them; or there is none that passes through; as no inhabitant there, so no passenger that way; which shews how very desolate these places were: neither can men hear the voice of the cattle; the lowing of the oxen, or the bleating of the sheep, there being none to be heard, being all carried off; and indeed no men to hear them, had there been any: both the fowl of the heavens and the beasts are fled, they are gone ; or, from the fowl of the heavens to the beasts, &c<sup>\*</sup>. the places lying waste and uncultivated; there were no seed for the fowls to pick up, which generally frequent places where there is sowing, and where fruit is brought to perfection ; and no pasture for the beasts to feed upon. Kimchi says these words are an hyperbole. The word בהמה, beast, being by geometry, or numerically, fiftytwo, the Jews \* gather from hence, that for the space

אר במרמה, Schmidt. שרומש extensa, vel tracta, Vatablus. 'T. Bab. Cholin, fol. 30. 2. & Gloss, in ib. ۰.

<sup>\*</sup> Jogulane, Junius & Tremellius, Piscator. ל הההרים y super montibus, Cocceius; super montes, V. L. Pagninus, Montanus.

ab ave colorum usque ad bestiam, מעוף השמים וער בהמח Schmidt.

<sup>\*</sup> T. Bab. Şabbat, fol. 145. 2. & Gloss. in ib. Vid. T. Bab. Megilla, fol. 11. 1, 9,

of fifty-two years no man passed through the land || them, and would now no longer forbear; he was just of Judah; which they reckon from the time that Zedekiah was carried captive, to the commandment of Cyrus.

Ver. 11. And I will make Jerusalem heaps, &c.] That is, the walls and houses of it shall be thrown down, and become heaps of stones and rubbish: and a den of dragons; only inhabited by wild beasts: and I will make the cities of Judah desolate, without inhabitant; so that the calamity would be universal; not only Jerusalem, but all the cities of the land, would be destroyed. forsaken, and uninhabited.

Ver. 12. Who is the wise man that may understand this? &c.] Not the calamity, but the cause of it; a man of wisdom would inquire into it, find it out, and understand it; but the intimation is, that there was not a wise man among them, at least very few; there were scarce any that took any notice of these things, or were concerned about them: and who is he to whom the mouth of the Lord hath spoken; and foretold this desolation and destruction; meaning a prophet: that he may declare it; as from the Lord, namely, what follows: for what the land perisheth, and is burnt like a wilderness, that none passeth through? that is, what were the sins of the inhabitants of the land, which brought such distress upon it, and for which it became such a ruinous heap, and like the heath in the wilderness, so that it had no inhabitant, nor even a passenger: they must be some very great and abominable iniquities that were the cause of all this.

Ver. 13. And the Lord saith, &c.] The Septuagint version adds, to me; there being no wise and understanding man, nor prophet<sup>b</sup>, to take up this affair, and open the cause of it, therefore the Lord undertakes it himself: the question was put to them, but they not answering it, the Lord does it, because they have forsaken my law, which I set before them; in a plain and easy manner, so as to be readily understood; yet this they attended not unto, but forsook it, neglected it, and cast it behind their backs. Kimchi's note on the phrase, before them, is, " not in heaven is it, nor " beyond the sea is it;" see Deut. xxx. 11, 12, 13, 14: and have not obeyed my voice; in the law, and by the prophets: neither walked therein; according to it, as the Lord directed; they neither hearkened to the voice of the Lord, nor did as they were instructed

by it. Ver. 14. But have walked after the imagination of their own heart, &c.] What their own hearts devised. chose, and were best pleased with; see the note on ch. vii. 24: and after Baalim; the idols of the Gentiles; these they served and worshipped, and not the true God: which their fathers taught them ; which was so far from excusing them, that it was an aggravation of their sin, that they had continued in their wicked ways and idolatrous practices, from age to age, from one generation to another. This then was the cause of their calamity and destruction; they had forsaken the law of the Lord, and had broken that; they had chose their own ways, and had been guilty of idolatrous practices time out of mind; wherefore the Lord had shewn much long-suffering and patience with

Vid. T. Nedarim, fol. 81, 1. & Bava Metzia, fol. 35, 1, 2.

and righteous in his doings.

Ver. 15. Therefore thus saith the Lord God of hosts, the God of Israel, &c.] He calls himself the Lord God of hests, of armies above and below, in heaven and in earth, in opposition to Baalim, the idols of the Gentiles; which word signifies lords; which, though there be many who are called so, there is but one God, and one Lord, who is God over all, and the God of Israel; who had chosen them, and distinguished them by the blessings of his goodness; and yet they had forsaken him, and followed after other gods; by which the eyes of his glory were provoked, and he was determined to chastise them for it: behold, I will feed them, even this people, with wormwood; that is, with straits or difficulties, as the Septuagint version; with bitter afflictions; such are not joyous, but grievous; which are irksome and disagreeable, as bitter things, and particularly wormwood, are to the taste. The Targum is, "I will bring tribulation upon them, bitter as worm-"wood :" and give them water of gall to drink ; meaning either of the entrail of a beast so called, or of the juice of the herb hemlock, as the word is rendered in Hos. x. 4. as Kimchi; or of the poison of a serpent, as Jarchi; and so the Targum, " and I will give them the " cup of cursing to drink as the heads of serpents;" signifying that their punishment would be very severe, though just.

Ver. 16. I will scatter them also among the Heathen. &c.] Besides the bitter judgments of famine and pestilence during the siege, what remained of them should be carried captive out of their own land into foreign countries, than which nothing could be more distressing: whom neither they nor their fathers have known; a circumstance greatly aggravating their captivity: and I will send a sword after them, till I have consumed them ; or men that kill with the sword, as the Targum : it chiefly regards such of them as were scattered among the Moabites and Ammonites, and especially that went into Egypt; see Jer. xliv. 27, 28.

Ver. 17. Thus saith the Lord of hosts, consider ye, &c.] The punishment that was just coming upon them, as Kimchi; or the words that the Lord was about to say unto them; as follows: and call for the mourning women, that they may come; the same with the prefice among the Romans; persons that were sent for, and hired by, the relations of the dead, to raise up their mourning; and who, by their dishevelled hair, naked breasts, and beatings thereon, and mournful voice, and what they said in their doleful ditties in praise of the dead, greatly moved upon the affections of the surviving relatives, and produced tears from them. This was a custom that early prevailed among the Jews, and long continued with them; and was so common, that, according to the Misnic doctors, the poorest man in Israel, when his wife died, never had less than two pipes, and one mourning woman; see Matt. ix. 23. and the note there. Now, in order to shew what a calamity was coming on them, and what mourning there would be, and what occasion for it; the Lord by the prophet, not as approving, but deriding the practice, bids them call for the mourning

" Misn, Cetubot, c. 4. sect. 4.

women to assist them in their lamentations : and send || for cunning women, that they may come; such as were expert in this business, and could mimic mourning well, and had the art of moving the affections with their voice and gestures.

Ver. 18. And let them make haste, and take up a vailing for us, &c.] Deliver out a mournful song, as the Arabic version; setting forth their miseries and distresses, and affecting their minds with them. The prophet puts himself among the people, as being a party concerned in their sufferings, and sympathizing with them, as well as to shew the certainty of them, and how soon they would be involved in them: that our eyes may run down with tears, and our eyelids gush out with waters; or balls of the eye, as the Targum and Kimchi; these hyperbolical expressions are used to express the greatness of the calamity, and that no mourning was equal to it; see ver. 1.

Ver. 19. For a voice of wailing is heard out of Zion, &c.] Out of the fortress of Zion, out of the city of Jerusalem, which was thought to be inexpugnable, and could never be taken; but now a voice is heard out of that, deploring the desolation of it: how are we spoiled? our houses destroyed, and we plundered of our substance: we are greatly confounded ; filled with shame, on account of their vain confidence; thinking their city would never be taken, and they were safe in it: because we have forsaken the land ; the land of Judea, being obliged to it, the enemy carrying them captive into other countries: because our dwellings have cast us out; not suffering us to continue there any longer, as being unworthy of them; or enemies have cast down our habitations to the earth, as Jarchi; and so the Targum, "for our palaces are desolate;" the principal buildings in Jerusalem, as well as the houses of the common people, were thrown down to the ground, or burnt with fire, and particularly the temple; so that the whole was in a most ruinous condition, and a fit subject of a mournful song.

Ver. 20. Yet hear the word of the Lord, O ye women, &c.] Not the mourning women, but others who had lost their husbands and their children, and had just reason for real mourning; and therefore they are called upon to it, not only because they were more tenderhearted than men, as Kimchi observes; or because they were more attentive to the hearing of the word of God than men; but because of the paucity of men, such numbers being slain in the siege, and by the sword; and of the loss the women had sustained, see ver. 22: and let your ear receive the word of his mouth; by his prophets; so the Targum, "let "your ear hearken to the words of his prophets:" and teach your daughters wailing. The Arabic ver-sion, a mournful song; but not the scholars of the mourning women are meant; but the real daughters of those who had lost their husbands or children; since it follows: and every one her neighbour lamentation; signifying that the mortality among them would be very universal, not a family escaping; which is de-scribed in the next verses. This wailing and lamentation was made by responses, according to the Jews;

for they say ', " what is lamentation ? when one speaks. and all the rest answer after her, as it is written in Jer. ix. 20.'

Ver. 21. For death is come up into our windows, &c.] Their doors being shut, bolted, and barred, they thought themselves safe, but were not; the Chaldeans scaled their walls, broke in at the tops of their houses, or at their windows, and destroyed them : for the invasion of the enemy, and the manner of their entrance into them, seem to be described. Death is here represented as a person, as it sometimes is in Scripture; see Rev. vi. 8. and xx. 13, 14. and as coming suddenly and unawares upon men, and from whom there is no escape, or any way and method of keeping him out; bolts and bars will not do; he can climb up, and go in at the window: and is entered into our palaces ; the houses of their principal men, which were well built, and most strongly fortified, these could not keep out the enemy; and death spares none, high nor low, rich nor poor; it enters the palaces of great men, as well as the cot-tages of the poor. The Septuagint version is, it is entered into our land; and so the Arabic version; only it places the phrase, into our land, in the preceding clause; and that of into, or through our windows, in this: to cut off the children from without, and the young men from the streets ; these words are not strictly to be connected with the preceding, as though they ex-pressed the end of death, ascending up to the windows, and entering palaces, to cut off such as were in the streets; but the words are a proposition of themselves. as the distinctive accent athnach shews; and must be supplied after this manner, and passing through them it goes on, to cut off, &c. and so aptly describes the invading enemy climbing the walls of the city, entering at windows, or tops of houses, upon or near the walls; and, having destroyed all within, goes forth into the streets, where children were at play, and slays them ; and into courts or markets, where young men were employed in business, and destroys them. The Jews \* interpret it of famine.

Ver. 22. Speak, thus saith the Lord, &c.] These are the words of the Lord to Jeremiah, to go on with his prophecy in his name; so the Targum, "prophesy, his prophecy in his name; so the Targum, "prophesy, " thus saith the Lord:" even the carcasses of men shall fall as dung upon the open field ; or, upon the face of the field '; this shews the reason why the women are called to mourning, because the men would fall by the sword in the open field, and there lie and rot, and be-" upon the face of the field;" which would cover the face of the field; the condition they should be in; and the contempt and neglect they should be had in: and as the handful after the harvestman, and none shall gather them ; as a handful of corn that is forgot, and left by the harvestman; or as ears of corn which are dropped by the reaper, or binder, and are usually gleaned or gathered up by the poor that follow; but in the case referred to, or supposed, are not gathered ; so it would be with these people; they should be left upon the ground, like a handful forgot, or like ears of corn

ל חושרה y super faciebus agri, Montanus, Schmidt; in facie agri, Cocceius ; in superficie agri, Junius & Tremellius, Piscator.

<sup>&</sup>lt;sup>4</sup> Misn. Mord Katon, c. 3. sect. 9. <sup>1</sup> T. Bab. Bava Kama, fol. 60. 9.

lie, and none should bury them.

Ver. 23. Thus saith the Lord, let not the wise man glory in his wisdom, &c.] Not in his natural wisdom, or knowledge of natural things: this is often but an appearance of wisdom, and is science falsely so called; and whatever is real of this kind is of God; and the best falls short of leading men to a true and saving knowledge of God; the foolishness of God is wiser than it; and it is made foolish, destroyed, and brought to nought by him: nor in evangelical wisdom and knowledge; not in that which is less common, or what fits men for public usefulness, as ministerial gifts; for such are received from above; are more for the use of others than a man's self; there is something better than these, which a man may not have, and yet have these, which is grace; those may fade, or be taken away; and a man have them, and be lost eternally: nor in that which is more general, speculative knowledge of Gospel truths; for if it is attended with conceit, it is little or nothing that a man knows; if he is proud of it, his knowledge is not sanctified; and it is no other than what the devils themselves have: nor in that which is more special; wisdom in the inward part, or a spiritual and saving knowledge of God in Christ; this a man has wholly of free grace, and should give the praise and glory of it to God, and not attribute it to himself: neither let the mighty man glory in his might; not in his natural might or strength; this is of God, and is greater in some of the brutes than in men; and is what God can take away, and does often weaken it in the way by diseases, and at last destroys it by death; nor in moral strength, or in the power of free will; which is very weak and insufficient to do any thing that is spiritually good: nor even in spiritual strength; this is from Christ; it is only through him strengthening his people that they do what they do; and all supplies and increase of it are from him; and therefore no room for glorying: let not the rich man glory in his riches; these come of the hand of God, and are what he can take away at pleasure; they are very uncertain and precarious things; there is a better and more enduring substance; these cannot profit in a day of wrath, nor deliver from death, corporeal, spiritual, or eternal. And the intention of the words here is to shew, that neither the wise man with all his art and cunning, nor the mighty man by his strength, nor the rich man through his riches, could save themselves from the destruction before prophesied of. The Targum para-phrases them thus, "thus saith the Lord, let not "Solomon the son of David the wise man praise (or " please himself) in his wisdom; nor let Samson the " son of Manoah the mighty man please himself in " his might: nor let Ahab the son of Omri the rich man please himself in his riches." 66

Ver. 24. But let him that glorieth glory in this, &c.] In the Lord alone, as it is interpreted by the apostle, 1 Cor. i. 31, 2 Cor. x. 17: that he understandeth and knoweth me; or, in understanding and knowing mes; or, he understanding and knowing me; for this clause is descriptive of the person that is to glory in the Lord,

ידע אותי intelligendo & sciendo me, Montanus.

dropped, and not gathered up, and there they should it and not of the thing in which he is to glory; for it is not even in the knowledge of God that men are to glory, but in the Lord himself; and he that understands himself as a creature dependent on God, and especially as a fallen sinful creature; and still more as one regenerated by the grace of God; he'll never glory in himself, but in the Lord; and so, if he understands divine things, and the scheme of salvation by the grace of God, and not by the works of men; and if he knows the Lord, he'll never glory in his own wisdom, nor in his own strength, nor in his riches, nor in his righteousness, nor in any man or creature, but in the Lord only; and particularly in what follows: that I am the Lord, which exercise loving-kindness; in such various instances; in election, redemption, effectual vocation, the pardon of sin, justification, adoption, and eternal life; and towards persons so very undeserving of anv favour; and to have an interest in this exceeds all things else; it is better than life, and all the enjoyments of it: judgment; exercising it on Christ, sin being laid, found, and condemned on him; and through Christ protecting and defending his people: and by Christ at the last day : and righteousness in the earth; wrought by Christ here on earth in our nature, and imputed to his people in their present state, whereby they have a right to eternal glory: for in these things 1 delight, saith the Lord ; in shewing mercy. grace, and favour, to miserable and undeserving men ; in making his son an offering for sin, and bruising him : and in his righteousness, whereby the law is magnified and made honourable.

Ver. 25. Behold, the days come, saith the Lord, &c.7 Or, are coming<sup>h</sup>; it seems to respect the time after the Babylonish captivity, when the punishment after threatened took place, and not before: that I will punish all them that are circumcised with the uncircumcised ; Jews and Gentiles together. The circumcised Jews trusting in their circumcision, and being, as is said in the next verse, uncircumcised in heart, were no better than the uncircumcised Gentiles; wherefore both being transgressors of the lasy, and despisers of the Gospel of Christ, are threatened with destruction; see Rom. ii. 12, 25-29.

Ver. 26. Egypt, and Judah, and Edom, and the children of Ammon, and Moab, &c.] Places and people among which the Jews were dispersed, and whose punishment is predicted in ch. xlvi. xlvii. xlviii. xlix. and whose countries are now under the dominion of the Turks: and all that are in the utmost corners, that dwell in the wilderness; who dwelt in the desert of Arabia: these, according to Kimchi, were the Kedarenes, and the kingdoms of Hazor, a people that dwelt in the utmost corners, whom Nebuchadnezzar smote, as Jeremiah foretold, ch. xlix. 28-33. Jarchi's note is, " them that are cut off in a corner of the wilderness : that live by themselves, and have no communication with other people; were at the greatest distance, and secure; dwelt alone, and had neither gates nor bars, as is said of the same people, ch. xlix. 31. The Septuagint version is, upon every one that shaves what is about his face, that dwells in the wilderness ; and so the Syriac

" dies sunt venientes, Schmidt, Montanus; venturi sunt, Junius & Tremellius, Piscator.

and Arabic versions; to which agrees the Targum, g " upon all that round the corners of the head, that dwell in habitations in the wilderness." The Ara-The Arabians used to shave the extreme hairs of the head round about, as the forehead, temples, and behind the ears, which are the corners of the head; so Herodotus' reports of them, who seem to be meant here; though some think the Jews are intended, to whom this was forbidden, Lev. xix. 27: for all these nations are uncircumcised; in the flesh; though they were not punished

on this account, because it was not commanded them. as Kimchi observes ; but is mentioned to shew that the Jews were no better than they, though circumcised, and that they should be punished together: and all the house of Israel are uncircumcised in the heart; had not the circumcision made without hands; or were not circumcised in heart, to love the Lord, fear and serve him; the foreskin of their flesh taken off availed not so long as that on their heart remained, and they were stupid, impenitent, and disobedient.

THIS chapter shews that there is no comparison to be made between God and the idols of the Gentiles; represents the destruction of the Jews as near at hand; and is closed with some petitions of the prophet. It begins by way of preface with an exhortation to hear the word of the Lord, and a dehortation not to learn the way of the Heathens, or be dismayed at their signs, since their customs were in vain, ver. 1, 2, 3. which lead on to expose their idols, and set forth the greatness and glory of God. Their idols are described by the matter and makers of them, ver. 3, 4, 9. and from their impotence to speak, to stand, to move, or do either good or evil, ver. 4, 5. but, on the other hand, God is described by the greatness of his name and power, and by the reverence that belongs unto him; in comparison of whom all the wise men of the nations are brutish, foolish, and vain, ver. 6, 7, 8. by the epithets of true, living, and everlasting, and by the terribleness of his wrath, ver. 10. by his power and wisdom, in making the heavens and the earth, in causing thunder and lightning, wind and rain, when the gods that have no share in these shall utterly perish, ver. 11, 12, 13. their makers being brutish, and brought to shame ; and they falsehood and breathless vanity, the work of errors, and so shall come to ruin, ver. 14, 15. but he, who is Jacob's portion, and whose inheritance Israel is, is not like them; being the former of all things, and his name the Lord of hosts, ver. 16. and next follows a prophecy of the destruction of the Jews; wherefore they are bid to gather up their wares, since in a very little time, and at once, the Lord would fling them out of the land, and bring them into distress, ver. 17, 18. upon which the prophet expresses his sympathy with his people in trouble, and the part of grief he took and bore with them, ver. 19. the particulars of his distress, through the desolation of the land, and the captivity of the people, with the cause and authors of it, by whose means these things were brought upon them, are mentioned, ver. 20, 21. and the Chaldean army, the instruments of their ruin, are represented as just at hand, ver. 22. when the prophet, directing himself to God, acknowledges the impotence of man in general to help and guide himself, deprecates correction in anger to himself in particular, and prays that the wrath of God might be poured down upon the Heathens, by whom his people were devoured, consumed, and made desolate, ver. 23, 24, 25.

CHAP. X.

Ver. 1. Hear ye the word which the Lord speaketh unto you, O house of Israel.] Or, upon you: or, con-cerning you'; it may design the judgment of God decreed and pronounced upon them; or the prophecy of it to them, in which they were nearly concerned; or the word of God in general, sent unto them by his prophets, which they were backward of hearing; and seems to refer particularly to what follows.

Ver. 2. Thus saith the Lord, learn not the way of the Heathen, &c.] Of the nations round about them, particularly the Chaldeans; meaning their religious ways, their ways of worship, their superstition and idolatry, which they were very prone unto, and many of which they had learned already; and were in danger of learning more, as they were about to be dispersed in divers countries, and especially in Chaldea, which was a very superstitious and idolatrous nation : and be not dismayed at the signs of heaven; by which are meant, not any extraordinary signs, such as are predicted in Joel ii. 30, 31. and by our Lord, as signs of the last destruction of Jerusalem, and of his coming, and of the end of the world, Matt. xxiv. 3, 29. Luke xxi. 25-28. but ordinary signs, which are no other than the sun, and moon, and stars, which are set up for signs and seasons, and days and years, Gen. i. 14. and as long as they are observed as signs of places and of times, it is well enough; but if more is attributed unto them, as portending things future, and as having an influence on the birth and death, dispositions and actions of men, when in such a conjunction, situation, and position, it is wrong; which is what is called judicial astrology, and to which the Chaldeans were much addicted, and is here condemned; nor should men possess themselves with fears with what shall befall them on such accounts, since all things are under the determination, direction, and influence of the God of heaven, and not the signs of them; especially they should not be so observed as to be worshipped, and to be so awed by them as to fear that evil things will befall, if they are not; and to this sense is the Syriac version, the signs of the heavens do not worship, or fear. Jarchi interprets them of the eclipses of the luminaries, which may be thought to forbode some dreadful things ': for the Heathen are dismayed at them ; which is a reason why the people of God should not, because it is a Heathenish fear; or, though the

<sup>&</sup>lt;sup>1</sup> In Thelia, vel I. 2. c. 8. k التاريخ الت Vatablus; super vobis, Cocceius.

<sup>1</sup> Vid. T. Bab. Succa, fol. 29. 1.

Heathen", &c.; though they are frighted at such and such conjunctions and positions of the stars, and fear that such and such dreadful things will follow; and never regard the supreme Being and first cause of all things; yet such who have the knowledge of the true God, and a revelation of his will, ought not to be terrified hereby; see Isa. xlvii. 13. This text is brought to prove that the Israelites are not under any planet "; since the Heathens are dismayed at them, but not they.

Ver. 3. For the customs of the people are vain, &c.] Or, their decrees, or statutes °, their determinations and conclusions, founded upon the observation of the stars; or. their rites and ceremonies P in religion, in the worship of the sun and moon, and the hosts of heaven. The Syriac version is, the idols of the people are nothing; and which appears by what follows: for one cutteth a tree out of the forest (the work of the hands of the workman) with the axe; not for building, or for burning, but to make a god of; the vanity, stupidity, and folly of which are manifest, when it is considered that the original of it is a tree that grew in the forest; the matter and substance of it the body and trunk of a tree cut down with an axe, and then hewed with the same, and planed with a plane, and formed into the image of a man, or of some creature; and now, to fall down and worship this must be vanity and madness to the last degree; see Isa. xliv. 13-17. and xlv. 20.

Ver. 4. They deck it with silver and with gold, &c.] Cover it with plates of silver and gold, for the sake of ornament, that it may look grand, majestic, and venerable; and by this means draw the eye and attention. and so the devotion of people to it: they fasten it with nails and hammers, that it move not. The sense is, either that the idol was fastened to some post or pillar, or in some certain place on a pedestal, that it might not fall, it not being able otherwise to support itself; or the plates of silver and gold, as Kimchi thinks, were fastened to the idol with nails and hammers, that so they might not be taken away from it; for, were it not for the nails, the god would not be able to keep his silver and golden deckings.

Ver. 5. They are upright as the palm-tree, &c.] Being nailed to a post, or fastened to a pillar, or set upon a pedestal, and so stand erect without bending any way; and are like a palm-tree, which is noted for its uprightness; hence the church's stature is compared to it, Cant. vii. 7. here it is a sarcasm, and a bitter one: but speak not; man, that is of an erect stature, in which he differs from other creatures, has the faculty of speech, which they that go upon four feet have not; but the idols of the Gentiles, though erect, have not the power of speaking a word; and therefore can give no answer to their votaries; see Psal. cxv. 5. 1 Kings xviii. 26: they must needs be borne; or, in carruing be carried 9; when being made they are fixed in the designed place, or are moved from place to place; they are then carried in men's arms, or on their shoulders: because they cannot go; they have no life, and so are incapable of motion of themselves; they have feet, but walk not; and can't arise and bestir themselves for the help of those that pray unto them, Psal. cxv. 7: be not afraid of them, for they cannot do cvil; that is, inflict judgment, cause drought, famine, or pestilence, or any other evil or calamity : neither is it also in them to do good; to give rains and fruitful seasons, or bestow any favour, temporal or spiritual; see ch. xiv. 21.

Ver. 6. Forasmuch as there is none like unto thee; O Lord, &c.] None like him, for the perfections of his nature, for the works of his hands, and for the instances of his kindness and beneficence, both in a way of grace and providence; there is none like him for doing good, or doing evil; that is, for bestowing favours, or inflicting punishments; there is none like him for goodness or greatness, as follows : thou art great ; in his nature : of great power, wisdom, faithfulness, truth, and goodness; and in his works of creation and providence, and in every thing in which he is concerned; and greatness is to be ascribed to him, and greatly is he to be praised; and all the glory due unto his name is to be given him: and thy name is great in might; his name is himself, and his greatness much appears in the exertion of the attribute of his power and might; in making all things out of nothing, in upholding the whole creation, and in the government of the universe; or the fame of him is great through the effects of his power, which are to be seen throughout the earth.

Ver. 7. Who would not fear thee, O King of nations? &c.] Not that the fear of him among the nations was general, or that he was owned by them as their King ; but inasmuch as of right he was their King, so he ought to have been feared and reverenced by them; and it was an instance of great stupidity and ingratitude not to do it. The Targum renders it, "King of all people;" and the Syriac version, King of all worlds ; some reference seems to be had to this passage in Rev. xv. 3, 4. where, instead of King of nations, the Lord is called King of saints ; and there refers to a time when he will be feared, that is, worshipped and served by all nations, as he ought to be: for to thee doth it appertain; that is, fear belongs to him, it is his due; and this, with keeping the commandments of God, is the whole duty of man. 'The Vulgate Latin version is, thine is the glory ; honour or praise, as the Syriac version ; and so Jarchi interprets it of beauty or glory; but the Tar-gum, "thine is the kingdom;" and so Kimchi; and to which agrees the Arabic version. Forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee; that is, among all the wise kings of the nations, and all their wise counsellors, there is none like unto God for wisdom, or for glory and majesty; there is none of them that has such a kingdom as he has, or that governs it as he does; and as all their power and government, so all that wisdom by which they manage their political affairs, are from him.

Ver. 8. But they are altogether brutisk and foolish, &c.] In comparison of the Lord, there is no knowledge and wisdom in them, this is a certain fact; they are verily brutish and foolish; or they are one and all

<sup>&</sup>quot; קי יחתו guamvis consterui soleant, Vatablus.

<sup>\*</sup> T. Bab. Sabbat, fol. 156. 1. \* חוףח decreta, Targ.; statuta, Junius & Tremellius, Piscator, Cocceius, Schmidt.

Vol. I .-- PROPHETS.

P. Ritus, Vatablus; ceremonia, 'i ignrine version.
 אושטי portando portantur, Schmidt; portabitur, Pag-ninus; portabentur, Montanus; onnuino portanda sunt, Jusins or Tremellius, Piscator.

so, there is not a wise man among them : or, in one thing they are brutish ', &c. ; mamely, in their idolatry ; however wise they may be in other respects, in this they are foolish : or, to give no more instances of their brutishness ' and folly, this one is sufficient, even what follows, the stock is a doctrine of vanities ; or what they teach persons, as to worship the stock of a tree, or any idol of metal, or of wood, is a most vain and foolish thing, and argues gross stupidity and folly, and proves them to be brutish, and without understanding.

Ver. 9. Silver spread into plates is brought from Tarshish, &c.] In Cilicia, where the Apostle Paul was born; according to Josephus, as Jerom says, it was a country in India. The Targum renders it, from Africa, and calls it silver rolled up, or covered; so the Vulgate Latin; such was beaten with a hanimer into plates, and might be rolled up for better convenience of carriage; and with which they covered and decked their idols, to make them look glittering and pompous, and command some awe and reverence from the common people. The Arabic version renders it, solid silver ; it being the same word from whence the firmament of heaven has its name, or the wide expanse; hence we render it spread, stretched, and drawn out into plates. The Syriac version is, the best silver ; as very likely that from Tarshish was reckoned. And gold from Uphaz; called sometimes the gold of Uphaz; Dan. x. 5. or Fess ; perhaps the same with the gold of Ophir, Job xxviii. 16. and so the Targum here calls it, gold from Ophir; to which agrees the Syriac version; and was esteemed the best gold. The work of workmen, and of the hands of the founder; melter or refiner. being first purified by him from dross, and then wrought into plates, and polished, and fitted for the idol; and all this being owing to the art and workmanship of men, shews the brutishness and ignorance of the people, in worshipping it as a god. Blue and purple is their clothing ; not the clothing of the workmen, but of the idols; these colours seem to be chosen to dazzle the eyes of the populace, and cause them to entertain a high opinion of them; the blue being the colour of the heavens, and the *purple* what is wore by kings; and so both may denote their deity and dominion. But, alas! they are all the work of cunning men; both the idols, and their clothing; especially the latter is meant, which were curiously wrought and embroidered by men skilful in that art.

Ver. 10. But the Lord is the true God, &c.] In opposition to all nominal and fictitious deities, which are not by nature God, only by name, and in the foolish imagination of the people: or, the Lord God is truth '; that cannot lie, is true to his covenant and promises, and will never deceive those that worship and serve him, and rely upon him: he is the living God; that has life in himself, and is the author and giver of life to others; to all men natural life, to some men spiritual and eternal life; whereas the gods of the Gentiles have no life in themselves; are either dead men, or lifeless and inanimate things, stocks and stones, and

יבערו ז' ורבאוחת יבערו in hoc uno, Munster, Tigurine version; et certe in una quadem re obbrutescunt, Piccator. So Jarchi and Abarbinel. The Talaudists \* seem to take the word דער have the sigmifecation of burning; for the sense of these words being asked, 'this

can give no life to others. The words are in the plural number, he is the living Gods; not for the sake of honour and glory, as Kimchi observes; but as denoting a trinity of Persons in the unity of the divine essence : for though the words אלהים חיים, living Gods, that is, living divine Ones, or Persons, are in the plural number, yet , he, is in the singular; which is worthy of observation. The Syriac version renders it, the God of the living; and so an Oxford Arabic MS. see Matt. xxii. 32. And an everlasting King; from everlasting to everlasting; he is King of old, even from eternity, and will ever be so; his kingdom is an everlasting one, and his throne for ever and ever, and he will always have subjects to reign over; nor will he have any successor, as mortal kings have, even such who have been deified by their idolatrous subjects. At his wrath the earth shall tremble ; that is, the inhabitants of it, when it is poured forth in judgments in the present life, and in the everlasting destruction of soul and body hereafter; and then shall they fear him, though now they do not. And the nations shall not be able to abide his indignation; especially at the day of judgment; see Rev. vi. 16, 17.

Ver. 11. Thus shall ye say unto them, &c.] The godly Jews to the idolatrous Chaldeans; and therefore this verse alone is written in the Chaldee language. The Targum prefaces it thus, " this is the copy of the " letter, which Jeremiah the prophet sent to the rest " of the elders of the captivity in Babylon; and if the " people among whom you are should say unto you, " serve idols, O house of Israel; then shall ye answer, " and so shall ye say unto them, the idols whom ye " serve are errors, in whom there is no profit; from " heaven they cannot bring down rain, and out of the " earth they cannot produce fruit :" so Jarchi observes : it follows in the text, the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens; which the 'Targum paraphrases thus, " they and their worshippers shall " perish from the earth, and shall be consumed from " under these heavens." The words may be considered as a prediction that so it would be; or as an imprecation that so it might be, and be read, let the gods, &c. ; and considered either way, being put into the mouth of the godly Jews in Babylon, to be openly pronounced by them in the midst of idolaters, and in answer to them, when they should be enticed to idolatry, shew how open and ingenuous men should be in the profession of the true God, and his religion and worship: and it may be observed, against the deniers of the true deity of our Lord Jesus Christ, that if he is not that God that made the heavens and the earth. he lies under this imprecation or prediction.

Ver. 12. He hath made the earth by his power, &c.] The Targum considers these words as a continuation of the answer of the Jews to the Chaldeans, paraphrasing them thus, " and so shall ye say unto them, we " worship him who hath made the earth by his power;" who stands opposed to the gods that made not the

replied, there is one thing that burns the wicked in hell; what is it ? idolatry; as it is here written, a doctrine of vanilies is the stock. Mon Montanue Monte veritae, Pagniaus, Montanue, Cocceins.

\* T. Bab. Taanith, fol. 5. 1.

heavens and the earth, that had no title to deity, nor right to worship; but the true God has both; and his making the earth out of nothing, and hanging it upon nothing, and preserving it firm and stable, are proofs of his almighty power, and so of his deity; and con-sequently that he ought to be worshipped, and he He hath established the world by his wisdom; only. upon the rivers and floods; or he hath poised it in the air; or he hath disposed it in an orderly, regular, and beautiful manner, as the word " used signifies; by making it terraqueous, partly land, and partly water; by opening in it fountains and rivers; by diversifying it with hills and vales, with wood and arable land, &c. ; all which shew the wisdom as well as the power of God. And hath stretched out the heavens by his discretion; as a canopy over the earth, as a tent to dwell in; and which is beautifully bespangled with the luminaries in it; hence it has the name of expanse, or the firmament of heaven.

Ver. 13. When he uttereth his voice, &c.] Declares his will and pleasure, issues out his commands; or when he thunders, for thunder is his voice, Job xxxvii. 2, 3, 4, 5. and xl. 9: there is a multitude of waters in the heavens ; they are covered with clouds, and these clouds full of water; which is brought about by the following means : and he causeth the vapours to ascend from the ends of the earth ; from the north and south, as Kimchi observes from the philosophers; or from all parts of the earth, the most distant, and particularly from the sea, the border of the earth, from whence clouds arise, being exhaled by the sun; see 1 Kings xviii. 43, 44. He maketh lightnings with rain; which very often go together, and the one makes way for the other, Job xxviii. 26. though they are so opposite one to another: and bringeth forth the wind out of his treasures; the caverns of the earth, or his fists, in which. he holds it, Prov. xxx. 4. and lets its loose at his pleasure; he has plenty of it in reserve; he is Lord over it; he sends it forth when he pleases, and it fulfils his will and his word.

Ver. 14. Every man is brutish in his knowledge, &c.] Or science of making an idol, whether it be of wood, or of gold, or silver, or brass; he is no better than a brute, if he thinks, when he has made it, he has made a god: or, because of knowledge "; for want of it; being without the knowledge of God and divine things, he is like the beasts that perish, Psal. xlix. 20: every founder is confounded by the graven image; or put to shame on account of it; since, after all his art, and care, and trouble, in melting and refining, and casting it into a form, it is no more than a piece of gold, or silver, or brass, and has no deity, nor any thing like it, in it: for his molten image is falsehood; it is a lie, when it is said to be a god; and it deceives those who worship it, and place any confidence in it. Kimchi renders it, his covering \*. The covering of the idol with gold and silver, with blue and purple, as in ver. 4, 9, is all a piece of deceit, to impose upon the people, and lead them into idolatry : and there is no breath in them; they are mere stocks and stones, lifeless and

י אסלמין מכין aptavit, Cocceius ; preparaus, Schmidt ; a posuit, dis-posuit, Gussetius.

inanimate creatures; they have neither life themselves,

Nor can they give it to others. Ver. 15. They are vanity, &c.] They are the fruit of the vain imagination of men; to worship them shews the vanity of the human mind; and they are vain things to trust to: and the work of errors; of erroneous men, and which lead men into errors; and are worthy to be laughed at, as the Targum para-phrases it. In the time of their visitation they shall perish; or in the time that I shall visit upon them their sins, as the Targum; that is, when Babylon should be destroyed by the Medes and Persians, as Kimchi interprets it; when their idols were destroyed also; see Isa. xlvi. 1.

Ver. 16. The portion of Jacob is not like them, &c.] Like those idols, vain, and the work of errors, or shall perish; even the true God, who is the portion of his people, of Jacob, whom he has chosen and redeemed; who call themselves by the name of Jacob, and are Israelites indeed, and plain-hearted ones; and who have seen the insufficiency of all other portions, and the excellency of this; for there is none like it, none so large, so rich, so satisfying, and so durable; for God is the portion of his, in all the perfections of his nature, which all, some way or other, are for their good and advantage; and in all his persons, and under every character; even all he has is theirs, now and hereafter: for he is the former of all things; which idols are not, being the make of creatures themselves; wherefore the Creator must be a better portion than they; and as he has all things at his dispose, he bestows them on his people, and they cannot want : and Israel is the rod of his inheritance ; chosen and possessed by him, and dear unto him; and wonderful this is, that on the one side he should be the portion of his people; and, on the other, that they should be his portion and his inheritance, when so few in number, and despised by and among men, and but sinful dust and ashes; and especially when what follows is considered : the Lord of hosts is his name ; his title is the Lord of armies, above and below; he rules both in heaven and in earth, and has the inhabitants of both worlds, angels and men, at his command; and yet he chooses a handful of people to be his possession and inheritance.

Ver. 17. Gather up thy wares out of the land, &c.] Or thy merchandise, as the Targum ; or thy substance, as the Septuagint; all valuable effects and goods that are movable, which might be carried from place to place. The meaning is, that the Jews would gather up their riches from the several parts of the land of Judea, and bring them to Jerusalem, a fortified place; or they would be in danger of falling into the hands of the enemy. Kimchi interprets the words as if spoken of Babylon, and directed to the Chaldeaus, not to be elated with the captivity of Israel; and because the word cignifies to humble and subdue, he takes the sense to be, " gather in or contract thine humiliation " or subjection;" that is, of other nations; refrain thyself, or cease from subduing kingdoms; that is now

שרעות propter scientiam, Pagninus, Montanus; a scientia, Calvin, Grotius, Schmidt. alvin, Grotius, Schmidt. \* 1001 tectio, sive obductio ejus, Vatablus. 3 N 2

at an end, it shall be no more so; but the words mani- || captivity, as the Targum interprets it; the prophet, festly respect the people of the Jews, as is clear from the next verse. O inhabitant of the fortress; of the fortress of Zion, or the fortified city, Jerusalem. The Targum is, " O thou that dwellest in the strong place, " in the fortified cities." It may be rendered, that

dwellest in the siege 7; in the besieged city, Jerusalem. Ver. 18. For thus saith the Lord, &c.] This is a reason enforcing the exhortation in the preceding verse, and shews that the same people that are spoken of here are addressed there. Behold, I will sling out the inhabitants of the land at this ouce; meaning the inhabitants of the land of Judea; or otherwise the prophet would never have expressed such a concern for them as he does in the following verse. Their captivity is signified by the slinging of a stone out of a sling, and shews how sudden, swift, and certain, it would be: and that it would as easily and swiftly be done, and with equal force and rapidity, as a stone is slung out of a sling; and that it would be done by the Lord himself, whoever were the instruments: and will distress them; or straiten 2 them, on every side; it seems to intend the siege; or bring them into great straits and difficulties, through the pestilence, famine, sword, and captivity: that they may find it ; so as he had spoken by his prophets, it coming to pass exactly as they had foretold. The Targum is, "that they "may receive the punishment of their sins;" and so the Septuagint and Arabic versions, that thy stroke may be found ; but the Syriac version is very different from either, that they may seek me and find; which is an end that is sometimes answered by afflictive dispensations. Ver. 19. Woe is me for my hurt! &c.] Or breach\*;

which was made upon the people of the Jews, when besieged, taken, and carried captive; with whom the prophet heartily sympathized, and considered their calamities and distresses as his own; for these are the words of the prophet, lamenting the sad estate of his people. My wound is grievous; causes grief, is very painful, and hard to be endured: but I said; within himself, after he had thoroughly considered the matter: this is a grief; an affliction, a trial, and exercise: and I must bear it; patiently and quietly, since it is of God, and is justly brought upon the people for their sins.

Ver. 20. My tabernacle is spoiled, &c.] Not the temple at Jerusalem only, rather Jerusalem itself, as Kimchi; or the whole land, as the Targum, "my " land is wasted:" the allusion is to the tents of shepherds, and denotes the unstable condition of the Jewish nation: and all my cords are broken: all the rest of the cities of the land are destroyed, as Kimchi; and so the Targum, " my cities are spoiled :" as the cords are what the parts of the tabernacle or tent are fastened and kept together with, they may intend the strength of the nation, which lay in its wealth, its fortresses, and the numbers of its people, now weakened, loosed, and broke. My children are gone forth of me; into

personating Jerusalem, and the cities of Judah. The Septuagint adds, and my sheep; keeping on the me-taphor of a shepherd, his tent, and flock. And they are not; either not in the world, being destroyed by one judgment or another; or rather not in their own land, being carried captive. There is none to stretch forth my tent any more, and to set up my curtains; which shews the great destruction and desolation of the land, and its inhabitants, that there would be none to set up a shepherd's tent; perhaps the rebuilding of Jerusalem, and the rest of the cities, may be meant.

Ver. 21. For the pastors are become brutish, &c.] The kings of Judah, so the Targum, Jarchi, and Kim-chi, as Jehoiakim and Zedekiah; though it need not be restrained to these only, but may include all inferior civil magistrates, and even all ecclesiastical rulers, who were the shepherds of the people; but these being like the brute beasts, and without understanding of civil and religious things, and not knowing how to govern the people either in a political or ecclesiastical way, were the cause of their ruin. And have not sought the Lord; this is an instance of their brutishness and stupidity, and opens the source of all their mistakes and misfortunes; they did not seek the Lord for counsel, by whom kings reign well, and princes decree justice: nor doctrine from the Lord, as the Targum, as the priests and prophets should have done, in order to instruct the people, and feed them with knowledge and understanding; nor did either of them seek the glory of God in what they did, but their own interest, worldly advantage, or applause: therefore they shall not prosper; in their kingdom, and in the several offices and stations in which they were. Some render the words, therefore they don't act prudently '; not consulting the Lord, nor warning the people, nor giving them notice of ap-proaching danger: and all their flocks shall be scattered; the people of the Jews that were under their government, civil or ecclesiastical, should be dispersed in several nations, and especially in Chaldee; wherefore it follows :

Ver. 22. Behold the noise of the bruit is come, &c.] Or, the voice of hearing '; that is, the voice heard; the report that was made that the king of Babylon had invaded the land, and was coming up to besiege Jerusalem : and a great commotion out of the north country ; a large army from Babylon, which lay north of Judea, which came with great noise, and caused a great trembling and shaking among the inhabitants of the land whither they were coming: to make the cities of Judah desolate, and a den of dragons; this shews that the whole paragraph is to be understood of the Jewish nation, and of their destruction. See the note on ch. ix. 11.

Ver. 23. O Lord, I know that the way of man is not in himself, &c.] Kimchi and Ben Melech interpret it of that well-known man Nebuchadnezzar, whose way was not in himself, and was not master of his

יושבתי בתיצור ? שנא א bitas in obsidione, V. L. Cocceius, Schmidt. שנא הוארתי לדתי tabo, vel obsidebo cos, Schmidt; faciam ut obsideant cos, Calvin; arctum ipis faciam, Cocceius.

י על שברי propter confractionem meam, Cocceius, Schmidt,

לא השכילו on egerunt prudenter, Vatablus, Tigurine version; non intellexerunt, Pagninus, Montanus. י קול שמועה vox auditionis, Pagninus, Montanus; vox auditu«, Vatablus, Calvin; vox famæ, Schmidt.

own resolutions, but was under the influence and direction of divine Providence : when he set out of Babylon, he thought to have gone against the Ammonites; but when he came to a place where two ways met; the one leading to the children of Ammon, the other to Jerusalem; God changed his mind, and he steered his course to Jerusalem, to chastise Zedekiah for the breach of his oath: but the words seem to have a more general meaning; and the sense to be, that the prophet knew that it was not with him, nor with any of the godly, to escape the judgments that were coming upon them; that they were entirely in the hands of the Lord, to be guided, directed, and disposed of at his pleasure. The words may be accommodated to spiritual things, and the affair of salvation; and be ren-dered thus, I know, O Lord, that not for man is his way "; his own way is not good for him; not his sinful way, for this is opposite to God's way, and a going out of it; it is not according to his word; it is after the course of the world; and it is a dark and crooked way, and leads to, and ends in, destruction and death, if grace prevent not: nor the way of his own righteousness; this is no way of access to God, no way of acceptance with him, no way of justification before him, no way of salvation, no way to heaven, and eternal happiness; that which is the good and right way, the only way of salvation, is not of man, in him, or with him naturally; it is not of his devising and contriving, and much less of his effecting; it is not even within his knowledge; and so far as he knows any thing of it, he does not approve of it: but it is of God; the scheme of it is of his forming; it is a work wrought out by Christ; it is a way of salvation revealed in the Gospel; and the thing itself is savingly made known, and applied by the spirit of God; all which is known and owned when men are spiritually enlightened : it is not in man that walketh to direct his steps; as not in natural and civil things, much less in religious ones; a good man is one that *walks*, which supposes life and strength, without which there can be no walking; and a progression, a going on in a way; which ways are Christ, and his ordinances the path of doctrine and of duty; yet it is not even in this good man to direct and order his steps of himself; it is the Lord that must do it, and does; he can take no step aright without him; he is guided by him and his spirit, both in the path of truth and of obedience; and hence it is that the saints || of the above imprecation.

persevere unto the end; see Psal. xxxvii. 23. Prov. iii. 5, 6.

Ver. 24. O Lord, correct me, but with judgment, &c.] The prophet here personates the body of the Jewish nation, especially the godly among them; he considers the troubles coming upon the nation as a correction and chastisement of the Lord; he does not refuse it, or desire it might not come upon them; he knew the chastisements of a father are for good; he only entreats it might be with judgment; not in strict justice, as his and the sins of his people deserved, then they would not be able to bear it; but in measure and moderation, with a mixture of mercy and tenderness in it; and in a distinguishing manner, so as to make a difference between his own people and others, in the correction of them ; see Ezek. xxxiv. 16, 17 : not in thine anger ; in vindictive wrath, and hot displeasure, which is elsewhere deprecated by the saints, Psal. vi. 1. and xxxviii. 1 : lest thou bring me to nothing ; or lessen me. or make me little; or make us few, as the Arabic version; or bring to a small number, as the Syriac; and so to utter ruin.

Ver. 25. Pour out thy fury upon the Heathen that know thee not, &c.] Make a difference between thy people that know thee, and make a profession of thy name, and worship thee, and the Heathen, the nations of the world who are ignorant of God, and worship stocks and stones; whilst thou correctest thine own people in measure, in love, and not in wrath, pour out without measure all thy fury upon the Gentiles that know not God, and are guilty of the grossest idolatry : and upon the families that call not on thy name; this does not signify single families, commonly so called; but kingdoms, as the Targum interprets it; Heathen kingdoms and nations, that call not upon or worship the God of Israel, but their own idols; such as the family of Egypt, Zech. xiv. 17, 18. and so it is expressed in a parallel place, Psal. lxxix. 6. which is either taken from hence, or this from thence: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate; a heap of words to express the great destruction and desolation of the land of Israel, of Jerusalem, and the cities of Judah; and of their houses and dwelling-places, private and public; and of their spoiling them of all their goods, sub-stance, wealth, and riches; which is given as a reason

## CHAP. XI.

<sup>1</sup>HIS chapter gives an account of the covenant God had made with the people of the Jews; their breach of it; and the evils threatened them on that account; and particularly against the men of Anathoth, for their ill treatment of the prophet. It begins with the order to Jeremiah to rehearse the words of the covenant in the ears of the men of Judah and Jerusalem, ver. 1, 2, 3. which covenant is described by the sanction of it; a curse in case of disobedience; and a promise of lieing their God, and bringing them into the good land, in case of obedience; and by the time when it was made, when the Israelites were brought out of Egypt, ver. 3, 4, 5. which order, the prophet agreeing to, is repeated, ver. 5, 6. declaring the earnest protestation and ex

א לארם דרכו <sup>4</sup> bovi, Jehovah, quod non sit bomini via cjus, Schmidt; so Vatablus, Cocceius.

e יומעמעי ום ne imminuas me, Munster, Calvin, Cocceius ; ne diminuere facias me, Pagninus, Montanus ; ne paucum reddas me, Schmidt.

hortation of God to obey it, which they not observing, || were threatened with the curses of it, ver. 7, 8. the present Jews doing as their forefathers had done, breaking the covenant, particularly by their idolatry, are threatened also with punishment they should not escape, ver. 9, 10, 11. which is aggravated by a resolution to shew no regard to their cries, ver. 11. by the impotence of their idols to save them, though so numerous, ver. 12, 13. by forbidding the prophet to pray for them, ver. 14. by their having no longer a place and protection in the house of God, because of their wickedness, ver. 15. by comparing their former and present state together, having been as a beautiful and fruitful olive-tree, but now burnt, and its branches broken, ver. 16. next follows an account of a design of the men of Anathoth against the prophet, to take away his life, which he was ignorant of, till the Lord gave him knowledge of it, ver. 17, 18, 19. when he imprecates vengeance on them, ver. 20. and, under a spirit of prophecy from the Lord, foretels their utter ruin and destruction, ver. 21, 22, 23.

Ver. 1. The word that cume to Jeremiah from the Lord, saying.] Here seems to begin a new prophecy; but when it was, and under what reign, and what distance between this and the former, is not known; however, it was from the Lord, and so to be regarded.

Ver. 2. Hear ye the words of this covenant, &c.] Which Dr. Lightfoot understands of the covenant lately made in the times of Josiah, upon finding and reading the law of Moses, 2 Kings xxiii. 3. but it seems rather to design the law of Moses itself; or the covenant made with the people of Israel on Mount Horeb, Exod. xxiv. 7, 8. or rather which was made with them in the land of Moab, Deut. xxix. 1. The words of it are the things contained in it, the blessings and curses; the order to hear them is in the plural number, and is directed, not to Jeremiah only, but to others with him, the rest of the prophets that were in his days; as Zephaniah, who prophesied, as Kimchi observes, in the reign of Josiah; and there was Baruch his companion; or the priests at Anathoth are here addressed with him; though it is usual, in the Hebrew language, to put one number for another; and Jeremiah, in the next verse, is singly addressed; and the Syriac version renders it in the singular number; perhaps the book of the law might lie before him, and be pointed at; and so he is bid to take it, or receive it, as the Targum is, and read and publish it to the Jews, as follows: and speak unto the men of Judah, and to the inhabitants of Jerusalem: the words of the covenant, and what follows.

Ver. 3. And say thou unto them, &c.] This shews that the command of publishing the law or covenant was, however, principally given to Jeremiah: thus saith the Lord, the God of Israel; that made them, and brought them out of Egypt, and made a covenant with them, and had taken care of them, and had bestowed many favours upon them: cursed be the man that obeyeth not the words of this covenant; which the prophet, it may be, had in his hands, even the book of not perform; hearing without doing is of little avail; the law, and held it forth unto them, whilst he was not the hearers, but the doers of the law are justified;

speaking; the language of which is, cursed is every one that does not constantly and perfectly perform what is contained in it, Deut. xxvii. 26.

Ver. 4. Which I commanded your fathers, &c.] To observe and keep: in the day that I brought them forth out of the land of Egypt: that is, quickly after, when they were in the wilderness, and before they came into the land of Canaan. The day seems to include the whole time from their coming out of Egypt, to their entrance into Canaan's land; it was in the first year of their coming out from thence that the law was given them on Mount Sinai, Exod. xix. 1-11. and it was in the fortieth year, and when they were upon the borders of Canaan, that the covenant was made with them in the land of Moab, Deut. i. 3. and xxix. 1: from the iron furnace; meaning Egypt, and their bondage and affliction in it, compared to an iron furnace for the grievousness of it, its long continuance, and the use of it to try and prove them; see Deut. iv. 20. 1 Kings viii, 51: saying, obey my voice; in the law: and do them; the commands of it, the words of the covenant: according to all which I command you; every thing was to be done that was commanded, and as it was commanded; a perfect and uniform obedience is to be yielded to the law, in order to enjoy the blessing, or a penalty is incurred: so shall ye be my people, and I will be your God; this is the tenour of the covenant of works; covenant-interest in God, according to the law, depends upon obedience; that is the condition of it; but the covenant of grace is not clogged with such a condition ; but runs absolutely, they shall be my people. and I will be their God, ch. xxxii. 39.

Ver. 5. That I may perform the oath which I have sworn unto your fathers, &c.] Abraham, Isaac, and Jacob: to give them a land flowing with milk and honey; that is, abounding with plenty of all kind of provisions ; see Exod. iii. 8. Deut. vi. 3. and viii. 7. 8, 9: as it is this day; the land of Canaan continued to those times a very fruitful country; it was as it was promised it should be, and which was a clear thing; their eyes saw it, and the day bore witness to it: then answered I, and said; that is, the Prophet Jeremiah, to whom the above order was given: so be it, O Lord, or, Amen, Lord<sup>f</sup>; either agreeing to publish what the Lord commanded him; or as wishing that the land of Canaan might continue the same fruitful land it was, and the people of the Jews in it, they keeping the words of this covenant; or else as assenting that the curse might fall upon the men that did not observe them, alluding to Deut. xxvii. 15-26. This is the sense of Abarbinel; Jarchi and Kimchi observe, that the word Lord is vocative, and in the language of prayer.

Ver. 6. Then the Lord said unto me, &c.] Again; for this is a repetition of the above order: proclaim all these words in the cities of Judah, and in the streets of Jerusalem ; with a loud voice, and openly, that all may hear: saying, hear ye the words of this covenant, and do them; which their forefathers promised, when the co-venant was made with them, Exod. xxiv. 7. but did not perform; hearing without doing is of little avail;

f אמן אהוה Amen, Domine, Pagninus, Montanus; Amen, O Jehovah, Schmidt, Cocceius.

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wherefore men should not be content with hearing only, Rom. ii. 13. Jam. i. 22.

Ver. 7. For I earnestly protested unto your fathers, &c.] Or witnessing witnessed's: testified his great affection for them; importunately solicited their observation of his precepts for their good; and strictly cautioned them against neglect and disobedience: in the day that I brought them out of the land of Egypt: see the note on ver. 4: even unto this day, rising early, and protesting, saying, obey my voice; that is, from the time of the giving of the law, in all successive ages, to the present time, he had sent his prophets to them, time after time, morning by morning, early and late, to press, exhort, and stir them up to an obedience to his will, and to warn them of the evils that would come by disobedience to it. Ver. 8. Yet they obeyed not, nor inclined their ear, &c.]

Though they had such strong solicitations and fair warnings, and these repeated again and again; all which was an aggravation of their disobedience and stubbornness: but walked every one in the imagination of their evil heart ; which is desperately wicked, and is evil, and that continually, even every imagination of it; wherefore walking herein must be very wide and different from walking in the law of the Lord, and obeying that; see ch. iii. 17. and vii. 24: therefore I will bring upon them all the words of this covenant; that is, all the curses and threatenings denounced in it against the disobedient; and so the Targum, " and I "brought upon them vengeance (or punishment) be-" cause they received not the words of this covenant :" which I commanded them to do, but they did them not; because they did not do the commands of the law, therefore the curses of it lighted on them; for the words of the preceding clause may be rendered, and I brought upon them h, &c.; and 'tis suggested that the like punishment would be inflicted on the present generation, they imitating and pursuing the iniquities of their fathers; as follows:

Ver. 9. And the Lord said unto me, &c.] After he had given him the order to publish and proclaim the words of the covenant, and exhort to obedience to them; he shewed the prophet the reason of it, and opened to him a secret he was not acquainted with : a conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem; not against the king, and against the civil government, but against the King of kings, against God and his covenant, his word and his worship; some designs were forming to cashier these, and introduce a new religion, the idolatry of the Gentiles; and it was not a few only that were in the scheme, the combination was general, city and country were in it; the inhabitants of Jerusalem, the more polite part of the nation, and the country-people, that dwelt in the several cities of Judah, were all united in this affair; and this was found out by him who sees and knows all things. It is common for innovators in religion to lay schemes privately, and secretly inculcate them, before things are ripe for the open introduction of them. The Syriac version renders it, a rebellion ; and conspiracies often issue in open rebellion; and so the

<sup>5</sup> אער הער festificando testificatus sum, Schmidt; contestando contestatus sum, Pagninus, Montanus, Cocceius.

Targum, "and it is found that the men of Judah, and "the inhabitants of Jerusalem, have rebelled against "my word."

Ver. 10. They are turned back to the iniquities of their forefathers, &c.] According to Kimchi, this prophecy was delivered out in the times of Jehoiakim. There had been a reformation in the reign of Josiah, but now they had rebelled against the Lord, and had returned to their former idolatries that had been practised in the times of Amon, Manasseh, and Ahaz: which refused to hear my words; sent unto them by the prophets, Isaiah, and others: and they went after other gods to serve them ; not their forefathers, though it was true of them; but the then present generation, that were in the conspiracy and rebellion against God; they put their schemes into execution, and worshipped and served the gods of the nations: the house of Israel and the house of Judah have broken my covenant which I made with their fathers; by their many transgressions, and especially by their idolatry; the house of Israel, or the ten tribes, had done so, many years ago, and were carried captive; and the house of Judah, or the two tribes of Benjamin and Judah, committing the same iniquities, might justly expect the like treatment.

Ver. 11. Therefore thus saith the Lord, behold, I will bring voil upon them, &c.] The evil of punishment for the evil of their sins, such as famine, the sword, and captivity, which latter is the evil more especially designed; and there is no evil of this nature but what is of God; it is of his sending and bringing; see Amos iii. 6: which they shall not be able to escape; they should not have wisdom enough to form a scheme, nor power enough to put one in execution when formed, whereby they could extricate themselves out of the difficulties they would be in; doubtless reference is had to their being besieged by the Chaldean army, the evil that should come out of the north, ch. i. 14. which should so closely surround them, that none should escape: and though they shall cry unto me, I will not hearken unto them ; because their prayers were hypocritical, and not attended with faith and true repentance; otherwise, when men cry to God, under a sense of sin, being truly sorry for it, and put their trust in him, he hears them, and delivers them; but these would be concerned only for the evil that was come upon them, and not the evil they had been guilty of; and such sinners, when they pray to him, the Lord hears not. The Targum is, " and they shall pray " before me, and I will not receive their prayers."

Ver. 12. Then shall the cities of Judah, and the inhabitants of Jerusalem, &c.] That is, the inhabitants of the cities of Judah, as well as the inhabitants of the city of Jerusalem; the former being in distress through the enemy being in their land, as well as the latter besieged by him: go and cry unto the gods unto whom they offer incense: Baal, the queen of heaven, sun, moon, planets, and all the hosts of heaven, as in ver. 13. ch. xliv. 15, 17. 2 Kings xxiii. 5. these they should cry unto for help and deliverance in vain: but they shalt not save them at all in the time of their trouble; not

א ואביא עליוזם & induxi, Pagninus, Montanus, Vatablus ; ideo adduxi, Junius & Tremellius, Piscator ; & feci ut venirent, Cocceius. yield them the least relief and conifort in their trouble, # so far from saving them entirely from it.

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Ver. 13. For according to the number of thy cities were thy gods, O Judah, &c.] See the note on ch. ii. 28: and according to the number of the streets of Jerusalem: of which there were many, and some of note<sup>1</sup>: have ye set up altars to that shameful thing, even altars to burn incense unto Baal; one of whose names is Bosheth, shame; see Hos. ix. 10. hence Jerub-baal is called, in 2 Sam. xi. 21, Jerub-besheth; very properly is this name given to Baal, not only because the worship of him was to the reproach of the true God, but brought shame and confusion in the issue to its worshippers; as well as because shameful things were done in the worship of it, especially of Baal-peor; who seems to be the same with the Priapus of other nations.

Ver. 14. Therefore pray not thou for this people, &c.] If for a remnant among them, yet not for the body of the people; and if for their spiritual and eternal good, yet not for their temporal salvation; their temporal ruin was certain; the decree was gone forth, and there was no revoking it; and this is said, not so much by way of prohibition of the prophet, as by way of threatening to the people, to shew that as their own prayers should not profit them, so they should not have the benefit of the prayers of good men, their sin was a sin unto death, at least temporal death, and must not be prayed for, 1 John v. 16: neither lift up a cry or prayer for them ; more words are used, to shew the divine resolution, how inexorable he was, and how desperate was their condition, and their ruin sure; these words are repeated from ch. vii. 16: for I will not hear them in the time that they cry unto me for their trouble; for, as he would not hear their prayers when they should cry to him to be delivered from their trouble, it cannot be thought that he should hear the prayers of others for them. The Targum understands this of the prayers of the prophet for them, paraphrasing the words thus, " for there is no acceptance before me (or it is not " pleasing to me) when thou shalt pray for them before " me, in the time of their evil;" neither their prayers, nor the prophet's for them, would be acceptable to God, or of any avail, he being determined to bring evil upon them.

Ver. 15. What hath my beloved to do in mine house, c.] These are either the words of the prophet, as &c.] Kimchi and Ben Melech think, speaking after this manner; what has God, who is my beloved, he whom my soul loves, and who loves me, to do in the sanctuary, which is my house, and not this people's, that have defiled it, to cause his Shechinah to dwell there, after so much wickedness has been committed in it? and so Cocceius interprets it of Christ the beloved Son of God, and the beloved of his church and people, withdrawing from the temple, because of the wickedness of the Jews; or they are the words of God concerning the people of the Jews, who were beloved for the father's sake; signifying that now, because of their abominations, it was not fitting they should continue in

the house of God, or have any shelter and protection there. The Jews interpret \* this of Abraham : seeing she hath wrought lewdness with many ; that is, the congregation of Israel, or the church of the Jews, had committed idolatry with many idols; or it was not only a few of them that were guilty of this sin, but a multitude, even their great men, the princes and nobles: and the holy flesh is passed from thee? which Kimchi and Ben Melech understand of holy and good men, who ceased from among them, were perished and gone; and Jarchi, of the circumcision of the flesh, which was neglected : but it seems best to interpret it of the flesh of sacrifices; which were either laid aside by them, or, if offered and eaten of, were of no service to them, being offered up with a wicked mind; or rather the meaning is, the time was come that these were at an end, the temple being destroyed : when thou doest evil; the evil of sin; or when thine evil is 1; the evil of punishment is coming upon thee: then thou rejoicest; instead of repenting of sin, and mourning for it. or being humbled at approaching judgments, gave themselves up to sensual lusts and pleasures; neither concerned at the one nor at the other; neither grieved for sin, nor trembled at punishment; but amidst all were brisk and jovial; though some say " the word has the signification of trembling; and render it, then thou shalt tremble. The Targum of the whole is, "what (have " I to do) with this people, that was beloved before " me? they have left the worship of the house of my "sanctuary; they have took counsel to sin much; " they mingle the flesh of abominations with the holy " flesh; they shall go into captivity from thee; because " of thy wickedness thou art strong."

Ver. 16. The Lord called thy name a green olive-tree, &c.] That is, compared the Jewish church and people to one, and made them as one, very prosperous and flourishing in the enjoyment of privileges, civil and religious, being highly favoured with the word and or-dinances: fair, and of goodly fruit; which, for a while, brought forth the fruit of good works; and, whilst such, was amiable and goodly to look upon; was, as the Syriac version is, fair with fruit, and beautiful in sight; and whereas it might have been expected she would have so continued, and been still as a green olive-tree in the house of God, as David says, Psal. lii. 8. now it was otherwise, she was become barren, dry, and fruitless: and therefore it follows : with the noise of a great tumult he hath kindled fire upon it; that is, by means of the Chaldean army, which came with a mighty rushing noise, as a numerous army does; the Lord hath destroyed it, and burnt it with fire; what the Chaldeans did is ascribed to God, because it was done according to his will, and by his direction and overruling providence: and the branches of it are broken ; the high and principal ones, the king, princes, and nobles, their palaces, and the house of The apostle seems to have respect to this pas-God. sage in Rom. xi. 17. The Targum is, "as an olive-" tree that is beautiful in form and comely of sight, " whose branches overshadow the trees, so the Lord

<sup>&</sup>lt;sup>1</sup> Vid. Lightfoot, Chorograph. Cent. ad Matt. p. 34. <sup>2</sup> T. Bab. Menachot, fol. 53. 2.

י רערך ' י רערך' o quum adest malun tuum, Junius & Tremellius ; præsto est, Piscator ; extabit, Cocceius. <sup>m</sup> R. Sol. Urbin. Ohel Moed, fol. 32. 1.

" now that thou hast transgressed the law, the armies " of the people, who are strong as fire, shall come

" against thee, and helps shall be joined to them." Ver. 17. For the Lord of hosts that planted thee, &c.] As a green olive-tree, and gave thee all thy verdure, fruitfulness, happiness, and prosperity; when he first put thee into the possession of the good land, and distinguished thee by so many favours and blessings; as he is able to take them away, so he will : for he hath pronounced evil against thee; he hath determined it in his mind, and he hath declared it by his prophets: for the evil of the house of Israel; the ten tribes, who had committed sin, and for which the evil pronounced had been executed on them already, being some time ago carried captive: and of the house of Judah; who had taken no warning by them, but had followed them in their iniquities, and even exceeded them; and therefore must expect the like punishment for their sins: which they have done against themselves; for sin is not only against God, his nature, will, and law; but it is against the sinner himself, and is to his hurt and ruin, both temporal and eternal: to provoke me to anger in offering incense unto Baal; this particularly was the evil which was so provoking to God; and therefore he determined to bring the evil of punishment upon them; and shews the cause and reason of it; and which is a sufficient vindication of his justice.

Ver. 18. And the Lord hath given me knowledge of it, &c.] Either of what he had been declaring as the sins of these people; and of what he had been prophesying concerning punishment for their sins; what he had said was not of himself, did not arise from any pique or resentment in him against them; but it was of God, that knows all things, and had made known these things to him; and he had only faithfully related them as he had received them; or else of the malicious designs of the men of Anathoth to take away his life, after mentioned: and I know it; and am sure of it; having it by divine revelation, and from that God that cannot lie, and will not deceive : then thou shewedst me their doings. Some versions, as the Septuagint, Syriac. and Arabic, take the former words to be a prayer of the prophet's, O Lord, make me know, or shew me, or teach me, that I may know ; and these signify that his prayer was answered. The Lord shewed him the sins of these people, and what punishments they deserved, and would be inflicted on them; or rather what they were doing in the dark, and what schemes they were contriving and attempting to put in execution against his life; but God was careful of it, and would not suffer them to do him any harm; and therefore made all known unto him; see Psal. cv. 15.

Ver. 19. But I was like a lamb, or an ox, &c.] The word alluph, rendered an ox, is by many considered as an adjective to the word lamb "; since the disjunctive particle or is not in the next; and is differently translated; by the Vulgate Latin version, as a mcek or tame lamb; by the Septuagint and Arabic versions, as an harmless lamb ; and by the Syriac version, as a pure

אלף quasi agnus mansuetus, V. L. ; agnus assuefactus; so me in De Dieu ; tauquam agaus amicabilis, De Dieu ; un agneau simable, Gallic version.

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" hath magnified thy name among the people; but || or *clean lamb*; and by the Targum, " as a choice " now that thou hast transgressed the law, the armies || " lamb;" and so R. Menachem in Jarchi, a large or principal one; but the words respect not the excellency, the meekness, patience, innocence, and harmlessness of the prophet; but his security and insensibility of danger, like one or both of these creatures : that is brought to the slaughter; to be sacrificed by the priest, or killed by the butcher; not knowing but it is going to the pasture to feed in, or to the fold or stall to lie down in; so ignorant was the prophet of the designs of his townsmen against him, and not at all jealous that they wished him ill; since he meant none to them, but sought their good : and I knew not that they had devised devices against me; that they had met and consulted together, and devised mischief against him: saying, let us destroy the tree with the fruit thereof; meaning either the prophet and his family, root and branch; or him and his prophecies; for taking away his life would put an end to his prophesying. Some think this respects the manner in which they proposed to take away his life, as by poison; so the Targum, " let us cast (put) poison (or the savour of death) into " his food;" for the word rendered *fruit* signifies bread; and so the Septuagint, Arabic, and Vulgate Latin versions render it, let us cast, or put wood into his bread °; either some poisonous plant or tree, or rottenwood; or give him wood instead of bread, and so starve him. De Dieu observes, that dranslated fruit, signifies, both in the Hebrew and Arabic languages, flesh ; and renders it, let us break wood upon his flesh <sup>p</sup>, or body; that is, beat him with staves till they are broken upon him, and so kill him. The ancient fathers understand this of Christ, who is the bread of life, and of his crucifixion upon the wood of the cross. Jerom says it is the consent of all the churches that these things are said of Christ in the person of Jere-miah, even in this and the preceding verse, and the following one: let us cut him off from the land of the living. The Targum explains it of the land of Israel; but it designs the world in general, and the taking away of his life out of it, and from among men: that his name may be remembered no more ; that he and his prophecies may be buried in everlasting oblivion; he away his life, he outliving many of them, so in the latter; for as what he foretold exactly came to pass, his name and his prophesying are in remembrance to this day; and, as the wise man says, the memory of the just is blessed, Prov. x. 7.

Ver. 20. But, O Lord of hosts, that judgest righteously, &c.] This is the prophet's appeal to God, as the Judge of the whole earth, who will do right; he found there was no justice to be done him among men; he therefore has recourse to a righteous God, who he knew judged righteous judgment: that triest the reins and the heart; of all men; as of his own, so of his enemies; and which he mentions, not so much on his own account as theirs: let me see thy vengeance on them; which imprecation arose from a pure zeal for

<sup>°</sup> נשחיתה עץ בלחמו mittamus lignum in panem ejus, Vulg. Lut. corrumpanus veneno cibum, Pegnisus ; corrumpanus lignum in pané ejus, Montanus, Vatablus, Calvin. <sup>9</sup> Rumpanus lignum in carnem ejus, De Dieu.

<sup>3 0</sup> 

God, for his glory, and the honour of his justice; and not from private revenge; and so no ways inconsistent with the character of a good man; though some consider the words as a prediction of what would befall them, and he should live to see accomplished; and render them, *I shall see*<sup>9</sup>, &c.; and so the Targum, "I " shall see the vengeance of thy judgment on them :"

for anto thee have I revealed my cause; as a client to his patron; told his whole case, and left it with him, believing he would manage it for him, and do him justice. The Apostle Peter seems to have this passage in view, when speaking of Christ, 1 Pet. ii. 23.

Ver. 21. Therefore thus saith the Lord of the men of Anathoth, &c.] That is, unto, or concerning the men of Anathoth, the townsmen of Jeremiah, and who were the persons that combined together to destroy him; of this place see the note on ch. i. 1: that seek thy life; or soul; that is, to take it away: saying, prophesy not in the name of the Lord ; without their leave, and such hard things as he did, unless he would prophesy smooth things, and then he might go on, otherwise he must expect to die: that thou die not by our hand; or means; they intimate, that, should he persist in this way of prophesying, they should not stay to carry on a judicial process against him, to bring him and accuse him before a judge, or the sanhedrim, or any court of judicature; but should do as those called zealots in after-times did; lay violent hands upon him, and dispatch him themselves at once; perhaps this they said after they found that the prophet had knowledge of their designs against him.

Ver. 22. Therefore thus saith the Lord of hosts, behold, I will punish them, &c.] Or, visit them '; look into this matter, try this cause, bring it to an issue, and pass sentence on them; which is as follows: the young.men shall die by the sword; by the sword of the Chaldeans, in the field, going out in battle against them; or rather when their town was taken and plundered, since they were the sons of priests: their sons and their daughters shall die by famine; that is, their little ones, male and female; so that the famine, it seems, was not only in Jerusalem at the time of its siege, but in other parts also: no mention is made of

the parents themselves. Ver. 23. And there shall be no remnant of them, &c.] And thus the measure they meted out to the prophet was measured to them; they devised to destroy him root and branch, the tree with its fruit; and now none shall be left of them ; such who escaped the sword and the famine should be carried captive, as they were; for though there were none left in Anathoth, there were some preserved alive, and were removed into Babylon; since, at the return from thence, the men of Anathoth were a hundred twenty and eight, Neh. vii. 27 : for I will bring evil upon the men of Anathoth, even the year of their visitation ; or, in the year of their visitation'; that is, of the visitation of their sins, as the Targum; which was the year of the destruction of the city and temple of Jerusalem, and was in the nineteenth of Nebuchadnezzar, ch. lii. 12. and this was not a chance matter, but what was fixed and determined by the Lord.

#### CHAP. XII.

THIS chapter contains the prophet's complaint of the prosperity of the wicked, and the Lord's answer to it; an account of the deplorable and miserable estate of the Jewish nation; and a threatening to the neighbouring nations that had used them ill; with a promise of deliverance of the Jews from them, and settlement among God's people in case of obedience. The prophet's complaint is in ver. 1, 2. in which he asserts the justice of God, yet seems at a loss to reconcile it with the prosperity of the wicked; and the rather, because of their hypocrisy; and appeals to the Lord for his own sincerity and uprightness, ver. 3. and prays for the destruction of the wicked, and that the time might hasten, for whose wickedness the land was desolate, and herbs, beasts, and birds, consumed, ver. 3, 4. the Lord's answer, in which he reproves him for his pusillanimity, seeing he had greater trials than those to encounter with, and instructs him how to behave towards his treacherous friends, is in ver. 5, 6. the account of the miserable condition of the Jewish nation is from ver. 7 to 14, under the simile of a house and heritage left by the Lord, given up to enemies, and compared to a lion and a speckled bird, hateful to God. and hated by those about it, ver. 7, 8, 9. and of a vine-

9 MNN videbo, Munster, Schmidt; visurus sum, Junius & Tremellius.

merines. הבוי לקרוע מקר לא visitans super cos, Montennes, Schmidt; visito, Pagninus, Vatablus, Cocceins.

yard destroyed and trodden down by shepherds, and made desolate, ver. 10, 11. even as a wilderness through the ravage of the sword; so that what is sown upon it comes to nothing, ver. 12, 13. then follows a threatening to those who had carried the people of Israel captive, with a promise to deliver the Jews out of their hands, and bring them into their own land, and settle them among the Lord's people, in case they use diligence to learn their ways, ver. 14, 15, 16. but in case of disobedience are threatened to be plucked up and utterly destroyed, ver. 17.

Ver. 1. Righteous art thou, O Lord, when I plead with thee, &c.] The six first verses of this chapter properly belong to the preceding, being of the same argument, and in strict connexion with the latter part of it. Jeremy appears to be under the same temptation, on account of the prosperity of the wicked, as Asaph was, Psal. lxxiii. only he seems to have been more upon his guard, and less liable to fall by it; he sets out with this as a first principle, an undoubted truth, that God was righteous, and could do nothing wrong and amiss, however unaccountable his providences might be to men: he did not mean, by entering the list with him, or by litigating this point, to charge him with any un-

• שנח פקדתם וי זיומטיש ואומילעמה בטידשה, Sept.; anno visitationis eorum, Vatablus, Junius & Tremellius, Piscator, Schmidt.

righteousness: this he took for granted, and was well satisfied of, that the Lord was righteous, though, says he, I plead with thee'; so some read the words. De Dieu renders them interrogatively, shall I plead with thee? shall I dare to do it? shall I take that boldness and use that freedom with thee? I will. The Targum is the reverse, " thou art more just, O Lord, than that " I should contend before thy word:" yet let me talk with thee of thy judgments; not of his laws, statutes, word, and ordinances, sometimes so called; but rather of his providences, which are always dispensed with equity and justice, though not always manifest: they are sometimes unsearchable and past finding out, and will bear a sober and modest inquiry into them, and debate concerning them; the people of God may take the liberty of asking questions concerning them, when they are at a loss to account for them. " ments before thee." The words may be rendered, but I will speak judgments with thee "; things that are right; that are agreeable to the word of God and sound reason; things that are consistent with the perfections of God, particularly his justice and holiness; which are founded upon equity and truth; I will produce such reasons and arguments as seem to be reasonable and just. Wherefore doth the way of the wicked prosper? or they prosper in all their ways? whatever they take in hand succeeds; they enjoy a large share of health of body; their families increase, their trade flourishes, their flocks and herds grow large and numerous, and they have great plenty of all outward blessings; and yet they are wicked men, without the fear of God, regard not him, nor his worship and ways; but walk in their own ways which they have chosen, and de-light in their abominations. Some understand this, as Jarchi, of Nebuchadnezzar, to whom God had given greatness and prosperity, to destroy the house of God; but by what follows, in the latter part of the next verse, it appears that God's professing people, the Jews, are meant, and most likely the priests at Anathoth. Wherefore are all they happy ; easy, quiet, secure, live in peace and plenty : that deal very . treacherously ? with God and men, in religious and civil affairs.

Ver. 2. Thou hast planted them, &c.] In the land of Canaan, fixed the bounds of their habitation, given them a firm and comfortable settlement; for all the good things, even of the wicked, come from God: yea, they have taken root; as every thing that is planted does not; but these did, though it was downwards in the earth, on which their hearts were set, and so were strengthened and established in their worldly circumstances: they grow, yea, they bring forth fruit; but to themselves, not to God; not fruits of righteousness or good works; they grow, not in grace and holiness, but in their worldly substance; and they brought forth fruit, not such as were meet for repentance, but they had great riches, and numerous families; and so the Septuagint and Arabic versions, they produce children, and bring forth fruit. The Targum is, " they become " rich, yea, they possess substance." Thou art near

t בי אריב אליך etiamsi contendam tecum, Cocceius, Gataker. " אך בר אותן ארבר אותן Pzgninus, Montanus, Cocceius, Schmidt.

in their mouth; they often made use of the name of God, either in swearing by it, or praying to him in an external manner; they called themselves the Lord's people, and boasted of being his priests, and employed in his service; they took his covenant, and the words of his law, into their mouths, and taught them the people, and yet had no sincere regard for these things : and far from their reins; from the affections of their hearts, and the desires of their souls; they had no true love for God, nor fear of him, nor faith in him. The Targum is, " near are the words of thy law in their " mouth, and far is thy fear from their reins."

Ver. 3. But thou, O Lord, knowest me, &c.] The Lord knew him before he was born, ch. i. 5. he knew what he designed him for, and what use he would make of him; and he knew him now, and loved him. and cared for him, as his prophet; he knew his sincerity and faithfulness, and took notice of it, with what integrity he performed his office, and discharged his duty; and he knew that all his enemies said of him were scandal and reproach, lies and calumnies. Thou hast seen me; his inside, his heart, and all in it; for all things are naked and open to the eyes of an omniscient God: and tried mine heart towards thee; he had tried him by various afflictive providences, and his heart was found towards God; the affections and desires of his soul were towards him, and he remained faithful and upright before him, and not like the wicked before mentioned. Pull them out like sheep for the slaughter; either out of the fold, or from a fat pasture; so fat sheep are plucked from the rest, in order to be killed: this shews that their riches, affluence, and plenty. served but to ripen them for ruin and destruction, and were like the fattening of sheep for slaughter; which the prophet, by this imprecation, suggests and foretels would be their case, as a righteous judgment upon them : see Jam. v. 5. Prepare them for the day of slaughter; or, sanctify them "; set them apart for it: this, doubtless, refers to the time of Jerusalem's destruction by the Chaldeans.

Ver. 4. How long shall the land mourn, &c.] The land of Judea, being desolate, and bringing forth no fruit, through the long drought that had been upon it: and the herbs of every field wither; for want of rain to come upon it : for the wickedness of them that dwell therein? this opens the cause, the reason of this dearth : it was the wickedness of the inhabitants of it : as the whole earth was originally cursed for the sins of men. so particular countries have had the marks of God's displeasure upon them, because of the sins of those that dwell in them. This clause, according to the accents, belongs to what follows, and may be read in connexion with the next clause; either thus, the herbs of every field wither, I say, because of the wickedness of the inhabitants of it, which consumes the beasts and the birds x; that is, which wickedness is the cause not only of the withering of the grass and herbs, but of the consumption of birds and beasts : or else, by repeating the interrogation in the preceding clause, how long shall the earth mourn, &c.; how long, for the malice

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of them that dwell in it, are the beasts and the birds consumed 7? the one having no grass to eat; and the other no fruit to pick, or seeds to live upon; the barrenness being so very great and general. Because they said; the Jews, the inhabitants of the land, the wicked part of them, and which was the greater: he shall not see our last end; either the Prophet Jeremy, who had foretold it; but they did not believe him, that such would be their end, and that he should live to see it: or such was their atheism and infidelity, that they said God himself should not see it; and so the Septuagint and Arabic versions read, God shall not see.

Ver. 5. If thou hast run with the footmen, and they have wearied thee, &c.] The Targum introduces the words thus, " this is the answer which was made to " Jeremiah the prophet, concerning his question; a " prophet thou art, like to a man that runs with foot-"men, and is weary." Then how canst thou contend with horses? or with men on horses : the sense is, either as Kimchi gives it, thou art among men like thyself, and thou art not able to find out their secrets and their designs against thee (see ch. xi. 18, 19); how shouldst thou know my secrets in the government of the world, as to the prosperity of the wicked, and the afflictions of the righteous? be silent, and don't trouble thyself about these things: or rather, as thou hast had a conflict with the men of Anathoth, and they have been too many for thee; they have grieved and distressed thee, and have made thee weary of my work and service; and thou hast been ready to give out, and declare that thou wilt be no longer concerned therein; what wilt thou do, when thou comest to be exercised with greater and sorer trials, and shalt have to do with the king of Judah and his court, with his princes and nobles, the sanhedrim at Jerusalem, and the priests and inhabitants thereof? The Targum interprets the footmen of Nebuchadnezzar king of Babylon, and of the good things done to him; and the horses of the righteous fathers of the Jews, who run like horses to do good works, and of the much greater good reserved for them; but very improperly: much better might it be applied, as it is by some, to the Moabites, Ammonites, and Edomites, who gave the Jews much trouble; and therefore what would they do with the Chaldean army, consisting of a large cavalry, and which would come upon them like an impetuous stream, and overflow, as the swelling of Jordan, as follows? and if in the land of peace, wherein thou trustedst, they wearied thee; if in his own native country, where he promised him-self much peace, safety, and security, he met with that which ruffled and disturbed him: then how wilt thou do in the swelling of Jordan? when it overflowed its bank, Josh. iii. 15. and may denote the pride and haughtiness of the king and princes of Judea, and of the inhabitants of Jerusalem; and the difficulties that would attend the prophet's discharge of his duty among them; and the same thing is signified by this proverbial expression as the former.

Ver. 6. For even thy brethren, and the house of thy father, &c.] The men of Anathoth; even they have

אחריך מלא " illi clamarunt post te plena voce, Vul-

dealt treacherously with thee; by laying schemes, and consulting methods, to take away his life privately; his enemies were those of his own house; which is oftentimes the case of good men, and especially of such that are in public office : yea, they have called a multitude after thee ; a multitude of men, which they gathered together, and instigated to call after him in a clamorous and reproachful way: or, they called after thee with a full voice, as the Vulgate Latin \* version renders it; and which De Dieu approves of; they not only gathered a mob about him, and drew men after him, but they hooted him as he went along, and called aloud after him, giving him the most reproachful names they could think of : believe them not, though they speak fair words to thee ; this must be understood of some of them, who did not appear so openly against him, as to call after him, or gather a mob about him; but of such who pretended to be his friends, and to have respect for him, and yet had evil designs against him, and therefore were not to be trusted; their words were not to be believed; their company to be shunned; nor was he safe in their houses; nor was it safe for him to be with them, to eat with them, or converse. with them.

Ver. 7. I have forsuken my house, &c.] The temple, where the Lord took up his residence, and vouchsafed his presence to his people; this was fulfilled in the first temple, when it was destroyed by the Chaldeans; and more fully in the second, when Christ took his leave of it, Matt. xxiii. 38. and when that voice was heard in it, a little before the destruction of Jerusalem, as Josephus \* relates, " let us go hence." So the Targum, "I have forsaken the house of my sanc-" tuary. I have left mine heritage : the people whom he had chosen for his inheritance, whom he prized and valued, took care of, and protected as such; see Deut. xxxii. 9. I have given the dearly beloved of my soul; whom he heartily loved and delighted in, and who were as dear to him as the apple of his eye: into the hands of her enemies ; the Chaldeans. This prophecy represents the thing as if it was already done, because of the certainty of it, and to awaken the Jews out of their lethargy and stupidity; and by the characters which the Lord gives of them it appears what ingratitude they had been guilty of, and that their ruin was owing to themselves and their sins.

Ver. 8. Mine heritage is unto me as a lion in the forest, &c.] Which roars, and terrifies passengers from going that way; and which rends and tears in pieces all it meets with. This expresses the clamours of these people against God and his providences, and their rage, fierceness, and cruelty, against his prophets, sent in his name. It crieth out against me; this is to be understood not of the cry of the oppressed through violence, for this is a cry to God, and not against him; or of idolaters to idols, as Baal's prophets to him, in the time of their service; which senses are mentioned by Kimchi: but either of their charging God with inequality and injustice, in the ways of his providence; or their blaspheming his name, and speaking ill of his

gate Latin, Tigurine version, Calvin ; pleno gutture, Piscator, Cosceius. \* De Bello Jud. 1. 6. c, 5, sect. 3,

<sup>7</sup> Thus Schmidt, after Lather.

# CH. XII. V. 9-12.

ministers. Therefore have I hated it ; which he shewed || by leaving his house, forsaking his heritage, and delivering his people into the hands of their enemies; the reason of which was not in himself, but them ; the fault was not his, but theirs; this is all to be understood of the change in the dispensation of the divine Providence towards them ; otherwise the love of God to his chosen in Christ is unchangeable; it is never turned into hatred, but remains invariably the same, as it did to those, among these people, who belonged to the election of grace; for, as the love before expressed to this people in general only respects external favours and privileges, which they were indulged with above all people; so this hatred of them signifies the taking away of such favours, and leaving them to become a prey to their enemies. Ver. 9. Mine heritage is unto me as a speckled bird,

&c.] Or, is not mine heritage unto me as a speckled bird b? as a bird of various colours, delightful to look at, as the peacock, so Jerom interprets it here; it was so formerly, but not so now; or as a bird of divers colours, and unusual, which other birds get about, look on, hate, and peck at. Some think this refers to the motley party-coloured religion the Jews had embraced, consisting of various rites and ceremonies of the Heathens; on which account they thought they looked beautiful and comely, when the ywere hated and rejected of God for them; but the word signifies rather to be dipped or stained, as with blood, and so denotes a bird of prey that is stained with the blood of others; a fit emblem of the cruelty of the Jews, in shedding the blood of the prophets. Some, because a word near akin to this signifies a finger, render it a fingered bird c; that is, a bird with talons or claws. like fingers, a ravenous bird, and it comes to the same sense as before. But the Septuagint take it to be not a bird, but a beast, and render it by the hyena; and which Bochart<sup>d</sup> approves of, since the word in the Arabic language signifies such a creature; and Schindler observes, that yzz, with the Arabians, is the name of a creature between a wolf and a middling dog, which agrees with the hyena. 'The word here used, in the Talmudic ' language signifies a she-leopard or panther, so called from its variety of spots; and is the same, as Maimonides says f, which, in the Arabic language, is called אלצבע; with the Targumists it is used for a kind of serpents or vipers. So the valley of Tzeboim is rendered, in the Targum, the valley of vipers, 1 Sam. xiii. 18. And it is saids, year, the word in the text, " this is from a white drop (or seed), " and yet it has three hundred and sixty-five kinds of " colours, according to the number of the days of a " solar year." The birds round about are against her; or, are not the birds round about against her? the birds of prey? they are; meaning the neighbouring nations, that under Nebuchadnezzar came up against Jerusalem to take and destroy it. Come ye, assemble all ye beasts of the field, come to devour ; this is an invitation to the enemies of the people of the Jews, comparable for their fierceness and savageness to the beasts of the

field, to come and destroy them; and shews that their destruction was by divine permission, and according to the will of God. Compare with this Rev. xix. 17, 18. The Targum interprets it of those that kill with the sword; kings of the earth, and their armies.

Ver. 10. Many pastors have destroyed my vineyard, &c.] This is a metaphor which is often used of the people of Israel and Judah; see Psal. lxxx. 8. Isa. v. 1-7. and xxvii. 2. the pastors that destroyed them are not their own governors, civil or religious, but Heathen princes, Nebuchadnezzar and his generals. So the Targum paraphrases it, "many kings slay my "people;" so Kimchi and Ben Melech. They have trodden my portion under foot; the people of the Jews, that were his portion, and before called his heritage; whom the Chaldeans subdued, and reduced to extreme servitude and bondage; and were as the dirt under their feet, greatly oppressed and despised. They have made my pleasant portion a desolate wilderness; by pulling down stately edifices, unwalling of towers, and destroying men; so that there were none to manure the fields, to dress the vineyards, and keep gardens and orchards in good case; but all were come to ruin; and what before was a delightful paradise was now like an heath or desert.

Ver. 11. They have made it desolate, &c.] Which is repeated to denote the certainty of it, astonishment at it, and that it might be observed : and being desolate it mourneth unto me; not the inhabitants of it for their sins, the cause of this desolation ; but the land itself. because of the calamities upon it; it crying to God, in its way, for a restoration to its former beauty and glory. The whole land is made desolate; it was not only the case of Jerusalem, and the parts adjacent, but even of the whole land of Judea : because no man layeth it to heart. took any notice of the judgment threatened, foretold by the prophets; nor repented of their sins, for which they were threatened with such a desolation; nor even were properly affected with the destruction itself; the earth seemed more sensible of it than they were; this expresses the great stupidity of this people.

Ver. 12. The spoilers are come upon all high places through the wilderness, &c.] Of Judea; or which lay between Chaldea and Judea, through which the Chaldean army came; called here the spoilers, because they spoiled and plundered all places where they came; nor could the high, strong, and fortified places withstand them, or escape their ravage and fury. De Dieu renders it, upon all the plains in the wilderness; where was pasture, land for cattle, as Kimchi observes; which were trodden down and spoiled by the soldiers, and made forage of. For the sword of the Lord shall devour from the one end of the land even to the other end of the land ; the sword of the Chaldeans is called the sword of the Lord, because it was drawn by his order and appointment, and was succeeded by him to do execution; and the calamity which it brought upon the land reached from one end of it to the other, so general and extensive it was. No flesh

Se V. L. Pegninus, Montanus, Calvin, Jarchi, and Kimchi.
 YIJY D'971 avis digitata, Junius & Tremellius, Piscator, Gustius; ales unguibus pracdita, Coccecias.
 Hierozoic, par. 1. J. 3. c. 11. col. 830, 836, 839. setius

T. Bab. Bava Kama, fol. 16. 1.

<sup>&</sup>lt;sup>f</sup> In Misn. Bava Kama, c. 1. seet. 4, <sup>s</sup> Bereshit Rabba, sect. 7. fol. 6, 9.

shall have peace; no inhabitant of Judea shall be in safety, but be exposed to the sword, or to captivity.

Ver. 13. They have sown wheat, but shall reap thorns, &c.] Which may be understood literally, the land of Judea being cursed for their sins, and become barren and unfruitful, as the earth originally was for the sin of the first man, Gen. iii. 19. or rather figuratively, which some interpret of the prophets, as Kimchi, sowing the good seed of the word among the Jews; but it did not take place in them, and bring forth fruit; instead thereof thorns sprung up, or evil works were done by them, comparable thereunto; but it seems better to understand it of the people; not, as Jarchi, of their prayers, which were not accepted, because unattended with repentance and good works: but of their schemes, which they thought were prudently laid, in forming an alliance with Egypt, and sending thither for help against the Chaldeans, but all in vain; these proved in the issue like thorns, grievous and vexatious to The Septuagint version reads imperatively, them. sow ye; and Jarchi makes mention of a copy, in which the word was pointed as to be so read, as in Hos. x. 12. and may be understood ironically. The Targum is, " be ye not like those who sow wheat in untilled "land, and can gather nothing but thorns." They have put themselves to pain, but shall not profit; were at a great deal of pains and trouble to make Egypt their ally, and send thither for assistance, and all to no purpose. Kimchi's father interprets this of their uneasiness and grief, at parting with so much money to the king of Egypt, without having any advantage by it; which is to be preferred to the sense Jarchi gives, of the people crying to God, and grieving because not regarded by him. Some render the words, they have got an inheritance, as the Vulgate Latin; the land of Canaan, but they'll not be able to keep it; it shall no longer be theirs, or any advantage to them. And they shall be ashamed of your revenues; not the prophets of the evil works of the people, but rather the people of their own evil works; and, particularly, of their schemes, counsels, and preparations, to secure themselves against the enemy; of their alliances with other nations, and of vain confidences; the success not answering to the pains and expense they had been at: but these failing and disappointing them, would fill them with shame and confusion. Because of the fierce anger of the Lord ; against which there was no standing; this being infinitely more powerful than the Chaldean army, by the means of which it came upon them, and from which no schemes and alliances could protect them.

Ver. 14. Thus saith the Lord against all mine evil neighbours, &c.] Or, concerning <sup>h</sup> them; the Egyptians, Philistines, Moabites, Ammonites, Edomites, Tyre, and Sidon; whom the Lord calls his neighbours, because they were near the land of Canaan, where his people dwelt, to whom he vouchsafed his presence, and where the temple was in which he took up his residence; and his evil neighbours, because they often distressed and afflicted his people. That touch the inheritance which I have caused my people Israel to inherit; meaning not only that they bordered on the land of Canaan, and so might be said to touch it, but that they did hurt unto it; in which sense the word touch is used, Psal. cv. 15. the land of Canaan was an inheritance which was distributed by lot to the children of Israel, who were a people dear unto the Lord, as this shews; and therefore they that touched them, or their inheritance, as to do them any harm, touched the apple of his eye, and which he resented greatly, Zech. ii. 8. Behold, I will pluck them out of their land; cause them to be carried captive into other lands, or be destroyed in their own; see ch.xlvi. xlvii. xlviii. xlix.: and pluck out the house of Judah from among them; such of the Jews they had formerly carried captive, or who had fled to them upon the Chaldean invasion; these the Lord would cause to come forth from among them, and return them to their own land.

Ver. 15. And it shall come to pass, after that I have plucked them out, &c.] Not the Jews only, but more especially their neighbouring nations; after they have been plucked up and carried captive, and been in captivity some time: I will return, and have compassion on them : or, have compassion on them again<sup>1</sup>; by returning their captivity, as is promised, ch. xlviii. 47. and xlix. 6, 39: and I will bring them again, every man to his heritage, and every man to his land; this seems to respect the conversion of the Gentiles in the latter day, when the fulness of them shall be brought in; as the latter part of the preceding verse may more especially regard the conversion of the Jews at the same time, when they shall be gathered out of all nations where they are, and return to their own land.

Ver. 16. And it shall come to pass, if they will diligently learn the ways of my people, &c.] Not their evil ways of sin or superstition, they sometimes stray into; but the ways which God has prescribed to them, and has directed them to walk in, and in which they do walk : and which are to be learned of the Lord, by a diligent attendance with his people on his word and ordinances; see Isa. ii. 3: to swear by my name, the Lord liveth; that is, to worship and serve the living God, a self-existent Being, who has life in himself, and of himself, and not another; and is the fountain, author, and giver of natural life to all creatures, and spiritual and eternal life to his true worshippers: swearing is here put for the whole of religious wor-ship, as in Deut. vi. 13: (as they taught my people to swear by Baal; ) to worship him, and other idols: then shall they be built in the midst of my people; become part of the spiritual building the church; being laid upon the same foundation of the apostles and prophets, and built up a holy temple; a spiritual house for the Lord to dwell in; partaking of the same pri-vileges and ordinances as the people of God; being fellow-heirs, and of the same body, and partakers of the promise in Christ by the Gospel, Ephes. ii. 20, 21. and iii. 6. it denotes the settlement and establishment of the Gentiles with the Jews in a Gospel church-state. So the Targum, " and they shall be established in the " midst of my people."

lius ; rursus miserador ipsorum, Piscator ; denuo miscrador ipsorum, Cocceius.

Ver. 17. But if they will not obey, &c.] Or hear ': I will utterly pluck up and destroy that mation, saith the the word of the Lord, and hearken to the ministers of Lord: root it up from being a nation, strip it of all the Gospel, and be subject to the ordinances of it; its privileges and enjoyments, and destroy it with an or, as the Targum, "will not receive instruction:" everlasting destruction; see Zech. xiv. 16, 17, 18.

CHAP. XIII.

IN this chapter, under the similes of a girdle and bottles of wine, the destruction of the Jews is set forth. Some exhortations are given them to repent and humble themselves, even men of all ranks and degrees among them; and their sins, the source of their calamities, are pointed out to them. An order is given to the prophet to get him a linen girdle, with instructions what to do with it, and which he observed, ver. 1, 2. a fresh order to take it and hide it in the hole of a rock by the river Euphrates, which he accordingly did, ver. 3, 4, 5. and he is bid a third time to go and take it from thence, which he did; when he found it spoiled, and good for nothing, ver. 6, 7. then follows the application of this simile, or the signification of this sign; that in like manner the pride of Judah and Jerusalem should be marred, and for their wickedness and idolatry should become good for nothing, like that girdle; whereas they ought to have cleaved to the Lord, as a girdle does to a man's loins, and to have been an honourable people to him, ver. 8, 9, 10, 11. By the simile of bottles filled with wine is signified that all the inhabitants of the land, king, priests, prophets, and common people, should be like drunken men, that should dash one against another, and destroy each other, which the mercy of God would not prevent, ver. 12, 13, 14. some exhortations are made to the people in general, to be humble, and confess their sins, and give glory to God, before it was too late; which are enforced by the prophet's affectionate concern for them, ver. 15, 16, 17. and to the king and queen in particular, since their crown and kingdom were about to be taken from them; the cities, in the southern parts, going to be shut up, and not opened; and even the whole land of Judea, and all its inhabitants, in a little time would be carried captive, ver. 18, 19. and, to certify them of the truth of these things, they are bid to look to the north, from whence the enemy was coming to carry them captive, even the beautiful flock committed to their care, ver. 20. and to consider what they could say for themselves, when their punishment should come upon them suddenly, as the sorrows of a woman in travail, ver. 21. and should they ask the reason of this, it was owing to the multitude of their iniquities, and to their habit and custom of sinning, which made their case desperate, ver, 22, 23. wherefore a resolution is taken to disperse them among the nations, and that this should be their lot and portion, because of their many abominations, and yet not without some concern that they might be purged from their iniquities, ver. 24, 25, 26, 27. Ver. 1. Thus saith the Lord unto me, &c.] In a vi-

sion, and by the spirit of prophecy: when this was

א ועמעו audierin t, Vulg. Lat. Pagninus, Montanus ; audient,

' cingulum linorum, Montanus.

said is not certain, very likely in the reign of Jehoiakim; the prophet gives an account of what had been done, the present tense is put for the past. Go and get the *a linen girdle*; or, *a girdle of linens*<sup>1</sup>; a girdle made of flax or time linen, which the prophet had not used to wear; and having none, is bid to go, perhaps from Anathoth to Jerusalem, to get one, or buy one: this girdle represents the people of the Jews in their more pure and less corrupted state, when they were a people near unto the Lord, and greatly regarded by him, and had a share in his affections; when they cleaved unto him, and served him, and were to his praise and glory: and put it upon thy loins; near the reins, the seat of affection and desire, and that it might be visible and ornamental; denoting what has been before observed : and or but put it not in water ; or, bring it not through it "; meaning either before he put it on his loins; and the sense is, that he was not to wash it, and whiten it, but to wear it just as it was wrought, signifying that those people were originally taken by the Lord of his own mercy, and without any merits of theirs, rough, unwashed, and unpolished as they were : or else, after he had wore it, as Jarchi, when it was soiled with sweat; yet not to be washed, that it might rot the sooner: and so may design the corrupt and filthy state of this people, and the ruin brought thereby upon them, which was not to be prevented.

Ver. 2. So I got a girdle, &c.] Or, bought " one : a linen one, as directed: according to the word of the Lord; his express order and command; the prophet was not disobedient to the heavenly vision: and I put it on my loins; without washing it before or after, and wore it publicly for some time.

Ver. 3. And the word of the Lord, &c.] The Targum is, " the word of prophecy from before the "Lord:" came unto me the second time, saying ; what distance of time there was between this order and the former is not known.

Ver. 4. Take the girdle which thou hast got, which is upon thy loins, &c.] Either he is bid to take it off his loins, on which it was; or to go with it on them; seeing the taking it off does not seem absolutely necessary; and go with it to the place directed to in the following words: and arise, go to Euphrates, and hide it there in a hole of the rock; by the river-side, where the waters, coming and going, would reach and wet it, and it drying again, would rot the sooner. This signi-fies the carrying of the Jews captive to Babylon, by which city the river Euphrates ran, and the obscure state and condition they would be in there; and where all their pride and glory would be marred, as afterwards declared.

- הבמים לא חבאהו "sed per aquam non duces eam, Schmidt. emi, Pegninus, Montauus, Piscator, Cocceius, Schmidt.

Ver. 5. So I went and hid it by Euphrates, &c. Or, in 'it; in a hole of the rock, upon the banks of it: as the Lord commanded me; all this seems to be done not really, but visionally; it can hardly be thought that Jeremy should be sent on two such long journeys, on such an account, which would take up a considerable time to perform it in; but rather that he went and came in like manner as Ezekiel did, in the visions of God, from Chaldea to Jerusalem, and from thence to Chaldea again, Ezek. viii. 3. and xi. 24. and so Maimonides " was of opinion, as Kimchi on the place observes, that all this was done in a vision of prophecy.

Ver. 6. And it came to pass after many days, &c.] When the girdle had lain long in the hole, by the side of Euphrates; this denotes the length of the Babylonish captivity, which was seventy years: that the Lord said unto me, arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there; which may denote the return of these people from captivity, according to the prophecy of Jeremiah; see ch. xxv. 11, 12. though this seems to be visionally done, in order to express the wretched state and condition these people were in; either before the captivity, which was the cause of it; or at their return from

it, when they were no better for n. Ver. 7. Then I went to Euphrates, &c.] In a vision; this is the second journey, of which see the note on ver. 5: and digged; the hole, in process of time, being stopped up with soil or sand, that were thrown up over it; this digging was in a visionary way; see Ezek. viii. 8: and took the girdle from the place where I had hid it; which he knew again by some token or another: and, behold, the girdle was marred; or corrupted q; it was become rotten by the washing of the water over it, and its long continuance in such a place: it was profitable for nothing ; it could not be put upon a man's loins, or be wore any more; nor was it fit for any other use, it was so sadly spoiled and so thoroughly rotten. It is in the Hebrew text, it shall not prosper to all ' things; that is, not to any thing ', as many render it.

Ver. 8. Then the word of the Lord came unto me, saying.] Or the word of prophecy from before the Lord, as the Targum; and now follows the application of this sign to the thing signified, and the whole intention of it is opened.

Ver. 9. Thus saith the Lord, after this manner, &c.] As this girdle has been hid in Euphrates, and has been marred and rendered useless; so in like manner, and by such-like means, will I mar the pride of Judah, and the great pride of Jerusalem; or their glory, or excellency '; that which they gloried in, and were proud of; their city which was burnt, and their temple which was destroyed by the Chaldeans; their king, princes, and nobles, who were carried captive into Babylon, by the river Euphrates, and stripped of all their grandeur, honour, and glory; and so the Targum, "so will I corrupt the strength of the men of "Judah, and the strength of the inhabitants of Jeru-" salem, which is much;" and to which agrees the

Syriac version, which renders it, " the proud or " haughty men of Judah, and the many haughty men " of Jerusalem."

Ver. 10. This evil people, which refuse to hear my words, &c.] Sent by the prophets, to whom they turned a deaf ear; and though they pressed them, and importunately desired them to give them a hearing, they refused it; and this shewed them to be a bad people, very degenerate and wicked; and which further appears by what follows: which walk in the imagination of their heart; which was evil, stubborn, and rebellious, see ch. vii. 24. and ix. 14: and walk after other gods, to serve them, and to worship them ; went to Egypt and Assyria to pay their adoration to those who were not by nature gods; and this was the cause of their ruin and destruction: shall even be as this girdle, which is good for nothing; as they were corrupt in their practices, and were become useless and unserviceable to God; so they would be carried captive into a foreign country, where they would be inglorious, and unprofitable, uncomfortable in themselves, and of no use to one another.

Ver. 11. For as the girdle cleaveth to the loins of a man, &c.] Being girt tight unto him: so have I caused to cleave unto me the whole house of Israel, and the whole house of Judah; whom he chose above all people, and caused to approach unto him, and dwell in his courts; whom he favoured with his presence, and encouraged them to follow after him, and cleave to him in faith and affection, and with full purpose of heart; so that they were a people near unto him as a man's girdle is to his loins: and the end of this was, and would have been, had they continued so, that they might be unto me for a people; his own people, a special and peculiar people above all others, peculiarly favoured and blessed by him, and continue so, and in the enjoyment of all good things : and for a name, and for a praise, and for a glory ; for a famous and renowned people, that should be to the praise and glory of God, and an honour to him, and an ornament to the profession of him; whereas they were the reverse: but they would not hear; the words of the Lord, nor obey his voice; but served other gods, departed from the Lord, to whom they should have cleaved, and so became like this rotten girdle.

. Ver. 12. Therefore thou shalt speak unto them this word, &c.] The following parable: thus saith the Lord God of Israel; what was to be said is prefaced with these words, to shew that it was not a trifling matter, but of moment and importance, and not to be slighted and despised as it was: every bottle shall be filled with wine ; meaning every inhabitant of Judea and Jerusalem, comparable to bottles or earthern vessels, as the Jewish writers interpret it, for their being empty of all that is good, and for their frailty and brittle-ness being liable to be broke to pieces, and to utter ruin and destruction; these are threatened to be filled with wine; not literally taken, such as they loved; though there may be an allusion to their intemperance, and so this is a just retaliation for their sins; but figu-

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<sup>•</sup> חסבן in Buphrate, V. L. Paguinus, Montanus, Calvin. • Morch Nevochim, par. 9. c. 46. p. 383. • Minit corruptum crat, Munster, Montanus, Schmidt ; computrucrat, Pagninus.

יצלח לכל non proficiet omnibus, Vatablus.

Non prosperabitur cuiquam, Montanus; ad ullam rem, Junius & Tremellius, Piscator.

<sup>&#</sup>x27; INCA excellentiam, Calvin, Piscator.

being filled with it denotes the greatness of the calamities which should come upon them, and be around them on all sides: and they shall say unto thee; upon hearing the above, and by way of reply to it: do we not certainly know ; or, knowing do we not know "; can we be thought to be ignorant of this, that every bottle shall be filled with wine? every child knows this; what else are bottles made for? is this the errand thou art sent on by the Lord? and is this all the knowledge and information that we are to have by thy prophesying? or what dost thou mean by telling us that which we and every body know? what is designed by this? surely thou must have another meaning in it than what the words express.

Ver. 13. Then shalt thou say unto them, &c.] Explaining the above words : thus saith the Lord, behold, I will fill all the inhabitants of this land; this is the application of the parable, and shews that by every bottle is meant every inhabitant of Judea : even the kings that sit upon David's throne; or, that sit for David on his throne "; that succeed him one after another; more kings may be meant than one, as Jehoiakim and Zede-kiah; or the present reigning king, and the princes of the blood, are designed; who, though of David's family, and on his throne, yet this could not secure them from the calamity threatened : and the priests ; who ministered in holy things; their sacred office and function would not preserve them from ruin : and the prophets; the false prophets, as the Targum, that prophesied smooth things, and prophesied them peace and safety, these should be involved in the common destruction: and all the inhabitants of Jerusalem with drunkenness; with tribulation, as the Targum inter-prets it; and adds, "and shall be like a drunken man;" giddy, stupid, unable to help themselves, or to advise one another.

Ver. 14. And I will dash them one against another, &c.] As drunken men fall foul on one another, and quarrel and fight; or in allusion to bottles and earthen vessels they are before compared to; and may denote the intestine broils and contentions among themselves, that instead of assisting each other in their distress, they would be destroying one another; which was notorious in the last siege of Jerusalem : even the fathers and the sons together, saith the Lord ; no relation, nor even age nor sex, being regarded : I will not pity, nor spare, nor have mercy, but destroy them; the Lord's hand was in all this; every thing was by his permission, and according to his will; he would not prevent the enemy's invading, besieging, and taking them, nor hinder themselves from destroying one another; but suffer a general calamity to come upon them, without shewing the least mercy to them, so great were their sins, and such the provocation.

Ver. 15. Hear ye, and give ear, &c.] Both to what goes before, and what follows after. The words doubled denote the closest and strictest attention: be not proud ; haughty, scornful, as above all instruc-

ratively, with the wine of divine wrath; and their || tion, and needing no advice and counsel, self-conceited, despising the word of God, and his messages by his prophets; or, do not lift up yourselves \*; above others, and against God: for the Lord hath spoken ; it it is not I, but the Lord; and what he has said shall certainly come to pass; so the Targum, "for in the "word of the Lord it is so decreed;" it is in vain to oppose him; his counsel shall stand, and he'll do all his pleasure; none ever hardened themselves against him, and prospered.

Ver. 16. Give glory to the Lord your God, &c.] By confessing sin unto him; by humiliation for it before him; by believing what he says, hearkening to his word, and obeying his commands, and living to his honour and glory; see Josh. vii. 19. especially by believing in Christ, the true God, and true Messiah, embracing his Gospel, and his ordinances : before he cause darkness ; before the Lord brings on the dark dispensation threatened, the 'calamity before spoken of; repent whilst space is given, before it is too late; so the Targum, " before tribulation comes upon you, and ye " be like to those that walk in darkness." The Babylonish captivity may be meant, which was a dark day with the Jews, as is their present case, and which may be included; and it is applicable to any dark state of the church of God, such as may be now apprehended as near, through the spread of Popery, the growth of errors and heresies, the persecution of the saints, the slaying of the witnesses, the cessation of the Gospel ministry and ordinances for a while; which is that day of darkness and gloominess, that hour of temptation that shall come upon all the earth, to try its inhabitants; happy those that give glory to God by their faith in him, and by keeping the word of his patience: and before your feet stumble upon the dark mountains; or, of twilight; or, of the evening; or rather, upon the mountains in the evening<sup>y</sup>; at even-tide; at which time it is troublesome and dangerous travelling on mountains. These may design either the mountains to which they would flee for shelter, Matt. xxiv. 16. or those which lay in the way to Babylon. over which they should travel when carried captive; or rather the kingdoms of Babylon and Media, whither they should be carried, and where they should endure much affliction and hardship; it being usual to signify kingdoms by mountains; so Babylon itself is, Jer. li. 25. Zech. iv. 7. perhaps there may be some allusion, as Sanctius thinks, to Babylon itself, which being situated in a marshy place, might be generally covered with a cloud or mist, and, together with the smoke of the city, might look like a dark mountain; and especially the hanging gardens in it looked at a distance like \* mountains with forests on them. It may be applied to the even-tide of the latter day, when many shall stumble and fall through mountains of difficulties and discouragements in the way of religion; of professing the pure Gospel and ordinances of it, through the prevailing darkness of the age, and the persecution of men; and to the evening of life, and the

an sciendo non scimus, Pagainus, Vatablus,

לבאהולנו. "דיולים לביים לרוים אל הובחוים sedentes Davidi, Montanus, Schmidt, Cocceius; pro Davide, Pagninus, Calvin, Junius & Tremellius, Piscator. אל הובחוי אר הובחוי אר הובחוי אר הובחוי עסנ. I.-PROPHETS.

יל הרי נשף ל in montibus crepusculi, Montanus, Piscator; mou-tibus cacioribus intempesta mocte, Junius & Tremellius. See Berosus apud Joseph. Antiqu. 1. 10. c. 11. secs. 1. & Contr. Apien. l. 1. c. 19. & Curtius, Hist. l. 5. c. 1.

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may be said to stumble and fall when they die; and when their everlasting state will appear to be fixed as immovable as mountains; and there will be no more means of grace, of faith, repentance, and conversion, but blackness of darkness for evermore, outer darkness, weeping and gnashing of teeth; wherefore, before this time comes, it behoves persons to be concerned for the glory of God, and the everlasting welfare of their souls: and while ye look for light; prosperity and hap-

piness, as the false prophets gave out they should have; or for help and assistance from the Egyptians, to whom they sent: he turn it into the shadow of death, and make it gross darkness ; that is, the Lord, who would disappoint them, and, instead of having that relief and comfort they were promised, would bring upon them such shocking calamities, which would be as terrible as death itself, or at least as the shadow of death, and be like gross darkness, even such as was in Egypt, which might be felt; see Isa. lix. 9.

Ver. 17. But if ye will not hear it, &c.] The advice and exhortation now given, to repent of sin, be humble before God, and glorify him: my soul shall weep in secret places for your pride; he would no more act in a public character; but, laying aside his office as a prophet and public instructor, would retire to some corner, where he might not be seen or heard, and there lament the sins of the people, particularly their pride, which had been the cause of their ruin: or mourn on account of their glory and excellency, as the word may be rendered, which would depart from them; their city and temple would be burnt; and their king, princes, and nobles, and the flower of the nation, carried into Babylon; so the Jews<sup>\*</sup> interpret it of the glory of Israel, which should cease from them, and be given to the nations of the world; see the note on ver. 9: mine eyes shall weep sore ; or, shedding tears it shall shed tears b; in great abundance, being, as he wished his eyes might be, a fountain of tears to weep night and day, ch. ix. 1: and run down with tears ; or, mine eye let down tears ; upon the check in great plenty. The phrases are expressive of the sorrow of his heart for the distresses of his people, and of the cer-tainty of them; the reason of which follows: because the Lord's flock is carried away captive ; that is, the Lord's people, as the Targum; to whom he stood in the relation of a shepherd, and they to him under the character of a flock; and this was what so sensibly touched the heart of the prophet, that they were a people that the Lord had an interest in, a regard unto, and among whom he had been formerly glorified; wherefore it was to the loss of his honour and interest that these should be given into the hands of their enemies, and be carried captive; and this troubled him, for nothing lies nearer the heart of a good man than the glory of God.

Ver. 18. Say unto the king, and to the queen, &c.]

dark mountains of death and eternity, on which men || Jehoiachim, and his mother Nehushta, as it is generally interpreted by the Jewish commentators, and others, who, with many princes and officers, were carried captive into Babylon, 2 Kings xxiv. 12-15. or rather Zedekiah and his wife; since the captivity after threatened is a perfect and complete one, which Jehoiachim's was not: humble yourselves, sit down; or, sit down humbled; come down from your thrones, and sit in the dust; humble yourselves before the Lord for your own sins, and the sins of the people; in times of general corruption, and which threatens a nation with ruin, it becomes kings and princes to set an example of repentance, humiliation, and reformation; though it may be this is rather a prediction of what would be, that they should descend from their throne, and lose their grandeur, and be in a low and abject condition, than an exhortation to what was their duty; since it follows: for your principalities shall come down; their royal state and greatness, and all the ensigns of it; and especially such as they had upon their heads, as the word used denotes, and as the following explanation shews: even the crown of your glory; or glorious crown, which should fall from their heads, or be taken from them, when they should be no more served in state, or treated as crowned heads.

> Ver. 19. The cities of the south shall be shut up, and none shall open them, &c.] Meaning the cities of Judah, which lay in the southern part of the land of Israel, and to the south of Babylon; which might be said to be shut up, and not in the power of any to open, when besieged by the Chaldean army; or rather when destroyed, that there were none to go in and out ; though some think the cities of Egypt are intended, which lay south of Judea, from whence the Jews should not have the relief they expected, and where they should find no refuge; but the former sense seems best: Judah shall be carried away captive all of it; it was in part carried away in Jehoiachim's time, and wholly in Zedekiah's; which seems to be here respected: it shall be wholly carried away captive; or, in perfections ; most perfectly and completely; the same thing is meant as before, only in different words repeated, to express the certainty of it.

> Ver. 20. Lift up your eyes, and behold them that come from the north, &c.] There are a Keri and a Cetib of the words lift up and behold; they are written in the singular number, and may be considered as directed to the king, as the words following are; and they are read in the plural number, the state and whole body of the people being called upon to observe the Chaldean army, which came from the north; and is represented as on the march, just at hand to invade, besiege, take, and carry them captive. The Septuagint version renders it, lift up thine eyes, O Jerusalem ; and the Arabic version, O Israel : where is the flock that was given thee, thy beautiful flock ? that is, the people, as the Targum interprets it, which were committed to the care and

<sup>&</sup>lt;sup>a</sup> T. Bab. Chagiga, fol. 5. 2. <sup>b</sup> ורמע חרמע lachrymando lachrymabitur, Pagninus, Men-ודמע תרמע tanus, Schmidt.

ל לומרד עוני דמעה & descendet oculus meus lachrymam, Mon-tanus; lachrymis, Cocceius; descendere faciet, Pagninus; demittet,

Targ. <sup>4</sup> אקנילי שבו degite humiliter, Castalio ; abjectissime considite, Janius & Tremellius ; loco humili considite, Piscator

<sup>•</sup> ເມາງປີພ perfectionibus, Vatablus, Montanus. It is by Schmidt left untranslated, Schelowim, which he takes to be the city of Jeru-salema, sometimes called Solyma; the inhabitants of which were carried captive when Judah was; and so Junius and Tremellius translate it, civitas pacetorum, and understand it of Jerusalem; which has the sig-nification of peace in its name.

### CH. XIII. V. 21-23.

charge of the king, as sheep into the hands of a shepherd; and were a fine body of people, chosen of God and precious, distinguished above all others by wholesome and righteous laws and statutes, and special privileges; a people who were a kingdom of priests, a holy nation, and a peculiar people, the glory of the whole earth; but now carried, or about to be carried, captive. It is no unusual thing to represent a king as a shepherd, and his people as a flock, guided, governed, and protected by him, and who is accountable for his trust to the King of kings; see Psal. lxxviii. 71, 72.

Ver. 21. What wilt thou say when he shall punish thee? &c.] Or, visit upon thee'; that is, either when God shall punish thee for thy sins, thou canst bring no charge of injustice against him, or murmur and repine at the punishment inflicted on thee; so Jarchi; to which agrees the Targum, "when he shall visit on " thee thy sin;" or else, to which the following words seem to incline, when the enemy shall visit upon thee; so Kimchi and Abarbinel, when the Chaldeans shall come upon thee, and pay thee a visit, an unwelcome one; yet who wilt thou have to blame but thyself? so the Septuagint and Arabic versions render it, when they shall visit thee; these words are directed, not to the king, nor to the queen neither; but to the body of the people, the Jewish state, represented as a woman; who, upon consideration of things past, would have a great deal of reason to reflect upon themselves for what they had done in former times, which had led on to their ruin and destruction: (for thou hast taught them to be captains, and as chief over thee:) the Jews shewed the Assyrians the way into their country, used them to come thither, and taught them how to conquer them, and be masters over them; or, hast taught them against thees; to thy hurt and detriment, to be captains or governors; for an head, to have the rule over them: this was done by Ahaz, when he sent to Tilgath-pileser king of Assyria to come and save him out of the hands of the kings of Syria and Israel, 2 Kings xvi. 7. and by Hezekiah, when he shewed the messengers of the king of Babylon all his treasures; these were invitations and temptations to come and plunder them : shall not sorrows take thee as a woman in travail? denoting the suddenness of their calamities; the sharpness and severity of them; and that they would be inevitable, and could not be prevented.

Ver. 22. And if thou say in thine heart, &c.] Not daring to express it with the mouth; and which, notwithstanding, God, that knows the heart, was privy to, and could discern all the secret workings of it; putting such a question as this: wherefore come these things upon me? all these calamities, the invasion and siege of the enemy, famine, sword, captivity, &c.: the answer returned is, for the greatness of thine iniquity ; the enormous crimes the Jews were guilty of, such as idolatry, blasphemy, &c. which were attended with aggravated circumstances; or, for the multitude of thine iniquity h; their sins being so many, as well as

Yoma, c. 3 sect. 7. \* In T. Bab. Yoma, fol, 34. 9.

great : are thy skirts discovered, and thy heels made bare; being obliged to walk naked and barefoot, their buttocks uncovered, and their legs and feet naked, without stockings or shoes, as captives used to be led, to their great shame and disgrace; see Isa. xx. 2, 3, 4. The phrases are expressive of captivity, and the manner of it; the cause of which was the greatness and multitude of their sins. The Targum is, " because "thy sins are multiplied, thy confusion is revealed, " thy shame is seen.

Ver. 23. Can the Ethiopian change his skin? &c. ] Or. the Cushite; either, as the Arabic version, the Abyssine, the inhabitant of the eastern Ethiopia; properly an Ethiopian, as the Septuagint and Vulgate Latin versions render it; or, the Chuscan Arabian; the inhabitant of Arabia Chusea, which was nearer Judea than the other Ethiopia, and better known, and which were of a dark complexion. The Targum renders it, the Indian ; and so does the Syriac version. In the Misna ' mention is made of Indian garments, with which the high-priest was clothed on the day of atonement; upon which the gloss \* is, that they were of linen of the country of India; and which is the land of Cush (or Ethiopia), as Jonathan Ben Uzziel interprets Jer. xiii. 23. " can the Cushite, the Indian, change his "skin?" and it is highly probable, that, in the time of Jeremiah, no other India was known by the Jews but Ethiopia, or Arabia Chusea, and no other black people but the inhabitants thereof, or any other than the Arabians; and, as Braunius' observes, it need not be wondered at, that with the Jews, in those times, Ethiopia and India should be reckoned the same country; when with the ancients, whatever was beyond the Mediterranean sea, as Arabia, Ethiopia, and even Judea itself, was called India; so Joppa, a city of Phœnicia, from whence Andromeda was fetched by Perseus, is by Ovid " said to be in India; so Bochart" interprets the words of the Saracens or Arabians, who are of a swarthy colour, and some black; and indeed have their name from the same word the raven has, which is black; and particularly the inhabitants of Kedar were black, one part of Arabia, to which the allusion is in Cant. i. 5. Jarchi interprets the word here by the moor, the blackamoor, whose skin is naturally black, and cannot be changed by himself or others; hence to wash the blackamoor white is a proverbial expression for labour in vain, or attempting to do that which is not to be done: or the leopard his spots? a creature full of spots, and whose spots are natural to it; and therefore can't be removed by any means. Some think a creature called the ounce, or cat-a-mountain is meant, whose spots are many, and of a blackish colour; but the description well agrees with the leopard, which is a creature full of spots, and has its name in the eastern languages, particularly the Chaldee and Arabic, from a word " which signifies spotted, variegated, as this creature is; so the female is called varia by Pliny P, because, of its various

- <sup>1</sup> De Vestitu Sacerdot. Heb. l. 1. c. 7. sect. 9. p. 150, 151. <sup>m</sup> Andromedam Perseus nigris portarat ab Indis. De Arte Amandi,
- 1. 1.

  - Phaleg. I. 4. c. 9. col. 215, 216.
     Vid. Golium, col. 2359, 2460. Castel. col. 2321, 2322.
     Nat. Hist. I. 8. c. 17.

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spots; and these spots are black, as the Arabic writers in Bochart 9. The word here used signifies such marks as are made in a body beat and bruised, which we call black and blue; hence some render it livid, or black and blue spots'; and these marks are in the skin and hair of this creature, and are natural to it, and can't be changed; and it is usual with other writers to call them spots, as well as the Scripture: then may ye also do good, that are accus-tomed to do evil; signifying that they were naturally sinners, as blackness is natural to the Ethiopian, and spots to the leopard; and were from their birth and infancy such, and had been so long habituated to sin, by custom founded upon nature, that there was no hope of them; they were obstinate in sin, bent upon it, and incorrigible in it; and this is another reason given why the above calamities came upon them. The metaphors used in this text fitly express the state and condition of men by nature; they are like the Ethi-opian or blackamoor; very black, both with original and actual sin; very guilty, and very uncomely; and their blackness is natural to them; they have it from their parents, and by birth; it is with them from their infancy, and youth upwards; and very hard and difficult to be removed; it can't be washed off by ceremonial ablutions, moral duties, evangelical ordinances, or outward humiliations; yea, it is impossible to be removed but by the grace of God and blood of Christ. Their sins are aptly compared to the leopard's spots, which are many and natural, and difficult to get clear off. What is figuratively expressed in the above meor taught to do evil<sup>t</sup>; which denotes a series and course of sinning; a settled habit and custom in it, founded on nature, and arising from it; which a man learns and acquires naturally, and of himself, whereby he becomes void of fear and shame; and there is a good deal of difficulty, and indeed a moral impossibility, that such persons should do good : nothing short of the powerful and efficacious grace of God can put a man into a state and capacity of doing good aright, from right principles to right ends, and of continuing in it; for there is no good in such men; nor have they any true notion of doing good, nor inclination to it, nor any ability to perform it: in order to it, it is absolutely necessary that they should first be made good men by the grace of God; that they should be regenerated and quickened by the Spirit of God; that they should be created in Christ Jesus unto good works, and have faith in him; all which is by the grace of God, and not of themselves.

Ver. 24. Therefore will I scatter them as the stubble that passeth away, &c.] Because of their many sins, and continuance in them, their habits and custom of sinning, they are threatened with being carried captive into other nations, where they should be dispersed and separated one from another, which would make their state and condition very uncomfortable; and this would be as easily and as swiftly done as the light stubble which is blown away by every puff of

wind; nor would they be able any more to resist the enemy, and help themselves, than the stubble is to stand before the wind; as follows: by the wind of the wilderness; which blows freely and strongly; so the Chaldean army is compared to a dry wind of the high places in the wilderness, even a full wind that should scatter and destroy, ch. iv. 11, 12; or, to the wind of the wilderness "; and so may denote the wilderness of the people, or the land of Babylon, whither they should be carried captive, and from whence the wind should come that should bring them thither. Kimchi and Ben Melech make mention of a wilderness between Jerusalem and Babylon, as what may be intended.

Ver. 25. This is thy lot, &c.] Meaning not the king's, or the queen's only, but the lot of the whole Jewish state: the portion of thy measures from me, saith the Lord ; which were divided and distributed, and measured out to them by the Lord, who appointed these calamities to befall them, and brought them upon them, and that in righteous judgment. The Targum is, " and the portion of thine inheritance;" who, instead of having the land of Canaan for their inheritance, to which the allusion is, and of which they boasted, the land of Babylon was assigned them, not to be possessors of it, but captives in it; and instead of having God to be their portion and inheritance, they were banished from him, and this was but righteous measure ; they had measure for measure : because thou hast forgotten me; their Maker and Benefactor; the goodness he had shewn them, the mercies and benefits he had bestowed upon them; or, my law, as the Arabic version; or, my worship, as the Targum; therefore he forgot them, took no notice of them, hid his face from them, and gave them up into the hands of their enemies: and trusted in falsehood; either in the Egyptians and Assyrians, who deceived them; or in their idols, which were falsehood and lying vanities, and could not help them.

Ver 26. Therefore will I discover thy skirts upon thy face, &c.] Turn them up, or throw them over the head or face; that is, expose to public shame and disgrace; which was done when their city and temple were burnt, and they were carried captive; hence it follows: that thy shame may appear; that their sins might appear to themselves and others, of which they had reason to be ashamed. The allusion is to the treatment which captive women sometimes meet with, or adulterous women, to which the Jews are here compared. The Targum is, "and I also will reveal the " confusion of thy sin upon thy face, and thy shame shall be seen.

Ver. 27. I have seen thine adulteries, &c.] Not literally such, though they were greatly guilty of that sin; but figuratively, their idolatries: thy neighings; expressive of their strong desires after other gods, like that of adulterers and adulteresses after one another; and both which are like the neighing of horses. Kimchi thinks this designs their rejoicing in their evil works: the lewdness of thy whoredom; their sinful thoughts, and wicked desires, which were continually

Hierozaic. par 1. 1. 3. c. 7. col. 786, 787.
 יברברוחי liventes maculas suas, Junius & Tremellius.
 Vid. Plin. Nat. Hist. 1. 8. c. 19. Juvenal. Satyr. 15.

למרי הרע ' docti malefacere, Moutanus; edocti malefacere, Junius & Tremellius, Pincator; qui edocti entis malum, Schmidt. א לרוח מורך י al ventum deserti, Pagninus, Montanus, Vateblus, Junius & Tremellius, Piacator, Coccetius.

after their idols and idolatrous practices: and thine abominations on the hills in the fields; their idols, which were abominable to God, and ought to have been so to them; and which they placed on high hills, and there worshipped them; all which were seen and known by the Lord, nor could it be denied by them; and this was the reason of their being carried captive, and therefore could not complain they had been hardly dealt with; yea, notwithstanding all this, the Lord expresses a tender and compassionate concern for them: woe unto thee, O Jerusalem ! sad will be thy case, dreadful are the calamities coming upon thee,

wilt thou shew no concern, and make use of no means to be cleansed, nor seek for it, where it is to be had? neither repent of sin, nor reform from it, nor seek to God for his grace, signified by clean water; or to the blood of Christ, the fountain opened, which cleanses from it: when shall it once be? some instances there were of it in the times of Christ and his apostles; but it will not be completely done until they seek the Lord, and his Christ, and fear bim, and his goodness, in the latter day; when they shall turn unto him, and all Israel shall be saved; or, thou wilt not be cleansed after a long time"; this the Lord foresaw, and thereunless thou repentest: wilt thou not be made clean? || fore pronounces her case sad and miserable.

# CHAP. XIV.

THIS chapter contains a prophecy of a drought, which produced a famine, ver. 1. and is described by the disual effects of it; and general distress in the inhabitants of Judah and Jerusalem, ver. 2. even the nobles were affected with it, whose servants returned without water ashamed, when sent for it, ver. 3. the ploughmen could not use their plough, their ground was so hard, ver. 4. and the very beasts of the field suffered much, because there was no grass, ver. 5, 6. upon this follows a prayer of the prophet to the Lord, that he would give rain for his name's sake; he confesses the sins of the people, that they were many, and against the Lord; and testified against them, that they de-served to be used as they were; and he addresses the Lord as the hope and Saviour of his people in time past, when it was a time of trouble with them; and expostulates with him, why he should be as a stranger and traveller, and like a mighty man astonished, that either had no regard to their land any more than a foreigner and a traveller; or no heart to help them, or exert his power, than a man at his wits' end, though he was among them, and they were called by his name; and therefore he begs he would not leave them, ver. 7, 8, 9. but he is told that it was for the sins of the people that all this was, which the Lord was determined to remember and visit; and therefore he is bid not to pray for them; if he did, it would not be regarded, nor the people's fasting and prayers also; for they should be consumed by the sword, famine, and pestilence, ver. 10, 11, 12. and though the prophet pleads, in excuse of the people, that the false prophets had deceived them; yet not only the vanity and falsehood of their prophecies are exposed, and they are threatened with destruction, but the people also, for hearkening unto them, ver. 13, 14, 15, 16. wherefore the prophet, instead of putting up a prayer for them, has a la-mentation dictated to him by the Lord, which he is ordered to express, ver. 17, 18. and yet, notwithstanding this, he gees on to pray for them in a very pathetic manner; he expostulates with God, and pleads for help and healing; confesses the iniquities of the people; entreats the Lord, for the sake of his name,

אר ממהרי מתו עוד אחרי מתו עוד מסמ לא תמהרי אחרי מתו עוד " post quantum adhuc tempus, Sehmidt ; non mundaberis posthac ali-quamdiu ; so some in Vatablus.

glory, and covenant, that he would not reject them and his petition; and observes, that the thing asked for (rain) was what none of the gods of the Heathens could give, or even the heavens themselves, only the Lord; and therefore determines to wait upon him for it, who made the heavens, the earth, and rain, ver. 19, 20, 21, 22.

Ver. 1. The word of the Lord that came to Jeremiah concerning the dearth.] Or, concerning the words of restraints "; that is, concerning the businesses of a drought, as the Targum; concerning the Lord's restraining rain from the earth, and forbidding the heavens dropping it down; the consequence of which is a drought, or dryness of the earth; and the effect of that a famine; when this was it is not anywhere said; it could not be the famine at the siege of Jerusalem by Nebuchadnezzar, because that only affected the city; this all Judea. Some think it was in the beginning of the reign of Zedekiah, long before the siege; and others, that it was in the reign of Jehoiakim, since we read of a fast in his time, ch. xxxvi. 9. which might be on this occasion; and it appears that there was one at this time, though not acceptable to God ; see ver. 12.

Ver. 2. Judah mourneth, &c.] That is, the inha-bitants of Judah; those of the house of Judah, as the Targum; these mourned because of the drought and famine that were upon the land : and the gates thereof languish ; the cities of Judah, as the Targum ; the inhabitants of them, which used to be supplied from the field, and out of the country; gates may be mentioned, because through the gates the provisions were brought into the city; but now none; and therefore are said to languish; or else those that sat in the gates are meant, the elders of the people, the senators, the judges, and civil magistrates; these shared in the common calamity : they are black unto the ground ; that is, the inhabitants of the cities, and those that sit in the gates, their faces are black through famine; see Lam. iv. 8. and v. 10. so the Targum, " their faces are co-" vered with blackness, they are black as a pot;" and which they turned to the ground, and looked downwards, not being able to lift them up through the sor-

אל דברי הבצרות super verbis cohibitionum, Junius & Tre-mellius; retentionum, Tigurine version; prohibitionum, Pagninus, Montanus.

row and distress they were in, and through faintness of spirit for want of food: and the cry of Jerusalem is gone up; meaning the cry and lamentation of the inhabitants of Jerusalem because of the famine, for that city was not exempted from it, it having its supply from the country; or the prayer of them, and of the people from all parts got together there, which went up to heaven for rain : it being usual, in times of common distress, for the people in the country to come up to Jerusalem to the temple to pray to God, and particularly for rain, when there was a want of it.

Ver. 3. And their nobles have sent their little ones to the waters, &c.] To places where water used to be; to the pools, the upper and the lower, particularly to the fountain of Shiloah, which, Jerom says, was the only one the city of Jerusalem used. The meaning either is, that the nobles in Jerusalem sent their own children to get water for them, they having no servants to attend them, these being put away because they could not support them, the famine being so sore; or rather that they sent their menial servants, their subjects, as the Targum renders it, to fetch them a little water to refresh themselves with : they came to the pits and found no water; their servants came according to order to the pools and cisterns, or to the deep wells, and to such places where there used to be a great confluence of water, and plenty of it, but now they could find none: they returned with their vessels empty; just as they came: they were ashamed and confounded; either the servants that were sent, or rather their with their empty vessels; having been looking out and longing for their return, expecting they would have brought water with them for their refreshment; but to their great disappointment and confusion brought none : and covered their heads ; as persons ashamed, or as mourners used to do, being full of anguish and distress because of the drought.

Ver. 4. Because the ground is chapt, &c.] Through the violent heat of the sun, and want of rain; or, is broken'; and crumbles into dust. The Targum is, " because of sins, the inhabitants of the earth are " broken:" for there was no rain in the earth; this was the reason of the dearth, and of the famine, and why there was no water in the pits, and the ground was chapt. It is to be understood of the land of Judea only, not of the whole earth: the ploughmen were ashamed; because they could not enter the earth with their plough; were obliged to sit still, could do no work, or go on with their huebandry; nothing could be done for want of rain: they covered their heads; as before; see the note on ver. 3.

Ver. 5. Yea, the hind also calved in the field, &c.] Or brought forth her young in the field; of which see Job xxxix. 1, 2, 3, 4. and which they sometimes did through fear, particularly when affrighted with thunder and lightning; and which are common in a time of heat and drought, which is the case here; see Psal. xxix. 9. of these sort of creatures there were great plenty in Judea and the parts adjacent. Ælianus z says, the

harts in Syria are bred on the highest mountains, Amanus, Lebanon, and Carmel ; which were mountains on the borders of the land of Canaan; and the flesh of these was much used for food by the Jews; see Deut. xii. 15, 22. and xiv. 4, 5. and xv. 22: and forsook it; which, as it is a loving creature to its mate, so very careful of its young, and provident for it, and nourishes it, as Pliny 'observes. The reason of such uncommon usage follows: because there was no grass ; for the hind to feed upon, and so had no milk to suckle its young with; and therefore left it to seek for grass elsewhere, that it might have food for itself, and milk for its young.

Ver. 6. And the wild asses did stand in the high places, &c.] To see where any grass was to be had, or where the wind blows more freely and cooly, to draw it in; as follows. The Targum renders it, by the brooks ; and so Jarchi interprets it brooks of water; whither they came as usual to drink, and found them now dried up; and where they stood distressed and languishing, not knowing where to go for any: they snuffed up the wind like dragons ; which, being of a hot nature, open their mouths, and draw in the wind and air to cool them. Ælianus <sup>b</sup> reports of the dragons in Phrygia, that they open their mouths, and not only draw in the air, but even birds flying. The word used for dragons signifies large fishes, great whales; and some understand it of crocodiles, who will lift up their heads above water to refresh themselves with the air : their eyes did fail ; in looking about for grass; or for want of food, being quite starved and famished: because there was no grass; for their food and nourishment. With great propriety is the herb or grass mentioned, this being the proper food of asses, as Aristotle ' observes; and with which agrees the Scripture; which represents them as content when they have it; and as ranging about the mountains for it when they have none; being creatures very impatient of hunger and thirst ; see Job vi. 5. and xxxix. 8. wherefore the Greek writers sirname this animal dry and thirsty; and hence the lying story of Tacitus d, concerning Moses and the children of Israel; who, he says, being ready to perish for want of water, Moses observed a flock of wild asses going from their pasture to a rock covered with trees, and followed them, taking it for herbage, and found large fountains of water. And very pertinently are their eyes said to fail for want of food, and the sight of them grow dim, which is more or less the case of all creatures in such circumstances: but the rather is this observed of the wild ass, because, as an Arabic writer ' suggests, it is naturally very sharp and clear-sighted.

Ver. 7. O Lord, though our iniquities testify against us, &c.] That we deserve such judgments to be inflicted on us; and that God is righteous in bringing them ; and we are altogether undeserving of the favour now about to be asked. These are the words of the prophet interceding for his people, and confessing their sins and his own: do thou it for thy name's sake; that is, give rain; which was the thing wanted, and which none but God could give, ver. 22. though we are not

<sup>&</sup>quot;rinni confracta, Schmidt ; attritam, Junius & Tremellius, Pis-

eator. \* De Anima'. l. 5. c. 56.

<sup>-</sup> Nat. Hist. 1. 8. c. 32.

De Animal. l. 2. c. 21

<sup>&</sup>quot; Hist. Animal. l. 8. c. 8.

<sup>Histor. I. 5. c. 3.
Damir apud Bochart. Hierozoic. par. 1. l. 3. c. 16. col. 879.</sup> 

worthy to have it done for our sakes, do it for thine || own sake; for the honour and glory of thy name, of thy goodness, power, and faithfulness : for our backslidings are many; and so had many witnesses against them; and which shews how unworthy they were, and that they had no reason to expect the mercy on their own account; and especially as it follows: we have sinned against thee; as all sin is against God, contrary to his nature and will, and a transgression of his law; and what aggravates it is, that it is against him as a God of goodness, grace, and mercy.

Ver. 8. O the hope of Israel, &c.] The author, object, ground, and foundation of hope of all good things, both here and hereafter; in whom Israel had been used to hope in times past, and had great encouragement so to do, Psal. cxxx. 7. or, the expectation of Israel'; whom they looked for to come : the Saviour thereof in time of trouble; the Saviour of all men in a way of providence, but especially of the true Israel of God, of them that believe; who, though they have their times of trouble and affliction, by reason of sin, Satan, and wicked men, and other things, yet the Lord saves and delivers them out of them all in due time : why shouldest thou be as a stranger in the land; or, a sojourner<sup>2</sup>; who abides but for a while; and it not being his native place, is not so solicitous for the welfare of it. Jerom interprets this of Christ when here on earth, who was as a stranger, and unknown by men; see Psal. lxix. 9. Matt. viii. 20. and xxv. 43. and the other characters, of the hope of Israel, and the Saviour, well agree with him, 1 Tim. i. 1. Col. i. 27. Acts xiii. 23: and as a wayfaring man; or traveller h: that turnest aside to tarry for a night? that turns into an inn to lodge there for a night, and that only; and so is unconcerned what becomes of it, or the people in it; he is only there for a night, and is gone in the morning. Thus the prophet represents the Lord by these metaphors, as if he was, or at least seemed, careless of his people; and therefore expostulates with him upon it, as the disciples with our Lord. Mark iv. 38.

Ver.9. Why shouldest thou be as a man astonied, &c.] Astonished, and so surprised as not to know what to sav or do; or asleep, as the Septuagint; taking no notice of us, and being altogether unconcerned what becomes of us ; or, as one dumb<sup>1</sup>; that will give no answer to our prayers: as a mighty man that cannot save? who, though he is able to save, yet, through want of a heart or will, does not exert his power: yet thou, O Lord, art in the midst of us; having his residence and dwelling in the temple at Jernsalem; and therefore was not a stranger and foreigner among them; and this carries in it an entreaty and an argument that he would not in his providence conduct towards them in such manner as though he was: and we are called by thy name; the people of God, the Israel of God, and the like : leave us not ; in our distress and trouble, but deliver us out of it.

Ver. 10. Thus saith the Lord unto this people, &c.] Instead of answering the prophet directly and imme-diately, he first speaks to the people, and observes their

sin is the cause of his conduct; and whom he does not vouchsafe to call his people; they having broken covenant with him, and so notoriously backslidden from him; but this people, this wicked and worthless people: thus have they loved to wander; from the Lord, and out of the way of their duty, to Egypt and Assyria for help, and after strange gods, and the worship of them; and this they chose and delighted in; it arose from corrupt affections and a depraved heart : they have not refrained their feet; from going into other lands, or into the temples of idols; wherefore it ought not to be wondered at that the Lord was as a stranger in their land, and as a wayfaring man that tarried for a night; and hence it was that they should have enough of wandering to and fro, since they loved it; in seeking for water in their own land, and by their being carried captive into others ; so the Targum, " as " they loved, so will I take vengeance on them, to " cause them to be carried captive from the land of " the house of my majesty; and as they have delighted themselves in the worship of idols, and " from the house of my sanctuary have not refrained " their feet, therefore before the Lord there is no de-" light in them:" therefore the Lord doth not accept them; has no favour for them, no pleasure in them; does not accept either their persons or their services: he will now remember their iniquity; their idolatry; their trust in others, and distrust of him ; which might seem to be forgotten because he had taken no notice of them, in a providential way, to correct for them; but now he would let them know that they were had in remembrance, by causing his judgments to come upon them for them : this stands opposed to the forgiveness of sin; when God forgives sin he remembers it no more; but when he does not, but punishes for it, then he is said to remember it: and visit their sins ; or them

for their sins; that is, punish them. Ver. 11. Then said the Lord unto me, &c.] To the prophet ; now the Lord gives a more direct answer to him, and to his prayers and intercession for the people; which he forbids, saying, pray not for this people for their good ; or for good things, as the Septuagint ; for rain, that the famine might cease; and for deliverance from their enemies, that they might not go into captivity; for these things were determined upon by the Lord : he does not forbid him praying at all for them, or for their repentance and reformation; or for spiritual good things for them, for eternal life and salvation for the remnant of his own people among them; but not for external good things for the bulk of them.

Ver. 12. When they fast, I will not hear their cry, &c.] Or, though they fast ; very probably on account of the want of rain, and the dearth or famine, a fast. was proclaimed; see ch. xxxvi. 9. when they prayed and cried aloud, and made a great noise; but their prayers being hypocritical, and not arising from a pure heart, or offered up in faith and love, were not heard and accepted by the Lord : and when they offer burntofferings and an oblation ; or a meat or bread offering,

ל מקוה ישראל cxpectatio Israel, Pagninus, Montanus, Cocccius. ישראל quasi colouus, Grotius ; advena, Gataker. tanquam viator, Pagninus, Moatanus, Schmidt.

ורהם obmutefactus, Forsterus, Mercerus. נרהם נרהם guamvis jejunant, Gataker.

which went along with the burnt-offering ; thinking by those outward things to atone for their sins, without true repentance for them, or faith in the atoning sacrifice of Christ: I will not accept them; neither their offerings, nor their persons : but I will consume them by the sword, and by the famine, and by the pestilence; the Lord not only determines the continuance of the famine, notwithstanding the prayers of the prophet; but adds two other judgments, the sword and pestilence, by which he was resolved to consume them; and therefore it was to no purpose to pray to him on their behalf, he was inexorable. Ver. 13. Then said I, Ah, Lord God! &c.] Being

grieved at heart for the people, because he was forbid to pray for them, and because the Lord had resolved on the ruin of them; and the rather he pitied them, because they were deceived by the false prophets, and therefore he tries to excuse them, and lay the blame upon them, as follows: behold, the prophets say unto them; that is, the false prophets, as the Targum; Jeremiah does not call them so, being willing to make the best of it : ye shall not see the sword ; the sword of the enemy drawn in your country, or fall by it: neither shall ye have famine; by which it appears, that it was not yet come, only foretold; the contrary to which is here affirmed: but I will give you assured peace in this place; so they spoke as from the Lord, and in his name, with all the confidence imaginable; assuring the people that they should have peace and prosperity, and be in the utmost safety in Jerusalem; and that neither famine nor sword would come to them, nor in the least hurt them. In the He-brew text it is, peace of truth'; that is, true peace, firm and lasting. The Septuagint render it peace and truth ; see Isa. xxxix. 8.

Ver. 14. Then said the Lord unto me, &c.] In reply to the above excuse, in favour of the people: the prophets prophesy lies in my name ; it is a wicked thing to tell lies; it is more so to foretel them, and that in the name of the Lord; pretending they have his authority, and are under the influence and guidance of his spirit; and it was sinful in the people to give credit to them, and the more so in that they were forewarned of these prophets and their lies, and had the reverse told them by a true prophet of the Lord, and therefore were inexcusable. I sent them not, neither have I commanded them, neither spoke unto them ; all which are requisite to a prophet, or to a man's prophesying in the name of the Lord; he ought to have his mission from him, and his commission from him; his orders and credentials from him, and the things themselves which he delivers; neither of which those prophets had; nor were they able to make out those things to the people, of which they should have had satisfaction before they believed them, and therefore were highly to blame in giving heed unto them. They prophecy unto you a false vision; or, a vision of falsehood "; pretending they had a vision from the Lord, when they had none: and divination ; soothsaying or astrology, as some interpret it, as Kimchi observes; foretelling things by the stars:

and a thing of nought; which is good for nothing, and comes to nothing: and the deceit of their hearts ; which flows from their deceitful hearts and vain imaginations, and by no means to be depended upon.

Ver. 15. Therefore thus saith the Lord concerning the prophets, &c.] The false prophets, as the following description shews: that prophecy in my name, and I sent them not; made use of his name, pretending his authority, though they were not sent by him : yet they say, sword and famine shall not be in the land; though the Lord by his true prophet had said there should be both; which proves that they were not sent by the Lord, since what they said was in direct opposition to the word of the Lord; wherefore their doom in righteous judgment follows : by sword and famine shall these prophets be consumed; they should be some of the first, if not the first that should perish by these calamities; which would abundantly prove the falsehood of their predictions, and shew that their lies could neither secure themselves nor others from the judgments which the Lord had said should come upon them. .

Ver. 16. And the people to whom they prophesy, &c.] That is, such of them as gave credit to their pro-phecies : shall be cast out in the streets of Jerusalem, because of the famine and the sword; they dying of the famine and of the sword, their carcasses should be cast out of their houses into the open streets, and there lie unburied, as a punishment for disbelieving the words of the Lord, and giving heed to the lies of the false prophets: and they shall have none to bury them; either through want of ability of body or substance, or through want of affection; or rather through want of persons to do it for them, all their relations being cut off with them, as follows : them, their wives, nor their sons, nor their daughters ; or rather, they ", their wives, and their sons, and their daughters ; these shall die by the famine and the sword, and shall be cast out in the streets of Jerusalem; so that they and their relatives all dying, there would be none to bury one another; and that all should suffer by these calamities were but just and righteous, since all were guilty both of idolatry, and of despising the prophets, and listening to the false ones; see ch. vii. 18: for I will pour their wickedness upon them; or, their evil upon them°; not the evil of sin. but the evil of punishment; the meaning is, that he would abundantly punish them for their sins, and as they deserved, though not exceeding the bounds of justice : the phrase denotes that their wickedness was great; and that in proportion to it the vials of his wrath would be poured out upon them.

Ver. 17. Therefore thou shalt say this word unto them, &c.] Instead of praying for the people, the prophet has a doleful lamentation put into his mouth, to pronounce in their hearing, in order to assure them of the calamities that were coming upon them, and to affect them with them. Let mine eyes run down with tears night and day, and let them not cease: or be silent "; signifying that there would be quickly just reason and occasion for incessant grief and sorrow in them; and if they were so hardened as not to be

ישלובבו אמת bacem veritatis, Montanus, Schmidt. " אמת visionem mendacii, Schmidt; visionem falsitatis, Montanre

## CH. XIV. V.18-21.

affected with their case, he could not refrain shedding || tears night and day in great abundance; which would have a voice in them, to call upon them to weeping and lamentation also. Some take these words to be a direction and instruction to the people; so the Septuagint, "bring down upon your eyes tears night and day, and let them not cease;" and the Arabic version, " pour out of your eyes tears night and day conti-" nually;" and the Syriac version is, "let our eyes " drop tears night and day incessantly." For the virgin daughter of my people is broken with a great breach, with a very grievous blow; cities are sometimes called virgins, which were never taken; and so Jerusalem here, it having never been taken since it was in the hands of the people of Judah; nor were its inhabitants as yet carried captive, but now would be; which, together with the famine and the sword, by which many should perish, is the great breach and grievous blow spoken of; and which is given as a reason, and was a sufficient one, for sorrow and mourning.

Ver. 18. If I go forth into the field, &c.] Without the city, where was the camp of the enemy besieging it: then behold the slain with the sword ! the sword of the enemy; who by sallying out of the city upon them, or by endeavouring to make their escape into the country, fell into their hands, and were slain by them. And if I enter into the city; the city of Jerusalem: then behold them that are sick with the famine! just ready to die, being starved for want of provisions; and multitudes dead, and their carcasses lying in the streets unburied ; the prophet does not make mention of the dead indeed, only of the sick with famine; the reason of which, Kimchi says, is because the sick were more than the dead. Yca, both the prophet and the priest go about into a land that they knew not; into the land of Chaldea, a strange and foreign country, whither they were carried captive, both in the times of Jehoiakim and of Zedekiah, and whither they might go in ways far about : and this seems to be understood of false prophets and wicked priests, that had led the people about, and had caused them to wander from the ways of God and his worship; and therefore, in righteous retaliation, they are led in round-about ways to a land unknown to them : though some think that the true prophets and priests of the Lord may be meant, as Ezekiel and Daniel, who were carried captive into Babylon: others interpret them of such going about in the land of Judea seeking for bread and water, or food, in the time of the famine; but they know not<sup>9</sup>, as the last clause may be literally rendered, that is, men know them not, take no notice of them, shew no regard to them, and give them no relief; the famine being so sore, that every one was for himself, and could afford no succour to others, even to the prophets and priests. Some render the words, yea, the priest and the prophet make merchandise against the land; or, through the land ; by deceiving the people with their false prophecies: or rather, go about the land making merchandise'; of the souls of men; see 2 Pet. ii. 3. making a gain of their visions and prophecies: and they know not; the people are not aware

of their deception and falsehood. The Targum is, " for even the scribe and the priest are turned to their " own negotiations or merchandises, to that which is " in the land, neither do they inquire;" they minded their own affairs, and inquired not for, nor sought after, the people's good.

Ver. 19. Hast thou utterly rejected Judah? &c.] The prophet, though forbid, proceeds to prayers and expostulations on account of this people, the people of the two tribes of Judah and Benjamin : or, in rejecting hast thou rejected Judah'? from being a nation, from being under thy care and protection? hast thou cast them away, and wilt thou suffer them to go into captivity as the ten tribes? what! Judah, whom the Lord hath chosen, and where was his dwelling-place? what! Judah, from whom the chief ruler, the Messiah. was to come? what! Judah, from whom the sceptre was not to depart, nor a lawgiver from between his feet, till Shiloh came ? and, what! wilt thou reject, and utterly reject, this tribe, upon which so many favours have been bestowed, and from which so much is expected? Hath thy soul loathed Zion? whom thou hast formerly so much loved and delighted in, and chosen for thine habitation; Zion, the joy of the whole earth, and a perfection of beauty. Why hast thou smitten us, and there is no healing for us? brought upon them his judgments; or, however, was about to bring them upon them, famine, sword, and captivity; and there was no deliverance from them, no way to escape them. no relief, no remedy, or no healing, as in 2 Chron, xxxvi. 16. We looked for peace : as the false prophets foretold; or through alliance with neighbouring nations, even all safety and prosperity; and had no notion of desolution and war: and there is no good ; as was promised and expected, but all the reverse : and for the time of healing; national and civil disorders, from which might have been hoped for a train of blessings : and behold trouble ! fears, frights, perplexities, and distresses; trouble from without, and from within. The Targum is, " a time of pardon of sins, and behold pu-" nishment of sins."

Ver. 20. We acknowledge, O Lord, our wickedness, and the iniquity of our fathers, &c.] This is said by the prophet, in the name of the few faithful that were among this people, who were sensible of their own sins, the sins of their ancestors, and which they ingenuously confess; their fathers had sinned, and they had imitated them, and continued in the same, and therefore might justly expect the displeasure of the Lord, and his controversy with them : for we have sinned against thee; see the note on ver. 7.

Ver. 21. Do not abhor us, for thy name's sake, &c.7 Which was called upon them, and which they called upon; they deserved to be abhorred, they had done those things which might justly render them abominable, being what was abhorrent to him; and they deprecate this, not for their own sake, who were unworthy of any favour, but for his own sake, for the sake of his honour and glory, which, as it is dear to the Lord, so to his people. Do not disgrace the throne of thy glory ; either Jerusalem, as Kimchi, which was the

ולא ידעו לי או et non agnoverunt, Supple, ulli eos, De Dieu. י דעו ארץ ארץ Piscator; mercaturam exercuerant per terram, Cocceius.

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של אל ארץ est circuire terram negotiandi causa, Grotius, Grotius, Grotius, candn reprobasti, Montanus, Schmidt. ŧ

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city of the great King, where he had his throne and palace, and which is called the throne of the Lord, ch. iii. 17. or the house of the sanctuary, the temple, as Jarchi; see ch. xvii. 12. respect seems to be had to the mercy-seat upon the ark, over which were the cherubim of glory, between which the Lord dwelt; and they pray, that though they were worthy of disgrace themselves, and to be taken and carried captive into a strange land, yet they entreat that the Lord would not disgrace his own glorious habitation, by suffering the city and the temple, and the ark in it, to be destroyed : remember; thy people, Zion, as before; or the promises made to them, the covenant, as follows: break not thy covenant with us : God never breaks his covenant, though man does; it may sometimes seem to be broken, when his church and people are in distress and affliction; but he'll never break the covenant he has made, or suffer his faithfulness to fail ; yet, though he does not, it is proper and necessary oftentimes to pray in this manner to God, for the encouragement of faith in him, and expectation of good things from him.

Ver. 22. Are there any among the vanities of the Gentiles that can cause rain? &c.] The blessing wanted;

THIS chapter contains the Lord's answer to the prophet's prayers, in which he declares himself inexorable, and had resolved on the ruin of the Jewish nation for their sins; the prophet's complaint of the hardships he endured, notwithstanding his sincerity and inte-grity; and the Lord's promise of protection and de-liverance, in case of his continuance in the faithful discharge of his office. The Lord denies the request of the prophet, by observing, that if even Moses and Samuel had been the intercessors for the people, he would not have regarded them, being determined upon casting them out, and sending them away captive, ver. 1. their punishment is declared, which was re-solved on; some for death, or the pestilence; others for the sword; others for famine; and others for captivity; and others to be devoured by dogs, and fowls, and wild beasts, ver. 2, 3. the cause of which were their sins, particularly their idolatry in the times of Manasseh, ver. 4. wherefore they should have no pity from men, nor would the Lord any more repent of the evil threatened, of which he was weary, because of their many backslidings, ver. 5, 6. which destruction, being determined, is illustrated by a description of the instrument of it; by the multitude of widows, and the distress of mothers bereaved of their children, ver. 7.8.9. on which the prophet takes up a complaint of his being born for strife and contention, and of his being cursed by the people, though no usurer, ver. 10. when he is comforted with a promise of being used well by the enemy, both he and his remnant, ver. 11. but as for

none of the idols of the Gentiles, called vanities, because it was a vain thing to apply to them, or hope for any thing from them, none of these could give a shower of rain; though the name of one of their idols was Jupiter Imbrius", or Pluvius, the god of rain, yet he could not make nor give a single drop; as Baal, in the times of Ahab, when there was a drought, could not. Or can the heavens give showers? from whence they descend, and which are the second causes of rain; even these could not of themselves, and much less Heathen Art not thou he, O Lord our God? the everdeities. lasting and unchangeable He, or I AM, our covenant God and Father, thou, and thou only, canst give rain ; this is the peculiar of the great God himself; see Acts xiv. 17. Therefore we will wait upon thee; for rain, by prayer and supplication, and hope for it, and wait the Lord's own time to give it: for thou hast made all these things; the rain and its showers, who have no other father than the Lord, Job xxxviii. 28. also the heavens from whence it descends, and the earth on which it falls, are made by him, who restrains and gives it at plcasure.

# CHAP. XV.

the people of the Jews in general, they would never be able to withstand the northern forces, the army of the Chaldeans; their riches and substance would be delivered into their hands, and their persons also be car-ried captive into a strange land, and the prophet along with them, because of their sins, and the wrath of God for them, ver. 12, 13, 14. upon which the prophet prays to the Lord, who knew him, that he would remember and visit him, and avenge him of his persecutors, and not take him away in his long-suffering; he urges, that he had suffered rebuke and reproach for his sake; that he was called by him to his office, which he had cheerfully entered on; he had his mission, commission, and message, from him, which he received with the greatest pleasure, signified by eating his words with joy; and that he had not associated himself with mockers and scoffers at religion and the word of God; and therefore expostulates why he should be put to so much pain, and be used as he was, ver. 15, 16, 17, 18. wherefore the Lord promises that, upon condition of doing his work faithfully, he should be preserved, protected, and delivered, ver. 19, 20, 21.

Ver. 1. Then said the Lord unto me, &c.] In answer to his expostulations and entreaties, ci. xiv. 10-22: though Moses and Samuel stood before me; to pray before me, as the Targum; to make intercession for the people. Standing is a prayer-gesture. The Jews say there is no standing but prayer, or that is meant when it is mentioned; see the note on Matt. vi. 5. Mcses and Samuel were named, because they were eninent

<sup>&</sup>lt;sup>a</sup> Pausanias makes mention of an image of Jupiter Pluvius, and of altars erected to him in various placer; A tritca, sivel. 1. p. 60. Corinthiaca, sivel. 2. p. 119. Beotics, sivel. 9. p. 609. and in India, as Apollonius Tyanæus relates, in Vit. Philostrat. 1. 3. c. 2. in fine, was a tub, which in time of drought they opened; from whence, as they pretended, clouds came forth, and watered all the country. Near Rome was a stone

called Lapis Manalis, which being brought into the city, was said to cause rain. A like fable is told of water being in the forehead of Jupiter Lyczus, which being shock by an oaken branch in the hand of a pricet, gathered clouds, and produced pleutiful showers of rain w on wanted; but these, with others, are all fables and lies. See Alex. ab Al: x Genial. Dier. 1. 4. c. 16.

Israel. Of Moses, see Exod. xxxii. 11, 31, 32. Numb. xiv. 17, 18, 19. and of Samuel, see 1 Sam. vii. 9. and of both, Psal. xcix. 6. The Arabic version reads Moses and Aaron, but wrongly. The Papists make use of this text to prove the intercession of saints in heaven for those on earth; but the words are only a supposition, and not a fact. The meaning is, that supposing that Moses and Samuel were alive, and made intercession for the people, their prayers would not be regarded; and such a supposition, as it suggests that they were not alive, so that they did not stand before him, and make intercession for Judah; wherefore this is against, and not for, the intercession of saints in heaven: yet my mind could not be towards this people; God could have no good will to them, no delight in them; could not be reconciled to them, or agree to it, that the favours asked for should be granted them, or that they should be continued in their own land; and therefore it was in vain for the prophet to solicit on their account; but, on the other hand, it is ordered as follows: cast them out of my sight; or presence; as persons loathsome and abominable, not to be borne; I can't look upon them, or have any thing to say to them, in a favourable way : and let them go forth ; from my presence, from the temple, the city, and out of

their own land; that is, declare that so it shall be. Ver. 2. And it shall come to pass, if they say unto thee, &c.] As doubtless they will, when this message is brought to them: whither shall we go forth? in a jeering scornful manner, not believing that this would be their case: then thou shalt tell them, thus saith the Lord, such as are for death, to death; such as were appointed to death, or to die by the pestilence, which is often signified by death; they shall go forth unto it; or it shall meet them, and seize upon them, and take them away : and such as are for the sword, to the sword ; who are appointed to die by the sword of the enemy, into whose hands they should fall by attempting to escape out of the city, shall perish by it: and such as are for the famine, to the famine ; such as are appointed to die by that, shall die of it in the city, where they shall be besieged, and not be able to get out to fetch in any provisions, and where none can be brought, because of the enemy: and such as are for the captivity, to the captivity ; such as are spared from the pestilence, sword, and famine, and are designed to be carried captive into a strange land, shall be taken and carried thither; nor will it be in their power, or in any other's, to hinder any of the above things, to which they are appointed of God. According to the Jews, the latter of these is more grievous than the former; as the sword than death, and famine than the sword, so captivity than them all ".

Ver. 3. And I will appoint over them four kinds, saith the Lord, &c.] Or four families \*, and these very devouring ones; that is, four sorts of punishment; and so the Targum, " four evil punishments," which are after mentioned. These are represented as under God, and at his beck and command; servants of his,

for prayer, and had success in it, for the people of || that go and come at his pleasure, and do his will; and as being over men, and having power and authority to kill and to destroy by a divine commission: the sword to slay; the first and chief of the four families or punishments, which had a commission from the Lord to sheath itself in his people, the Jews; even the sword of the enemy, the Chaldeans, drawn against them by a divine order and appointment: and the dogs to tear; the carcasses of those that are slain with the sword: or to draw y; as the word signifies; it being the usual way of dogs to draw and drag the flesh about they are feeding on; this is another of the four families, and a very voracious one it is : and the fowls of the heaven, and the beasts of the earth, to devour and destroy ; or to eat, and to corrupt, the bodies of those that are slain by the sword. The meaning is, that such should not have a burial, but should be the food of fowls and wild beasts: these are the other two destroying families, which have their commission from the Lord for such service.

Ver. 4. And I will cause them to be removed into all kingdoms of the earth, &c.] Not only into Babylon, but into other countries; which has had its full accomplishment in this their last captivity by the Romans: or I will give them for a commotion 2; shaking and trembling; they shall be like Cain, fugitives and vagabonds, and be in fear and trembling everywhere, for what is, or is about to come upon them: or for horror unto all kingdoms "; all that see the calamities and judgments that come upon them will be struck with dread and horror, plainly seeing the hand of the Lord in them: because of Manasseh the son of Hezekiah king of Judah; because of the idolatry and murder committed by him; and which were the more aggravated, by having so good a parent, and so religious an education, and by his high office and dignity as king of Judah; and though these sins were personally forgiven him, yet, being imitated and continued in by the Jews, captivity is threatened them. The Targum is, "because they turned not (or were not converted) as "Manasseh;" and so in the Talmud<sup>b</sup>, because Manasseh repented, and they did not; but this sense the words will not bear, because of what goes before, of which these are a reason; and because of what follows after, which are connected with them: for that which he did in Jerusalem; the innocent blood he shed there, and the idolatrous worship he there set up; even where the temple was, the place of God's worship, and which was the metropolis of the nation, and so set an example, which must influence the whole country.

Ver. 5. For who shall have pity upon thee, O Jerusalem? &c.] The inhabitants of it; their sins being so many, and so heinous, and so aggravated, and so deserving of punishment, that none could pity their case, or put on bowels of compassion towards them, or even spare reproaching them : or who shall bemoan thee? sympathize and condole with thee, or speak a comfortable word to thee, or seek to alleviate thy grief and sorrow : or who shall go aside to ask how thou doest? or

<sup>\*</sup> T. Bab Bava Bathra, fol. 9. 2.

יו אומע ארבע משמויא, וסו איבן ארבע משמויאן ארבע משמויות ארבע משמויות דו gurine version, Calvin. ארבע מערוב א למורוב ל Tremellius, Piscator, Schmidt; so Ben Melech.

in commotionem, Calvin, Junius & Tremellius, Piscator.

<sup>&</sup>lt;sup>a</sup> In horrorem, Cocceius. <sup>b</sup> T. Bab. Sanhedrin, fol. 102. 2.

of thy peace<sup>c</sup>? shall not think it worth their while to go a step out of their way, or turn into a house, and inquire of thy welfare, or salute thee.

inquire of thy welfare, or salute thee. Ver. 6. Thou hast forsaken me, saith the Lord, &c.] His worship, as the Targum ; and had set up idols, and idol-worship; and this was the cause of the sword, pestilence, famine, and captivity, and of all the evils that befell them: thou art gone backward; from the law of the Lord, and from his pure worship and service, from his ways, and from his ordinances; and therefore it was but just they should go into captivity; hence it follows: therefore will I stretch out mine hand against thee, and destroy thee, his hand of power and vengeance, which when stretched out, and falls with weight, whether on particular persons, or on a nation, brings inevitable ruin and destruction with it : I am weary with repenting; not that the Lord ever changes his mind, or the counsel of his will; in this sense he is without repentance; but the conduct of his providence, and the dispensations of it; not executing the threatenings denounced, but sparing them a little longer, shewing mercy, and exercising patience and longsuffering; but now he was as one weary and tired out, and was determined to bear no longer with them, but stir up all his wrath against them, and destroy them.

Ver. 7. I will fan them with a fan in the gates of the land, &c.] Either of their own land, the land of Judea; and so the Septuagint version, in the gates of my people, alluding to the custom of winnowing corn in open places; and by fanning is meant the dispersion of the Jews, and their being carried captive out of their own land into other countries : or of the land of the enemy, into their cities, as the Targum paraphrases it; gates being put for them frequently; whither they should be scattered by the fan of the Lord; for what was done by the enemy, as an instrument, is ascribed to him : I will bereave them of children ; which shall die of famine, or pestilence, or by the sword, or in captivity : I will destroy my people ; which must be when children are cut off, by which families, towns, cities, and kingdoms, are continued and kept up; and this he was resolved to do, though they were his people: since they return not from their ways; their evil ways, which they had gone into, forsaking the ways of God, and his worship: or, yet they return not from their ways<sup>d</sup> though fanned with the fan of affliction, bereaved of their children, and threatened with destruction: it expresses their obstinate continuance in their evil ways, and the reason of God's dealing with them as above.

Ver. 8. Their widows are increased to me above the sand of the seas, &c.] Their husbands being slain; not in the times of Ahaz, when a hundred and twenty thousand men were slain in one day in Judah, by Pekah the son of Remaliah, 2 Chron. xxviii. 6. as Kimchi thinks; but in the times of Zedekiah, at the siege of Jerusalem, and the taking of it, and in the Babylonish captivity before predicted. The children of Israel were

to be as the sand of the sea, and were very numerous: and here the widows are said to be so too, their husbands, who were numerous, being dead; and this, as it was of the Lord, so it was in his sight, and according to his counsel and will. Mention is made of seas. in the plural number, there being many in or near Judea, as the Red sea, the sea of Galilee, and the Mediterranean sea: I have brought upon them against the mother of the young men a spoiler at noon-day; that is, he would bring upon the Jews, against the mother of the young men, or mothers of them; for the young men being destroyed by the spoiler, it was against them; a calamity upon them, and a distress unto them, who have generally a tender concern for them. The Targum is, " against the company of their young men ;' the Jews; or against Jerusalem, the mother-city, the metropolis of the nation, full of young men fit for war: or, against the mother, that is, Jerusalem, a young man "; meaning Nebuchadnezzar, who came against Jerusalem in the first year of his reign; and, as some say, in the eighteenth year of his age; and who came not as a thief in the night, but as a spoiler at noon-day; not in a secret insidious manner, but openly and with force of arms making his way through the land to Jerusalem, in defiance of the Jews, and in the face of them : and I have caused him to fall upon it suddenly ; that is, upon the city of Jerusalem : for though he came openly, his march was quick, and he was presently at Jerusalem, and laid siege to it at once: and terrors upon the city ; or, city and terrors'; the city was immediately filled with terrors at the appearance of Nebuchadnezzar and his army. R. Joseph Kimchi interprets it, an army and terrors, from 1 Sam. xxviii. 16. the Babylonian monarch, at the head of his army, which spread terrors where he came. Some render the word, from Dan. iv. 13, 23, a watcher and terrors<sup>2</sup>: meaning the Chaldean army, called watchers, ch. iv. 16. The Targum is, " I will bring an army upon them suddenly, and destroy their cities;" it should be rendered alie nation of mind and terrors; from the use of the word עיר, in the Arabic language .

Ver. 9. She that hath borne seven languisheth, &c.] Either the mother that has borne many children, seven being put for a large number, now being able to bear no more, and being bereaved of what she had, and who were her staff and support, and from whom she had her expectation, faints away, and dies through grief and trouble; or Jerusalem, which formerly abounded with young men, is now in a forlorn and destitute state; her children, the inhabitants of it, being slain with the sword, or dying of famine and the pestilence. In the Talmud<sup>1</sup>, this is interpreted of seven wicked kings of Israel, as Jeroboam, Baasha, Ahab, Jehu, Pekah. Menachem, and Hoshea; and elsewhere of seven kings of Judah, thus reckoned, Jehoram, Joash, Ahaz, Manasseh, Amon, Jehoiakim, and Zedekiah \* : she hath given up the ghost ; or, blowed out her soul'; her breath

י לשלום לך אלא לשלום לף ad petendum de pace tua, Paguinus; ad interrogandam to de pace tua, Piscator; sive prosperitate tua, Junias & Tremellius,

<sup>&</sup>lt;sup>4</sup> מררכיהם לא שבו לא עבר לא מדרכיהם לא שבו Diodatus, Genevenecs. על אם contra metropolin, juvenem, Junius & Tremellius,

בחור א דעם בחור א דער דער ובהלון א דער ג דער א דער דער ג דער א דער

<sup>&</sup>lt;sup>5</sup> Vigilem, vel vigiles & torrores, Gataker ; vigilias & torrores, Cocceius.

<sup>\*</sup> Ab je alteravit, mutavit et turbavit, Golius, Castel. Schindler.

<sup>&</sup>lt;sup>1</sup> T. Bab. Gittin, fol. 88. 1. <sup>k</sup> Vid. Jarchi & Abendana in loc.

י משט ומשט ומשט בראש וואימש suam, Junius & Tremellius, Piscator; exspiravit animam suam, Cocceius.

departs; no life can be kept in her; she faints away at the calamities coming on her: her sun is gone down while it was yet day; the darkness of affliction, and the evening of distress and calamity, came upon her sooner than was expected, whilst in the midst of peace and presperity that was promised, and hoped to be enjoyed for a long time to come; see A mos viii. 9: she hath been ashamed and confounded; of her vain hope, trust, and confidence: and the residue of them will I deliver to the sword before their enemies, saith the Lord; that is; such who died not of the famine and pestilence, but at the breaking up of the city endeavoured to make their escape, these fell into the hands of the enemy, and perished by the sword, as the Lord here predicts; for whatsoever he says certainly comes to pass.

Ver. 10. Woe is me, my mother, that thou hast born me a man of strife, &c.] Not that the prophet was a quarrelsome and contentious man, but others quarrelled and contended with him, and that for no other reason than for his faithful discharge of his office, under which he ought to have been easy; but being a man of like passions with others, wishes he had never been born, than to meet with so much trouble; and seems to blame his mother for bearing him; or however looked upon himself to be a miserable man through his birth, and that he was destined from thence to this sorrow: and a man of contention to the whole earth; or land; the land of Judea, the inhabitants of it, as the Targum; for with no other had Jeremiah to do; and it were these only that contended with him, because he brought a disagreeable message to them, concerning their captivity: I have neither lent on usury, nor men have lent to me on usury; which was not lawful with the Jews to do; and therefore such were cursed that did it: but this is not to be restrained to this particular branch of traffic, which was not usual; but has respect to all trade and commerce; and the meaning is, that the prophet did not concern himself with secular affairs, but attended to the duties of his office; he carried on no negotiations with men; he was neither a creditor nor a debtor; had nothing to do with pecuniary affairs; which often occasions strifes and contentions, quarrels and lawsuits; and yet, notwithstanding, could not be free from strife and debate : yet every one of them do curse me; that is, every one of the inha-bitants of the land of Judea, so much known were Jeremiah and his prophecies; these slighted and set light by both him and his predictions; and wished the vilest imprecations upon him for his messages to them. The word here used is compounded of two words, or derived from two roots, as Kimchi observes; the one signifies to make light or vilify, in opposition to honour and glory; and the other to curse, in opposition to blessing; and this is often the case of the ministers of the word, not only to be slighted and despised, but to be defamed and cursed; see 1 Cor. iv. 12, 13.

Ver. 11. The Lord said, &c.] In answer to the prophet's complaint: verily it shall be well with thy remnant; not with the remnant of his people, or those that should escape the threatened calamities; but the

m אם לא שרותך לטוב si non absolvero te in bonum, Schmidt. Vid. De Dieu in loc.

sense is, that it should be well with him in his latter end; the remainder of his days should be comfortable or be spent in peace and prosperity; and so the Taigum, "if thine end shall not be for good." The words are in the form of an oath, as Kimchi and Ben Melech observe; and the meaning is, that if it is not well with thee in thy last days, then say I am unfaithful, and not true to my word. According to Donesh, cited by Jarchi, the word translated remnant has the signification of loosing; and he renders it, if I loose thee not for good<sup>m</sup>; which accordingly was done, Jer. xl. 4. and this sense is confirmed by the note of the Masorites: verily I will cause the enemy to entreat thee well; or, if I do not, &c. for it is also in the form of an oath. as before, as Jarchi notes; and so it was, Nebuchadnezzar gave charge to Nebuzaradan, the captain of the guard, to look well to him, and do him no harm ; who, when he loosed him, gave him his choice to go with him to Babylon, or continue in the land, Jer. xxxix. 11, 12. and xl. 4. or, verily I will, or, shall I not entreal the enemy for thee"? and make him gentle and humane, so that he shall use thee kindly. Jarchi interprets this of Zedekiah and his courtiers seeking to Jeremiah, in the time of their distress, to pray for them, ch. xxxvii. 2. and to which sense the Targum inclines, " if they shall not come and help thee," &c.: in the time of evil, and in the time of affliction; when the city is taken, and the people carrying captive.

Ver. 12. Shall iron break the northern iron and the steel?] Can iron break iron, especially that which comes from the north, which was harder than the common iron; or steel, the hardest of all? though the Jews were hard as iron, they could not prevail against and overcome Jeremiah, who was made an iron pillar and brasen walls against them, ch. i. 18. and so these words are spoken for his comfort and encouragement: or they may respect the Jews and the Chaldeans; and the sense be, that the Jews, as mighty and as strong as they fancied themselves to be, and boasted that they were, they could not find themselves a match for the Chaldean army, which came out of the north; and may be said to be as hard as the northern iron, which came from the Chalybes, a people in the north, near Pontus, from whom steel has its name in the Latin tongue; and this sense agrees with what follows.

Ver. 13, Thy substance and thy treasures will I give to the spoil without price, &c.] Not the prophet's substance and treasure; for it does not appear that he had any, at least to require so much notice; but the substance and treasure of the people of the Jews, to whom these words are directed; these the Lord threatened should be delivered into the hands of their enemies, and become a spoil and free booty to them, for which they should give nothing, and which should never be redeemed again: and that for all thy sins, even in all thy borders; this spoiling of their substance should befall them because of their sins, which they had committed in all the borders of their land, where they had built their high places, and had set up idolatrous worship; or else the meaning is, that their substance and treasure in all their borders, in every part of

" אם לוא הפגעתי בך sed faciam hostem occurrer tibi, Calvin : annon intervenirem pro te apud inimicum ? Junius & Tremellius; nisi interveniam pro te apud inimicum, Piscator. the land, should be the plunder of their enemies, be- || cause of their sins.

Ver. 14. And I will make thee to pass with thine enemies, &c.] Not Jeremiah, but the Jews, to whom these words are continued. The meaning is, that they should go along with the Chaldeans out of their own land into theirs: into a land which thou knowest not; the land of Babylon; and there is another reading of the words in the margin, I will cause thee to serve thine enemies°, in a land that thou knowest not; which is followed by the Targum, Septuagint, Syriac, and Arabic versions. Some render the words, I will bring thine enemies from, or through, a land that thou knowest not P; the place from whence they came, and those through which they came, being at a great distance : for a fire is kindled in mine anger, which shall burn upon you; meaning the wrath of God, compared to fire, which was kindled and excited by their sins, and which would continue upon them until it had destroyed them.

Ver. 15. O Lord, thou knowest, &c.] All persons and things; he knew the prophet and his heart, and all that was in it; his innocence and integrity; all his afflictions, and what he met with from his enemies; and he knew them, and all their malicious designs against him : remember me; with the favour which he bore to his own people, his covenant with him, his promises to him, and the word on which he had caused him to hope; because of his trials and troubles, he might seem to be forgotten by him: and visit me; in mercy for good; and so the Targum adds, "that "thou mayest do well unto me:" and revenge me of my persecutors; not so much for his own sake; unless this is to be attributed to his frailty and infirmity, to the warmth of his spirit, being a man of like passions with others; for private revenge ought not to be sought by good men, but for the sake of God and his glory, in whose cause he was engaged, and on whose account he was persecuted : take me not away in thy long-suffering ; whilst thou art bearing with others, don't take me away by death; or suffer them, whom thou dost forbear, to take me away, or give them an opportunity thereby so to do; or when thy long-suffering is at an end, don't involve me in the same calamity with them. The Targum is, "do not give delay to my injury;" or, "length to my affliction;" that is, do not delay to take vengeance on my persecutors; and to this sense Jarchi interprets it, "do not take my cause, " and leave it to thy long-suffering, but hasten and " avenge me;" and De Dieu proposes such a rendering of the words, to thy long-suffering do not bring me<sup>9</sup>; and which sense is favoured by the Septuagint version : know that for thy sake I have suffered rebuke; let it appear, and that even to mine enemies, that it is for thy sake that all this reproach is cast upon me; and all these afflictions are endured by me, by thy resentment of their carriage to me.

Ver. 16. Thy words were found, and I did eat them, &c.] The messages he was called to deliver unto others appeared to him to be of God, and they were as welcome to him as food is to a hungry man; he cheer-

fully received them, treasured them up in his memory. digested them in his mind, and carefully retained them. So the doctrines of the Gospel, which are the words of God, and not of men, when by searching and close application they are found in the Scriptures, and under the ministry of the word, they are food to souls, sweet, savoury, wholesome, nourishing, and strengthening; not as merely heard externally, or only assented unto, or superficially tasted of; but when eaten, as Ezekiel's roll was by him; and which is done by faith, which receives, feeds upon, and digests the word; for, unless it is mixed with faith, it is not profitable : and thy word was unto me the joy and rejoicing of mine heart; the messages which the prophet was sent with, even those which denounced grievous things against his people in case of impenitence, were gladly received by him, and he readily delivered them, hoping that they would be a means of bringing them to a sense of their sins, and to repentance for them, and so of preserving them from ruin; and especially those words or doctrines he had in commission to deliver, which respected the Messiah, his person, offices, kingdom, righteousness, and grace; the calling of the Gentiles, and the enlargement of the interest of Christ; the glory of his name, and the prosperity of his people in the latter day. The word of the Gospel, when received and eaten by faith, whether by ministers or people, is productive of spiritual joy and pleasure; the promises of it being exceeding precious; and the doctrines of it doctrines of grace, salvation, peace, pardon, and righteousness, by Christ, who is the sum and substance of them: for I am called by thy name, O Lord God of hosts; what added to his joy was, that the name of the Lord was called upon him, or that he was called a prophet of the Lord: this he looked upon as a high honour done him; and what still more increased his joy was, that he was a prophet, not of Baal, that could not hear nor help his prophets and worshippers; but of the Lord God of hosts and armies, who was able to uphold him, protect and defend him, against his enemies.

Ver. 17. I sat not in the assembly of the mockers, nor rejoiced, &c.] With them, the mockers; or, those that make merry'; as the word is rendered in ch. xxx. 19. and xxxi. 4. and so the Targum, " those that sing;" and dance and live jovially; with these the prophet did not associate himself; such levity being unsuitable to his character as a prophet, and to those grievous messages he was charged with; and though he had joy, it was of another kind; it was not carnal, but spiritual; not outward, but inward; and what arose from the word of the Lord, being found and eaten by him. Moreover, there were some things which he was obliged by his office to deliver, that were very distressing to him, and made him very melancholy; so that he shunned all company and diversion, which might have been lawfully enjoyed: for this is not to be understood of the assembly or council of the wicked governors of the nation, and much less of the refuse of the people, that mocked at the word of God, and scoffed at the prophets and people of God; but of Jeremiah's friends and ac-

ין איזער et servire faciam. ד Et adducam inimicos tuos de terra quam nescis, V. L. ; & transire faciam hostes tuos per terram quam nescis, De Dieu; so Cocceius.

אל לארך אפך תקתני 9 Dieu uec me capias ad dilationem iræ tuæ, Gussetius. י בעקרק ludentium, V. L. Pagninus, Montanus, Cocceius; jocan-tium, Vatablus; hilaris agentium, Gataker.

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quaintance, that met and made merry together; with whom he could not join, because of the sorrowful case in which he was, on account of the people he wassent unto: I sat alone, because of thine hand, not because he was obliged to it, being deserted by men, but of choice; he withdrew from company, kept himself retired at home in his own house, there meditating upon the word of God, and mourning over the case of his people; and this he did, because the afflicting hand of God was upon him, or because the hand and spirit of prophecy was upon him, and he was charged to denounce very grievous things against the people; and because the hand of divine power and authority was over him, to which he ought to be subject, and was ready to obey : for thou hast filled me with indignation ; either with the indignation of the people against him, because of his prophecies; or with indignation against them, because of their sins; or with denunciations of wrath he was to deliver to them; and so the Targum, "for thou hast "filled me with a prophecy of cursing."

Ver. 18. Why is my pain perpetual, &c.] The pain of his mind ; his uneasiness for the good of his people, which was likely to last, having no hope of a change for the better: or it may design the pain which they gave him by their reproaches and persecutions of him. which seemed as if they would have no end: and my wound incurable, which refuseth to be healed? the same thing is meant as before. The allusion is to an old ulcer, or obstinate wound, which no medicine can affect, is desperate and deadly; and such the prophet reckoned his case to be, or however deprecates it, and expostulates with God why it should be so: wilt thou be altogether unto me as a liar, and as waters that fail? such God cannot be, nor did the prophet think he was; he knew that he was God that could not lie, and that he was faithful to his promises, and would not disappoint the faith, hope, and expectations of his people; but he feared he would be thought to be so by others, by his enemies, who would triumph over him, and say, where is thy God? did he not promise to make thee a defenced city, an iron pillar, and brasen walls? is he as good as his word? is he not like a dry brook, whose waters fail? are not thy hope and expectation in vain, who hast been trusting to him, and depending on him? and it is as if the prophet should say, Lord, let them have no occasion to speak after this manner; nor suffer my faith in thy promises to fail; shew thyself to be as thou art, a covenant-keeping God, and whose faithfulness never fails: to which an answer is returned in the following verses.

Ver. 19. Therefore thus saith the Lord, if thou return, &cc.] From thine unbelief, diffidence, and impenitence, and repent of them; expressed in the preceding verses: then will I bring thee again: or, restore thee'; pardon his sin, and return him to his post and place, to his office and ministry in it, and confirm and establish him

therein: and thou shalt stand before me; not only as a petitioner for the people ; see ver. 1. but as a servant of the Lord, attending to his word, and waiting his orders, and ready to execute them. It denotes his stability in his office: and if thou wilt take forth the precious from the vile; take precious truths, comparable to gold, silver, and precious stones; truths more valuable and desirable than thousands of gold and silver, from those doctrines which are worthless and contemptible, comparable to wood, hay, and stubble, and every thing that is mean and vile; these faithful ministers should separate one from the other, and not mix and blend them together : or precious souls, truly gracious ones, who are precious in the sight of God, are redeemed by Christ, by his precious blood, and are adorned with the graces of the Spirit; these are to be distinguished from the vile, from sinners impenitent and unbelieving, that live in sin, in defiance of the law, and in contempt of the Gospel; a difference is to be made between them: delivering out comfortable words to the one, and denouncing severe threatenings to the other; doing the reverse of the false prophets, Ezek. xiii. 22: thou shalt be as my mouth; to the people; speak what I command thee, and whatsoever thou sayest shall be as if I had spoken it myself: let them return unto thee, but return not thou unto them; this is said of the people of the Jews, to whom the prophet was sent; and the sense is, that he should not at all comply with them, or conform to their humours, or flatter and sooth them in their sins, as the false prophets did; but if they returned to him, attended on his ministry, received his words and messages, and agreed and conformed to him, and followed his directions and example, it would be very well; but otherwise he was not in the least to give way to them, or go into any sinful compliance with them, either with respect to doctrine or practice.

Ver. 20. And I will make thee unto this people a fenced brasen wall, &c.] As he had promised him, when he first called him to his office, ch. i. 18. and so would not be as a liar to him: and they shall fight against thee; by words and blows, by menaces and imprisonment: but they shall not prevail against thee; so as to cause him to call in his words, and contradict his prophecies; or so as to take away his life: for I am with thee, to save thee, and deliver thee, saith the Lord; the presence of God with his ministers is sufficient to save and deliver them out of all their troubles, and to protect and defend them against all their enemies; see Matt. xxviii. 20.

Ver. 21. And I will deliver thee out of the hand of the wicked, &c.] The wicked Jews, Zedekiah and his courtiers, who imprisoned him: and I will redeem thee out of the hand of the terrible; as kings and great men of the earth seem to be; or, the violent, or strong<sup>1</sup>, and mighty; that were stronger than he, that would use him with violence, and inject terror into him.

י שריצים violentorum, Junius & Tremellius, Piscator, Cocceius, Schmidt; fortium, Vulg. Lat.

<sup>&</sup>quot; J2'WN restituam te, Tigurine version,

## CHAP. XVI.

IN this chapter the ruin and destruction of the Jews is || set forth, and confirmed by the prophet's being forbid to be merry, or to go into the house of feasting or mourning, with the reasons thereof; also the sins of the people, the cause of it, are pointed at; and afterwards a promise of their restoration is made; and the chapter is concluded with a prayer of the prophet, expressing his faith in the divine protection, and in the calling of the Gentiles. After the preface or introduction, ver. 1, the prophet is forbid to take a wife, or have any children, with the reason of it; because that parents and children would die of grievous deaths unlamented, and not be buried, ver. 2, 3, 4. and he is also forbid to go into the house of mourning, because peace, loving-kindness, and mercy, were taken from the people, and both great and small would die, and no lamentation be made for them, nor have any burial also, ver. 5, 6, 7. nor might he go into the house of feasting, because the voice of joy and gladness would cease out of the land, ver. 8, 9. and upon the people's inquiring the reason of all this, the prophet is bid to tell them, that it was for their forsaking the Lord and his worship, and for their idolatrous practices; of which they were more guilty than their forefathers, and therefore would be cast out of the land, and carried captive into a strange country, ver. 10, 11, 12, 13. but, after all this, they should be restored again to their own land, and have a greater deliverance than that out of Egypt, as they themselves would own, ver. 14, 15. but before this would be, fishers and hunters should be sent to distress them, and all because of their iniquities, which God's eve was upon, and would recompence, ver. 16, 17, 18. and the chapter is closed with the prophet's prayer, in which he expresses his faith in the Lord, and in the conversion of the Gentiles, who would be convinced of their idolatry, and made to know the power and name of the Lord, ver. 19, 20, 21.

Ver. 1. The word of the Lord came unto me, saying.] The Targum is, the word of prophecy from the Lord: whether this is a new prophecy, or the former continued, is not certain; the latter seems probable. This introduction is omitted in the Septuagint and Arabic versions.

Ver. 2. Thou shalt not take thee a wife, &c.] Not because it was unlawful; for it was lawful for prophets to marry, and they did; but because it was not advisable, on account of the calamities and distresses which were coming upon the nation; which would be more bearable by him alone, than if he had a wife, which would increase his care, concern, and sorrow. Neither shalt thou have sons nor daughters in this place; in Anathoth, says Kimchi; but it is most likely that Jerusalem in particular is meant, though the whole land of Judea in general may be designed; and though nothing is more desirable than to have children to build up the family, and bear and continue a man's name for

futurity, yet in times of public calamity these do but add to the affliction.

Ver. 3. For thus saith the Lord concerning the sons and concerning the daughters that are born in this place, &c.] This is a reason given why the prophet should not have, and why he should not be desirous to have, sons and daughters in such a place and country, devoted to destruction: and concerning their mothers that bare them, and concerning their fathers that begat them in this land : the land of Judea; which shews what is meant by the place before mentioned; both the one and the other, parents and children, should die there; this is what was determined by the Lord concerning them; and therefore it could not be a desirable thing for a man to have wife and children, whom he must part with in such an uncomfortable manner, as is after described; and to shew the certainty of which the prophet is forbid to do as above.

Ver. 4. They shall die of grievous deaths, &c.] Such as the sword, famine, and pestilence. The Targum particularly adds famine. It may be rendered, deaths of diseases, or sicknesses"; such as are brought on by long sickness and lingering distempers; by which a man consumes gradually, as by famine, and is not snatched away at once; and which are very grievous to bear. They shall not be lamented, neither shall they be buried; which two offices are usually done to the dead by their surviving relations; who mourn for them, and express their grief by various gestures, and which especially were used by the eastern nations; and take care that they have a decent burial: but neither of these would now be, which is mentioned as an aggravation of the calamity; that not only the deaths they should die of would be grievous ones, but after death no regard would be shewn them; and that either because there would be none to do these things for them : or they would be so much taken up in providing for their own safety, and so much in concern for their own preservation, that they would not be at leisure to attend to the above things: but they shall be as dung upon the face of the earth; lie and rot there, and be dung to the earth; which would be a just retaliation for their filthy and abominable actions committed in the land : and they shall be consumed by the sword, and by famine; the grievous deaths before mentioned; the sword without, and the famine within; the one more sudden, and at once, the other more lingering; and therefore may be more especially designed by the death of lingering sicknesses referred to: and their carcasses shall be meat for the fowls of heaven, and for the beasts of the earth : lying unburied ; see ch. vii. 33.

Ver. 5. For thus saith the Lord, enter not into the house of mourning, &c.] On account of his dead relations or neighbours; since they were taken away from the evil to come, and therefore no occasion to mourn for them : moreover, this was to shew the certainty of

מותי תודלאים ש mortibus zerotationam, V. L. Pagninus, Monta- 8 sus ; zeritudinum, Musster, Vatablus ; mortibus morborum. Schmidt.

So Stockius, p. 340, 597, who restrains it to the death of individuals by the pestilence.

#### CH. XVI. V. 6-10.

what is before and after said; that, at the time of the general calamity predicted, there would be no lamen-tation made for the dead. R. Joseph Kimchi says the word here used signifies, in the Arabic \* language, a lifting of the voice, either for weeping, or for joy \*; and Jarchi, out of the ancient book Siphri, interprets it a feast; and it is rendered a banquet in Amos vi. 7. and so may here design a mourning-feast, such as were used at funerals, called by the Greeks IIterdunna, and by the Latines parentalia, as Jerom observes. Neither go to lament nor bemoan them ; neither go to the house of mourning, or the mourning-feast; to the houses of the deceased, to condole the surviving relations, and to express sorrow for the dead, by shedding tears, and shaking the head, or by any other gesture or ceremony after mentioned. For I have taken away my peace from this people, saith the Lord; all peace or prosperity is of God, and therefore called his, and which he can take away from a people when he pleases; and having determined to take it away from this people because of their sins, he is said to have done it, it being as certain as if it was done: even loving-kindness and mercies; all benefits, which flowed from his favour, love, and mercy, as the whole of their prosperity did.

Ver. 6. Both the great and the small shall die in this land, &c.] The nobles as well as the common people, high and low, rich and poor; none shall be exempted from the grievous deaths by the sword, famine, and They shall not be buried, neither shall men pestilence. lament for them; as before, ver. 4. this shall be the common case of them all; the great and the rich shall have no more care and notice taken of them than the poor: nor cut themselves; their flesh, with their nails, or with knives, to shew their grief for the dead, and to alleviate the sorrow of surviving friends, by bearing a part with them : nor make themselves bald for them ; by plucking off the hair of their heads, or by shaving them, and between their eyes; which though forbidden the Jews by the law of God, as being Heathenish customs, yet obtained in the times of Jeremy, and were usually done; see Deut. xiv. 1.

Ver. 7. Neither shall men tear themselves, &c.] Either their flesh, or their clothes: or, stretch out"; that is, their hands, and clap them together, and wring them, as persons in great distress do: or divide, or break, or deal unto them <sup>2</sup>; that is, bread, as at their funeral-feasts. Thus the Septuagint version, neither shall bread be broken in their mourning; and to the same sense the Targum; so the word is used in Isa. lviii. 7. a practice that obtained among the Heathens; see Deut. xxvi. 14. and now with the Jews, as it seems : which they did for them in mourning, to comfort them for the dead; they used to carry or send food to the surviving relations, and went and ate with them, in order to comfort them for the loss of their friends; but this now would not be done, not because an Heathenish custom, but because they would have no heart nor

Tin magna et vehementi voce præditus, Golius ex Giggeio, col. 979.

to the word is used in the Chaldce language, as Schindler observes in Lex. col. 1729.

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leisure for it: see Ezek. xxiv. 17. Neither shall men give them the cup of consolation to drink for their futher or for their mother; not give them a cup of good liquor to comfort and cheer their spirits, overwhelmed with sorrow, on account of the death of a father or mother; which was wont to be done, but now should be omitted; the calamity would be so great, and so universal, that there would be none to do such offices as these; see Prov. xxxi. 6, 7.

Ver. 8. Thou shalt not also go into the house of feast-Which it was lawful to do, and which the ing, &c.] prophet doubtless had done at other times; but now a time of calamity coming on, it was not proper he should; and the rather he was to abstain from such places, and from pleasant conversation with his friends, to assure them that such a time was coming, and this his conduct was a sign of it; for which reason he is forbid to attend any entertainment of his friends, on account of marriage, or any other circumstance of life, for which feasts were used: to sit with them to eat and to drink: which not only expresses the position at table, but continuance there; for at feasts men not only eat and drink for necessity, or just to satisfy nature, but for pleasure, and unto and with cheerfulness; which may lawfully be done, provided that temperance and sobriety be preserved; but the prophet is not allowed to do that now, which at other times he might do, and did; and that on purpose that his friends might take notice of it, and inquire the reason of it, the distress that was coming upon them, as the words following shew.

Ver. 9. For thus saith the Lord of hosts, the God of Israel, &c.] Who is able to do what he here threatens he will, and which he will do, notwithstanding his being the God of Israel; their hearts not being right with him, nor they steadfast in his covenant. Behold, I will cause to cease out of this place, in your eyes, and in your days, the voice of mirth, and the voice of gladness; upon any account whatsoever, civil or religious; and that out of Jerusalem, where their religious feasts were kept, as well as where were often expressions of joy made on civil accounts: and this should be in their sight, it should be notorious and remarkable, that they could not but observe it; and it should be in a short time, in their days, though they were very desirous of putting these evil days far from them, and were not willing to believe they should be at all, or, however, not in their days : the voice of the bridegroom, and the voice of the bride ; the epithalamiums, or marriagesongs, sung at the celebration of nuptials; these should cease, marrying and giving in marriage being over; the consequence of which must be ruin to the nation, a lawful succession of mankind being no otherwise to be kept up.

Ver. 10. And it shall come to pass, when thou shalt shew this people all these words, &c.] Or, all these things \*; which he was forbid to do; as marrying and having children, going into the house of mourning or

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feasting, with the reasons of all, because of the calamities coming upon them : and they shall say unto thee, wherefore hath the Lord pronounced all this great evil against us? as if they were quite innocent, and were not conscious of any thing they had done deserving such punishment, especially so great as this was threatened to be inflicted on them; as their dying grievous deaths, parents and children, great and small, and be unlamented, and unburied : or what is our iniquity? or what is our sin that we have committed against the Lord our God ? supposing we have been guilty of some weaknesses and frailties, or of some few faults; which though they can't be justified, yet surely are not to be reckoned of such a nature as to deserve and require so great a punishment: thus would they either deny or lessen the sins they had been guilty of, and suggest that the Lord was very hard and severe upon them.

Ver. 11. Then shalt thou say unto them, &c.] In answer to their questions; not in a general way, but by observing to them particular sins, and those gross ones, they had been guilty of: because your fathers have forsaken me, saith the Lord; that is, his worship, as the Targum; they had quitted his service, and left attending on his word and ordinances; and therefore it was but just with him to forsake them, and give them up into the hands of their enemies: and have walked after other gods, and have served them, and have worshipped them; were guilty of gross idolatry, serving and worshipping the creature more than and besides the Creator; even idols of gold, and silver, and brass, and wood, and stone, which were no gods; for there is no other true God besides the Lord; and which they were well informed of, and therefore their sin was the greater to leave him and worship them; and which sin, because of the heinousness of it, is repeated : and have forsaken me, and have not kept my law; they forsook his worship, as the Targum, and did not observe the law of the decalogue or ten commandments; especially the two first of them, which required the worship of the one true God, and forbid the worshipping of others; and which threatened the visiting such iniquities of fathers upon the children, to the third and fourth generation, of such that hated the Lord; and such were these persons, as follows.

Ver. 12. And ye have done worse than your fathers, &c.] Not only committed the same sins, but greater, or, however, attended with more aggravating circumstances; they were wilfully and impudently done, and obstinately persisted in; and therefore deserving of the great evil of punishment pronounced against them. For, behold, ye walk every one after the imagination of his evil heart; they walked not as the word of God directs, but as their own evil heart dictated; the imagination of which was evil, and that continually, Gen. vi. 5. That they may not hearken unto me; to the word of the Lord, and obey that; their minds being blinded, and their hearts hardened, and they obstinately bent on their own evil ways.

Ver. 13. Therefore will I call you out of this land, &c.] By force, and against their wills, whether they CH. XVI. V. 11-15.

would or no, and with abhorrence and contempt : it is to be understood of their captivity, which was but a just punishment for the above sins; for since they had cast off the Lord and his worship, it was but just that they should be cast off by him, and cast out of their land, which they held by their obedience to him: into a land that ye know not, neither ye nor your fathers; a foreign country, at a great distance from them; with which they had no alliance, correspondence, or commerce; and where they had no friends to converse with, or shew them any respect; and whose language they understood not; all which was an aggravation of their captivity in it: and there shall ye serve other gods day and night; should have their fill of idolatry, even to loathsomeness; and what they had done willingly in their own land, following the imagination of their own evil hearts, now they should be forced to; and what they did for their own pleasure, and at certain times, when they thought fit, now they should be obliged to attend to night and day. The Targum is, and there shall ye serve people that worship idols day and night; that as they had served idols, now they should serve the people, the worshippers of those idols; the former was their sin, the latter their punishment: where I will not shew you favour ; or, not give you grace b; the favour and mercy of God serve to support persons in distress; but to be denied these is an aggravation of it, and must needs make the captivity of those people the more afflicting. Some understand this of the Lord's not suffering their enemies to shew them any favour or mercy; so Kimchi, " the enemy shall have no mercy " on you, but make you serve with rigour;" and to the same purpose the Targum, connecting them with the people, the idol-worshippers, and paraphrasing them thus, "who shall not be merciful to you;" and so the Septuagint and Arabic versions, who shalt not give you mercy; or rest, as the Vulgate Latin. The Jews ' interpret this of the Messiah, whose name, they say, is Chaninah, the word here used, whom the Lord would not give them where they were.

Ver. 14. Therefore, behold, the days come, saith the Lord, &C.] Or nevertheless, notwithstanding<sup>4</sup> their sins and iniquities, and the punishment brought upon them for them: or surely, verily; for Jarchi says it is an oath, with which the Lord swore he would redeem them, though they had behaved so ill unto him: that it shall no more be said, the Lord liveth, that brought up the children of Israel out of the land of Egypt; this was the form of an oath with the Jews, when a man, as Kimchi observes, used to swear by the living God that brought Israel out of Egypt; or this was a fact which they used frequently to make mention of, and relate to their children, and observe to them the power and goodness of God in it; and so the Targum, " there " who brought up" dc.

"who brought up," &c. Ver. 15. But the Lord liveth, &c.] Or they shall swear by the living Lord; or declare his power, as the Targum: that brought up the children of Israel from the land of the north; that is, from Babylon, which lay

<sup>•</sup> חנינה לכבם חנינה א אחן לכם חוינה א מחן לכם חוינה non dabo vebis gratiam, Schmidt ; non dedero vobis gratiam, Junius & Tremellius, Piscutor.

<sup>•</sup> T. Bab Sanhedrin, fol. 98. 2. Echa Rabbati, fol. 50. 2.

So Noldius, Concord. Ebr. p. 507.

north of Judea. The Jews d gather from hence, that the land of Israel was higher than all other lands, because it is said, that brought up, or caused to ascend ; as out of the land of Egypt as before, so out of all other lands. The meaning is, that the deliverance from the Babylonish captivity was a greater blessing and mercy than the deliverance out of Egypt; the hardships they endured in Babylon being in some respects greater than those they endured in Egypt; and especially the favour being recent, and fresh upon their mind, it would swallow up the remembrance of the former mercy; that would be comparatively forgotten, and not be so frequent and common in the mouths of men; so great would be the sense of this deliverance ; wherefore this prophecy both expresses the grievousness of their captivity in Babylon, as exceeding their bondage in Egypt, and the greatness of their salvation from it; when they should be not only brought out of Babylon, but also from all the lands whither he had driven them ; from Egypt, Media, and Persia, and other places : or, whither they were driven ; by the kings of the earth, as Kimchi interprets it; though it is certain the Lord's hand was in it; it was according to his will, and by his providence, that they were scattered about among the nations: and I will bring them again into their land that I gave unto their fathers; which had its accomplishment at their return from the Babylonish captitity ; and will be more fully accomplished in the latter day, when the Jews shall be converted, and return to their own land. Kimchi says this refers to the days of the Messiah, and the gathering of the captives; and some following passages manifestly belong to Gospel times. So Jarchi and Abarbinel understand this and the following of the days of the Messiah.

Ver. 16. Behold, I will send for many fishers, saith e Lord. and they shall fish them, &c.] Which some the Lord, and they shall fish them, &c.] understand of the Egyptians, who lived much on fish, and were much employed in catching them, to which the allusion is thought to be; but rather the Chaldeans are intended, whom God, by the secret instinct of his providence, brought up against the Jews; who besieged Jerusalem, and enclosed them in it, and took them as fishes in a net ; see Hab. i. 14-17. though some interpret this, and what follows, of the deliverance of the Jews by the Medes and Persians under Cyrus, who searched for them in all places, and sent them into their own land; or of Zerubbabel, and others with him, who used all means to persuade the Jews in the captivity to go with them, and build the house of the Lord in Jerusalem; and there are not wanting others, who by the fishers think the apostles are meant; who were fishers by occupation, and whom Christ made fishers of men, and sent forth to cast and spread the net of the Gospel in the several parts of Judea, for the conversion of some of that people; see Matt. iv. 18, 19. Ezek. xlvii. 7, S: and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks; either the same persons, the Chaldeans, are meant here, as before; who, as they should slay those they took in Jerusalem with the edge of the

<sup>4</sup> T. Bab Sanhedrin, fol. 37 1. \* Vid. Joseph. de Bello Jud 1. 7. c. 9. sect. 4.

sword, as fishes taken in a net are killed, or presently die, which is the sense of the Targum, and other Jewish commentators; so those that escaped and fled to mountains, hills, and holes of the rocks, to hide them-sclves, should be pursued by them, and be found out, taken, and carried captive: or, the Romans. So Nimrod, the beginning of whose kingdom was Babel, being a tyrant and an oppressor, is called a mighty hunter, Gen. x. 8, 9, 10.

Ver. 17. For mine eyes are upon all their ways, &c.] Not only which they may take to hide themselves from their enemies, and where they should be directed to find them; but their evil ways in which they walked, and which were the cause of their calamities; these, how secret soever they were, were under the eye of God, whose eyes are in every place, and upon all the ways of men, good and bad ; though they might flatter themselves, as wicked men sometimes do, that the Lord sees them not, and does not take notice of their iniquities : but, that they might be assured of the contrary, it is added, they are not hid from my face. neither is their iniquity hid from mine eyes; neither their ways nor their works, their persons nor their actions, could be concealed from the Lord ; none can hide himself in secret places, that they should not be seen by him; the darkness and the light are both alike to an omniscient God. The Targum is, "their iniquities " are not hid from before (or from, or the sight of) " my Word ;" the essential Word of God ; see Heb. iv.

12, 13. Ver. 18. And first I will recompence their iniquity and their sin double, &c.] Or, but first I will recompence, &c. f; meaning, before he shewed favour to them, and returned their captivity, ver. 15, he would punish them according to their sins; not double to what they deserved, but to what they were used to have, or he was used to inflict upon them, punishing them less than their sins deserved; but now he would reward them to the full, though not beyond the measure of justice, yet largely and abundantly, and with rigour and severity. Some understand this of God's gathering together all their sins and iniquities from the beginning . as they render the word; the sins of their fathers and their own, and punishing them for them all at once; or first their fathers' sins, and then their own, in which they imitated their fathers, and filled up the measure of their iniquity. So the Targum, " and I will render " to the second as to the first, for every one of both, " their iniquities and their sins." Because they have defiled my land; out of which he cast the Canaanites for the same reason; and which he chose for the place of his residence and worship, and settled the people of Israel for that purpose in it: that they might serve him in it, and not do as the Heathens before them had done, and which yet they did; and this was what was provoking to him. They have filled mine inheritance with the carcasses of their detestable and abominable things : with their idols, which were not only lifeless. but stinking, loathsome, and abominable; or unclean creatures, which were sacrificed unto them; and some think human sacrifices, the bodies of men, are meant :

f ושלבתי ראשונת sed reddim primum. ab initio, Calvia ; iaitio, Montanux 3 R &

places of idolatrous worship were set up everywhere in the land, and therefore it is said to be filled therewith; and it was an aggravation of their wickedness, that this was done in a land which the Lord had chosen for his own possession, and had given to Israel as an inheritance.

Ver. 19. O Lord, my strength and my fortress, &c.] These are the words of the prophet, rising out of the temptation which beset him; casting off his impatience, diffidence, and unbelief; calling upon God, and exercising faith in him; having received the promise of the restoration of his people to their land, and a view of the future conversion of the Gentiles; which were a means of recovering his spiritual strength, of invigorating grace in him, and of encouraging him to exercise it in a lively manner; to go on in his duty constantly, and to bear affliction cheerfully and patiently; strength to do which he had from the Lord; and to whom he ascribes it; and whom he calls his fortress, or strong hold; and such the Lord is to his people, a strong hold to prisoners of hope, and a strong tower or place of defence to all his saints: and my refuge in the day of affliction; in which he now was, or saw was coming upon him, when he should be carried captive into Babylon; but God was his refuge, shelter, and protection, and to him he betook himself, where he was safe; and which was infinitely better to him than the mountains, hills, and holes of rocks, others would fly unto, ver. 16. The Gentiles shall come unto thee from the ends of the earth ; not the Jews, who were like to the Gentiles for their idolatries, and other wicked practices, and therefore so called, who should return from the several distant countries where they had been scattered, to their own land, and to the worship of God in it; but such who were really Gentiles, that should be converted, either at the time of the Babylonish captivity, and should come along with the Jews when they returned, and worship the Lord with them; or rather in Gospel times. And so Kimchi says this belongs to the times of the Messiah; when the Gospel was to be, and was preached among them, even to the ends of the earth; and many savingly came to Christ for righteousness and strength, for peace, pardon, salvation, and eternal life; and turned to him as to a strong hold, and fled to him for refuge, and laid hold on him, the hope set before them. And shall say, surcly our fathers have inherited lies, vanities, and things wherein there is no profit; meaning their idols, which did not give what their priests, and the abettors of them, promised; and so deceived their votaries, and disappointed them of their expectations, which became vain, and so were of no profit and advantage to them; a poor inheritance this, which they had possessed and enjoyed for many generations, which their children, now being convinced of, relinquish; for a false religion is not to be retained on this score, because the religion of ancestors, and of long possession with them.

Ver. 20. Shall a man make gods unto himself, &c.]

Can a man make his own gods? a poor, weak, mortal man? can he make gods of gold, silver, brass, wood, or stone? can he put deity into them? and when he has made images of these, can he be so studi as to account them gods, and worship them? can he be so sottish, and void of understanding, as to imagine that any thing that is made by himself, or any other, can be God? and they are no gods; that are made by men; he only is the true God, that is the Maker and Creator of all things; or they are no gods themselves that pretend to make them, and therefore how should they make gods? can they give that which they have not? or impart deity to others which they have not themselves? These words are a continuation of the speech of the Gentiles, and contain their reasonings, exposing the folly of their idolatrous ancestors : though some take them to be the words of God, or of the prophet, inveighing against the Jews for their stupidity in worshipping idols; when the Gentiles were convinced of the folly and vanity of such practices, and acknowledged it.

Ver. 21. Therefore, behold, I will this once cause them to know, &c.] Or, at this time, as the Targum; when the Gentiles shall be convinced of the idolatry they have been brought up in, and of the vanity and falsehood of their idols; they shall be made to know the true God, God in Christ, Christ himself, whom to know is life eternal, and to know the way of life and salvation by him; and all this through the ministry of the Gospel that should be brought among them, the spirit of God accompanying it; by means of which they should come to Christ from the ends of the earth, before predicted. I will cause them to know my hand and my might; to experience the power and efficacy of his grace in conversion; quickening their dead souls, softening their hard hearts, taking away the stony heart, and giving a heart of flesh; and making them willing in the day of his power to be saved by Christ, and to serve him; to relinquish their idols, and turn to and worship the living God in spirit and in truth: though most understand this not as a promise of grace to the Gentiles, but as a threatening of punishment to the idolatrous Jews; that because of their idolatry they should once for all, or by this one and grievous calamity, captivity in Babylon, be made to know what they could not be brought to know by all the instructions and warnings of the prophets; they should now feel the weight of the Lord's hand, the lighting down of his arm with the indignation of his wrath; and so the Targum, " I will shew them my vengeauce and "the stroke of my power." And they shall know that my name is the Lord; the Jehovah, the self-existent Being, the Being of beings, the everlasting and un-changeable I AM; who is able to make good his promises, or perform his threatenings; a name incommunicable to creatures, which don't belong to the idols of

the Gentiles, is peculiar to the true God, who is the most High in all the earth; see Psal. lxxxiii. 18.

## CHAP. XVII.

THIS chapter is a further prophecy of the destruction of the Jews, with the causes of it, their sins, as their idolatry, which was notorious; of which their own consciences, their altars, and their children, were witnesses, ver. 1, 2. for which they are threatened with the spoil of their substance and treasure, and discontinuance in their land, ver. 3, 4. as also their confidence in an arm of flesh, which brought the curse of God upon them, when such are blessed that trust in him; and the difference between those that trust in men and those that trust in the Lord is illustrated by very apt similes, ver. 5, 6, 7, 8. the source of which vain confidence is the wicked heart of man, known to none but God, ver. 9, 10. and the vanity of it is exposed by a partridge sitting on eggs without hatching them, ver. 11. and their departure from God, by trusting in the creature, and in outward things, is aggravated by their temple being the throne and seat of the divine Majesty ; by what God is to his people that trust in him; and by the shame and ruin that follow an apostacy from him, ver. 12, 13. wherefore the prophet, sensible of his own backslidings, prays to be healed and saved by the Lord, who should have all the praise and glory, ver. 14. and then relates the scoffs of the people at the word of God by him, another cause of their ruin; declares his own innocence and integrity; prays for protection and security from fear in a time of trouble; and for confusion, terror, and destruction to his persecutors, ver. 15, 16, 17, 18. then follows an order to him from the Lord, to go and stand in the gate of the city, and exhort all ranks of men to the observation of the sabbath, with directions how to keep it, which had not been observed by their fathers, and which was another cause of their ruin, ver. 19, 20, 21, 22, 23. and the chapter is closed with promises of blessings in city, court, and country, in church and state, should they religiously observe the sabbath-day; but if they profaned it, the city of Jerusalem, and its palaces, should be burnt with fire, ver. 24, 25, 26, 27.

Ver. 1. The sin of Judah is written with a pen of iron, &c.] Or an iron tool, such as engravers use in working on hard matter: and with the point of a diamond; such as glaziers use in cutting their glass; though this is not the word used for a diamond in Exod. xxviii. 18. this word is elsewhere translated an adamant. Ezek. iii. 9. Zech. vii. 12. Bochart h takes it to be the smiris, which jewellers use in polishing their gems. Jarchi makes mention of a Midrash, or exposition, which explains the iron pen of Jeremiah, and the point of the adamant, or diamond, of Ezekiel, because of what is said of them, Jer. i. 18. Ezek. iii. 9. Kimchi thinks the word shamir, rendered diamond, is expressive of the subject-matter on which their sin is said to be written, and not of the instrument with which ; and then it is to be read thus, "the sin of Judah is written

" with an iron pen (with an iron claw, or nail, of which mention is made in some Jewish writings) " upon shamir, or an adamant stone;" which is no other than their stony heart, as it follows : it is graven upon the table of their heart; where it is so fixed that it cannot be rooted out, and will never be forgotten by them, but always remembered and desired; for which they have the strongest affections, having a place, and having made deep impressions there: or this may denote the evidence of it in their own consciences, which bore witness to it, and which they could not deny: and upon the horns of your altars; on which the names of their idols were engraven or inscribed, Acts xvii. 23. so that their idolatry was notorious; their consciences within, and their altars without, were testimonies of it; and besides, the blood of the sacrifices was poured upon the horns of the altar, Lev. iv. 7. and which, as it was done at the offering of sacrifices appointed of God, so very probably at the offering of sacrifices to idols, and which made their sin notorious; yea, even all the sacrifices of the ceremonial law were a standing testimony of their being sinners, and carried in them a confession of sin, and that they were deserving of death, and so were a hand-writing against them; for there is no need to limit the sin of Judah here to idolatry, but it may include all their sins; and so the Targum expresses it in the plural number, "the sins of Judah;" though, if any particular sin is intended, it seems to be idolatry, by what follows.

Ver. 2. Whilst their children remember their altars, &c.] Which is a further proof of their long continuance in idolatrous practices, and a fresh witness against them; they trained up their children in them; who, when grown up, could not forget them, but imitated them, and went on in the same evil ways. Some render the words, as they remember their children, so they remember their altars<sup>1</sup>, and their groves, by the green trees upon the high hills; they had the same love to their idols, and the worship of them, as they had to their children. This sense is received by Kimchi \*: yea, they had a greater affection for their idols than for their children; since they made their children pass through the fire to Moloch, and burnt their sons and their daughters to Baal. The Targum renders it, their groves under every green tree ; see ch. ii. 20. and iii. 6. Kimchi and Ben Melech connect green trees not with groves, but with altars; and take the sense to be, that their altars were by green trees; since groves and green trees were the same, and which altars also were upon high hills.

Ver. 3. O my mountain in the midst of the field, &c.] Meaning either the temple, called the mountain of the house, and of the Lord's house, Mic. iii. 12. and iv. 1. or else Jerusalem, which stood on a hill in the midst of a plain, surrounded with fruitful fields and gardens;

<sup>\*</sup> Hierozoic. par. 2. 1. 6. c. 11. col. 842. of which stone, see Dioscorides, Hesychius, & Stephanus in ib.

i כוכר בניהם sicut recordantur filiorum suerum, ita recordantur araram suarum ; so some in Vatablus. \* So in T. Bab. Sanhedrin, fol. 63. 2. & Gloss. in ib.

or in the midst of a land like a field. The Targum is, " because thou worshippest idols upon the mountains " in the field:" I will give thy substance and all thy treasures to the spoil; all the riches of the city and temple to be the spoil and plunder of the enemy; see the note on ch. xv. 13: and thy high places for sin, throughout all thy borders. The sense is, that all their substance and treasure throughout their borders, the riches of the whole land, as well as of the city and temple, ch. xv. 13. and all their high places throughout the land, which were used for sin, for idolatrous prac-tices, on account thereof, should become the spoil of the enemy.

Ver. 4. And thou, even thyself, &c.] Or, thon, and in thee<sup>1</sup>; that is, thou and those that are in thee, all the inhabitants of Jerusalem and Judea; or, thou eren through thyself "; through thine own fault, by reason of thy sins and iniquities : shalt discontinue from thine heritage that I gave thee; be removed from it, and no longer enjoy it: or, shalt intermit from thine heritage ": shalt not till the land, plough and sow, and reap, and gather the fruits of it : this was enjoined on every seventh year, when the land was to have its rest, or sabbath, Exod. xxiii. 10, 11. but this law they did not observe; and now, therefore, whether they would or no, the land should be intermitted, and not tilled and en-joyed by them. The Targum takes in the whole of the sense, " and I will bring an enemy upon your " land; and it shall be desolate as in the year of inter-" mission: and I will take vengeance of judgment " upon you, until I remove you from your inheritance "which I have given unto you;" the land of Canaan, which was given them for an inheritance: I will cause thee to serve thine enemies in the land which thou knowest not; the Babylonians in Chalden; or, as Jerom thinks, the Romans. Of the different reading of these words see the note on ch. xv. 13 : for ye have kindled a fire in mine anger ; or by their sins had caused the anger of the Lord to burn like fire : which shall burn for ever ; as it will in hell, and therefore called everlasting fire : here it only means until these people and their country were consumed by the enemy; perhaps some reference is had to the burning of the city and temple by the Babylonians, or Romans, or both. These first four verses are left out by the Septuagint interpreters, Jerom thinks, to spare their own people.

Ver. 5. Thus saith the Lord, &c.] Here begins a new discourse, or part of one; or, however, another cause or reason of the ruin and destruction of the Jews is suggested ; namely, their trust in man, or confidence in the creature, which is resented and condemned: cursed be the man that trusteth in man ; as the Jews did in the Egyptians and Assyrians; see ch. ii. 36, 37, and in Abraham their father, and in being his seed, as they did in Christ's time; and which was trusting in the flesh; and as all such may be said to do who trust in their natural descent from good men, Matt. iii. 9. John viii. 33, 39. Phil. iii. 4, 5. they also trusted in Moses, in the law of Moses, and in their having, hearing, and obeying it; which pronounces every man cursed that

does not perfectly perform it: they trusted in themselves, and in their own righteousness; despised others, and rejected Christ and his righteousness; and brought an anathema upon them, John v. 45. Luke xviii. 9. and all such that trust in their own hearts, and in their own works, trust in man, in the creature, in creature-acts, and involve themselves in the curse here denounced. The Jews also, to this day, expect the Messiah to come as a mere man, and so trust in him as such; and all those that call themselves Christians, and take Christ to be a mere creature, as the Arians, and a mere man, as the Socinians, may be said to trust in man, and entail a curse upon themselves; though we trust in Christ, yet not as a man, but as he is the true and living God: and maketh flesh his arm; or his confidence, as the Targum, to lean upon, and be protected by; man is but flesh, feeble, strengthless, and inactive; frail and mortal; sinful and corrupt; and so very unfit to make an arm of, or to depend upou: God, and an arm of flesh, are opposed to each other; as are also rejoicing in Christ Jesus, and having confidence in the flesh, 2 Chron. xxxii. 8. Phil. iii. 3: and whose heart departeth from the Lord ; as men's hearts may, under the greatest shew of outward religion and righteousness; and as they always do, when they put their trust in such things; every act of unbelief and distrust of the Lord, and every act of trust and confidence in the creature, carry the heart off from God ; every such act is a departing from the living God; see Isa. xxix. 13. Heb. iii. 12.

Ver.6. For he shall be like the heath in the desert, &c.] The Vulgate Latin version renders it, myrice: and so the Latin interpreter of the Targum; but the word that paraphrase makes use of, according to R. Hai, mentioned by Kimchi, signifies something that is thorny without, and eatable within; but this is not likely to be intended here. The Septuagint version renders it, wild myrice; it seems to be the same that is called erice, or ling, and heath ; which delights to grow in wild and waste places; hence such with us are called heaths, whether this grows upon them or no. It is a low shrub, fruitless and useless; and, because it neither bears fruit nor seed, is reckoned by Pliny. among unhappy plants, and such as are condemned or forbid religious uses; and very fit to represent such persons as trust in men and in themselves, and not in the Lord : and shall not see when good cometh ; perceive or receive any advantage by rain coming upon it; as such persons do not receive any good by the pure ministration of the word, compared to rain; and so the self-righteous Jews did not see when the Messiah came, who is goodness itself; nor see him, and embrace him, nor his righteousness; but rejected him and that; went about to establish their own, and did not submit to his; nor did they attain to righteousness, or enjoy eternal life; as is the case of all self-justiciaries : but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited : which became literally true of the land of Judea, for the rejection of the Messiah, and trust in themselves; see Deut. xxix. 23. and

ita intermissionem facies, Junius & Tremetus ; so Schmidt. " Nat. Hist. l. 13. c 21. & l. 16. c. 26. & l. 24. c. 9. lius ;

יבק 1 qui sunt apud te, Junius & Tremellius. Per te, Piscator.

may fitly represent the barren pastures of a man's own works of righteousness, which such as trust in themselves feed upon. All the characters are expressive of barrenness, as a wilderness, places parched with heat, and where salt is; for, as Pliny <sup>9</sup> says, where salt is found, it is barren, and produces nothing.

Ver. 7. Blessed is the man that trusteth in the Lord, &c.] In the Word of the Lord, as the Targum, in Christ the essential Word of God; see Psal. ii. 12, 6, 7. and lxxxiv. 11, 12. who have a spiritual knowledge of him, and so trust in him, Psal. ix. 10. who have seen the vanity and emptiness of all other objects of trust. there being no salvation in them, only in him; who betake themselves to him as their only refuge; lay hold, rest, and rely upon him, as their Saviour; commit their all unto him; trust him with all their concerns, respecting life and salvation, and with their immortal souls; and expect all from him, grace here, and glory hereafter: who trust in his person for their acceptance with God; in his righteousness for their justification; in his blood for the pardon of their sins; in his fulness for the supply of their wants; in his power for protection and preservation; and in all for eternal life and happiness: and such are blessed persons; for they are in the utmost safety; they are as Mount Zion, which can never be removed ; they shall want no good thing, temporal or spiritual, proper for them; they enjoy great peace now, and in the world to come everlasting glory : and whose hope the Lord is ; the Word of the Lord, according to the Targum, as before : Christ. who is the Hope of Israel, our hope, and Christ in us the hope of glory, Jer. xiv. 8. 1 Tim. i. 1. Col. i. 27. whose hope is from the Lord, of which he is the author and giver; and is a good hope, through his grace; and which has the Lord Jesus Christ for its object; who turn in to him as prisoners of hope; and lay hold on him, the hope set before them ; and do hope in him for pardoning mercy, salvation, and eternal life. Blessed men! their hope shall not make them ashamed; they shall not be disappointed, Psal. cxlvi. 5.

Ver. 8. For he shall be as a tree planted by the waters, &c.] Not as a heath or shrub, but as a tree, a green olive-tree, a palm-tree, a cedar in Lebanon, a fruitful flourishing tree; and he is one that really is a tree of righteousness, that is filled with the fruits of righteousness; and not like one of the trees of the wood, that grows wild, or as a wild olive-tree, but as one planted in a garden, vineyard, or field; and is one that is planted in Christ, in the likeness of his death and resurrection, and in the house of the Lord; and that not only by means of the ingrafted word, and of Gospel ministers, who plant and water instrumentally ; but by the Lord himself, as the efficient cause; and therefore called the planting of the Lord ; and such plants as shall never be plucked up, Isa. lx. 21. and lxi. 3. and not like the heath in the wilderness, or trees in dry and barren soils; but like such that are planted by the waters, which run about their roots, and make them fruitful; by which may be meant the love of God, and the streams of it; the fulness of grace in Christ, and the word and ordinances, the still waters of the sanctuary, Psal. xxiii. 2. and xlvi. 4. Cant. iv. 15: and that spreadeth out her

roots by the river ; and which is the cause of the spreading of them: such an one is rooted in Christ, and in the love of God, which is as a river; with which being watered, he casts out his roots as Lebanon, as the cedars there; and is both firm and fruitful; see Hos. xiv. 5: and shall not see when heat cometh; shall not perceive it, nor be affected with it, being planted so near a river: or shall not fear; which is the Cetib, or writing of the Hebrew text; and is followed by the Septuagint, Syriac, and Arabic versions; though the Keri, or marginal reading, is, shall not see ; which is followed by the Targum, and by us, and others. The man that trusts in the Lord, he is not afraid of the heat of persecution when it comes, nor is he hurt by it; he does not perceive it, but grows the more under it; when a hypocrite and formal professor is withered by it; see Matt. xiii. 6, 20, 21: but her leaf shall be green; neither fail, nor lose its colour: a profession of faith is held without wavering; there being a radical moisture, the truth of grace, a well of living water, springing up into everlasting life, to supply and support it: and shall not be careful in the year of drought; for lack of moisture, having a sufficiency. The man that trusts in the Lord is, or ought to be, and may be, careful for nothing, but cast all his care on the Lord, that careth for him : whether this year of drought is to be understood of famine, in a literal sense; of carelessness in which, or strength of faith, Habakkuk is a famous instance, Hab. iii. 17, 18, 19. or of a famine of the word, in a spiritual sense, through the persecutions of men; yet even the believer is not solicitous, or in anxious distress; God provides food for him, and nourishes him, as he does his church, though forced to fly into the wilderness : neither shall cease from yielding fruit; the fruits of grace and righteousness, the fruits of good works, and which are brought forth by the good man, the believer in Christ, even unto old age, Psal. xcii. 14, 15. with the whole compare Psal. i. 3. to which there seems to be an allusion.

Ver. 9. The heart is deceitful above all things, &c.7 This is the source of the idolatry and creature-confidence of the Jews, sins which were the cause of their ruin; and though what is here said is particularly applicable to their hearts, yet is in general true of the heart of every man; which is dcceitful, and dcceiving; and puts a cheat upon the man himself whose it is : it deceives him with respect to sin; it proposes it to him under the notion of pleasure; it promises him a great deal in it, but does not yield a real pleasure to him; it is all fancy and imagination; a mere illusion and a dream; and what it gives is very shortlived; it is but for a season, and ends in bitterness and death : or it proposes it under the notion of profit; it promises him riches, by such and such sinful ways it suggests; but, when he has got them, he is the loser by them; these deceitful riches choke the word, cause him to err from the faith, pierce him through with many sorrows, and endanger the loss of his soul: it promises honour and preferment in the world, but promotes him to shame; it promises him liberty, but brings him into bondage; it promises him impunity, peace, and security, when sudden destruction comes : it deceives him in point of

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knowledge; it persuades him that he is a very knowing person, when he is blind and ignorant, and knows nothing as he ought to know; and only deceives himself; for there is no true knowledge but of God in Christ, and of a crucified Christ, and salvation by him; see 1 Cor. iii. 18. and viii. 1. 2. Gal. vi. 3. it deceives in the business of religion; it makes a man believe that he is a very holy and righteous man, and in a fair way for heaven, when he is far from that, and the character it gives him; in order to this, it suggests to him that concupiscence or lust, or the inward workings of the mind, are not sin; and it is only on this principle that it can be accounted for, that Saul, before conversion, or any other man, should be led into such a mistake, as to conclude that, touching the righteousness of the law, he was blameles : it represents other sins as mere peccadillos, as little sins, and not to be regarded; and even puts the name of virtue on vices; profuseness and prodigality it calls liberality, and doing public good; and covetousness has the name of frugality and good economy: it directs men to compare themselves and their outward conversation with others, that are very profane and dissolute; and from thence to form a good character of themselves, as better than others; and as it buoys up with the purity of human nature, so with the power of man's free will to do that which is good, and particularly to repent at pleasure; and it puts the profane sinner upon trusting to the absolute mercy of God, and hides from him his justice and holiness; and it puts others upon depending upon the outward acts of religion, or upon speculative notions, to the neglect of real godliness; see Jam. i. 22, 26. The man of a deceitful heart, the hypocrite, tries to deceive God himself, but he cannot; he oftentimes deceives men, and always himself; so do the profane sinner, the selfrighteous man, and the false teacher; who attempts to deceive the very elect, but cannot; yea, a good man may be deceived by his own heart, of which Peter is a sad instance, Matt. xxvi. 33, 35, 70, 72, 74. The heart is deceitful to a very great degree, it is superlatively so; above all, above all creatures; the serpent and the fox are noted for their subtlety, and wicked men are compared to them for it; but these comparisons fall short of expressing the wicked subtlety and deceit in men's hearts; yea, it is more deceitful to a man than the devil, the great deceiver himself; because it is nearer to a man, and can come at him, and work upon him, when Satan cannot: or about, or concerning all things "; it is so in every thing in which it is concerned, natural. civil, or religious, and especially the latter. The Septuagint version renders it deep; it is an abyss, a bottomless one; there is no fathoming of it; the depths of sin are in it; see Psal. lxiv. 6. and, seeing it is so deceitful, it should not be trusted in; a man should neither trust in his own heart, nor in another's, Prov. xxviji, 26. and xxv. 19: and desperately wicked; every thing in it is wicked; the thoughts of it are evil; the imaginations of the thoughts are so; even every ima-

evil good, and good evil; and the will obstinate and perverse: all manner of sin and wickedness is in it; it is the cage of every unclean bird, and the hold of every foul spirit; all sin is forged and framed in it; and all manner of evil comes out of it, Rev. xviii. 1. Matt. xv. 19. yea, it is wickedness itself, Psal. v. 9. it is so even to desperation; it is *incurably wicked'*, as it may be rendered; it is so without the grace of God, and blood of Christ: who can know it? angels do not, Satan cannot; only the spirit of a man can know the things of a man within him; though the natural man does not know the plague of his own heart; the Pharisee and perfectionist do not, or they would not say they were without sin; such rant arises from the ignorance of their own hearts; only a spiritual man knows his own heart, the plague of it, the deceitfulness and wickedness in it; and he does not know it all; God

only knows it fully, as is expressed in the next

words, which are an answer to the question; see

1 Cor. ii. 11. 1 Kings viii. 38. Psal. xix. 12. Ver. 10. I the Lord search the heart, &c.] The inward parts of it, every room and corner in it; and know the thoughts of it; all its intents, purposes, designs, contrivances, and imaginations; all the secret motions of it, and the wickedness that is in it; so that this is an answer to the question in the preceding verse; and therefore, though the heart is deceitful, it cannot deceive him, because he judges not according to outward appearance; he sees and knows the heart; and none but the Lord, or he who is Jehovah, can so search the heart as thus to know it; wherefore, since Christ is said to search the reins and the heart, and to know the thoughts of men, and to be a discerner of the thoughts and intents of the heart, he must be Jehovah, and the true God, Rev. ii. 23. Matt. ix .4. Heb. iv. 12, 13: I try the reins ; the most inward and remote parts, covered with fat, and out of sight : these are the seat of the affections; and the Lord tries these, whether they are towards him or not; and whether sincere or hypocritical; Christ the omniscient God knew Peter's love to him, and the sincerity of it; for which he appeals to him as such, John xxi. 17: even to give every man according to his ways, and according to the fruit of his doings; to do which it is necessary to search the heart, and try the reins, the fountain of all actions; and in which the principles of them are, and according to which they are denominated and judged of: in the future judgment every secret thing will be brought into account; the counsels of the heart will be made manifest; the book of conscience will be opened; and out of it, as well as other books, men will be judged according to their ways and works; and therefore it is requisite that the Judge should be the Lord God omniscient, the searcher and trier of the hearts and reins, as Christ is.

Ver. 11. As the partridge sitteth on eggs, and hatcheth them not, &c.] Here seems to be another sin pointed at, as the cause of the ruin of the Jews; as idolatry and trust in the creature before mentioned; so riches unjustly got, and these boasted of and trusted in; the folly of which is illustrated by the simile of a

gination, and that only, and always, Gen. vi. 5. the affections are inordinate; the mind and conscience are

defiled; the understanding darkened, so dark as to call

de omnibus, vid. Noldium, p. 548.

ואנש הזוא & immedicabili malo affectum, Gussetius; incurabiliter agrum, Cocceius.

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bird sitting on eggs, and not hatching them; being either addled, or broke by the male through lust, or by the foot of man or beast, being laid on the ground; or by a bird which gathers ', as some; or hatches, as others, eggs it has not laid; which being hatched, run away from it, and so not enjoyed by it. The Targum is, " as the partridge, or koraah, which gathers eggs that are not its own, and nourishes young ones " which will not follow it, so," &c.: whether the partridge is meant by kore, the word here used, is uncertain. Bochart ' thinks the woodcock, or snite or snipe, is intended. Jarchi interprets it, by the cuckoo, which is not likely; since that does not take away another's eggs, and sit on them; but lays its own eggs in another's nest, and leaves them to be hatched by it; but it must be understood rather of such an one that gets the eggs of another, and hatches them, but can't keep the young when hatched; and this is said of the partridge, that when its own eggs are broke, it willl get others, and sit upon them, and hatch them; but being hatched, knowing her not to be their dam, and hearing the voice of that which is, run from her to it": so he that getteth riches, and not by right; but by fraud, rapine, and oppression ; such are they that will be rich, that are resolved upon it at any rate, right or wrong; and such persons may succeed, and become rich by illicit methods; but then, as such riches may be truly called mammon of unrighteousness; so they will not profit in a time to come, in a day of wrath; neither are they of long continuance now: for such a man shall leave them in the midst of his days; which, according to the common term of life, and course of nature, he might hope to arrive to; he shall die, and not enjoy what he has got together; whilst he is promising himself much and long happiness, his soul is required of him; and whose his substance shall be, he knows not; the riches he has heaped up together, he knows not who shall gather; nor to whom he leaves them, whether a wise man or a fool: however, this is certain as to himself, and at his end shall be a fool; he shall appear to be one for getting riches in an unlawful way; for trusting in uncertain riches; for pro-mising himself a great deal of pleasure and felicity in them for a long time, which he could not secure; and for neglecting the true riches of grace and glory; see Luke xii. 19, 20, 21. The Targum is, "at his " end he is called a wicked man;" because of the unjust manner in which he has got his riches, and which appears by his end; every wicked man is a fool. The word here used is Nabal; and as is his name, so is he.

Ver. 12. A glorious high throne from the beginning is The temple, which was a the place of our sanctuary.] The temple, which was a sanctified place, where the holy God dwelt, his holy worship was observed, and his holy people met toge-

Coccess ; Concess ; Conces

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ther. Here, from the beginning of its erection, from the time of its dedication, the Lord took up his residence; the glory of the Lord filled the house; he set up his throne in it, a high and glorious one; he dwelt between the cherubim, over the mercy-seat, typical of the throne of grace. Kimchi and Ben Melech observe, that R. Samuel Ben Tibbon is of opinion that the caph of similitude is here wanting; and that it should be interpreted thus, as a glorious high throne, &c. : heaven is the high and glorious throne, where the Lord sits and reigns; and the temple or sanctuary bore some likeness and resemblance to it; it was a figure of it; and every place where God is worshipped, and grants his pre-sence, is no other but the house of God, and the gate of heaven; and therefore it was great wickedness and ingratitude in the Jews, who were so highly favoured of God, to forsake him, his house, his worship, his word and ordinances, as the following verses shew; and which suggest another reason of their destruction. The words in connexion with the following verse may be read thus, " and thou, whose glorious high throne " the place of our sanctuary is, O Lord, the Hope of " Israel," &c.

Ver. 13. O Lord, the Hope of Israel, &c.] Of all true Israelites; such as are regenerate persons, and true believers in him; Christ is the author and giver of that hope that is in them; the door of it unto them; the object on which it is exercised; the ground and foundation of it, or what gives encouragement to it; and the person they are hoping for; Old-Testament saints hoped, waited for, and expected his first coming; and New-Testament saints are hoping for his second coming, and to be for ever with him ": all that forsake thee shall be ashamed; who forsake him as the Hope of Israel, and place their hope elsewhere; in the creature, in themselves, in their riches, in their righteousness, and profession of religion; such shall be ashamed of their vain hope; whereas a true hope, a hope upon the right object, on Christ the Hope of Israel, makes not ashamed; nor shall the man that has it be ashamed of that. The Targum paraphrases it, "all who forsake thy worship shall be ashamed;" for they forsake their own mercies, who forsake the house and ordinances of God, and the assembling of themselves together: and they that depart from me; the prophet; refusing to hear the word of the Lord by him, which was all one as departing from the Lord. Some render it, from thee, as the Vulgate Latin and Arabic versions; and so the Targum, "and the un-" godly that transgress thy word;" whose heart departed from the Lord, as in ver. 1. notwithstanding their shew of devotion and religion. Some render the words, that are chastised by me; but repent not, and are not reformed thereby; reading not rour, as the Masorites direct, and we, and many others, follow; but

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collegit, Vatablus, Pagninus, Junius & Tremellius, Piscator, Cocceius ; collegit, Montauus, Schmidt ; so R. Sol. Urbin. Ohel Moed,

Jesus Christ, whose blood is a fountain opened, in which sinners wash, Jesus Christ, whose blood is a fountain opened, in which sinners wash, and are cleansed from their sins, Zech. xiii. 1. and this agreets with the latter part of the verse, where the Lord is called the fountain of lining water; so De Dieu, on ch. xiv. 8, observes, the word is so used in Exod. vii. 21. and so R. Akiba interprets the words, asying; " what is " the meaning of mpp2 ? it is that which cleanses the unclean; even so " God cleanses Israel;" and it is, adds De Dieu, as if you were to call God the pool of Israel, or a confluence of water, where Israel may be washed from his filth.

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according to the letters, and retaining them, "". shall be written in the earth ; have a name among earthly and carnal men, and be called so, being sensual and earnal, and minding nothing but earth and earthly things; and shall not be written among the living in Jerusalem, or have a name and a place among spiritual men: or they shall be of a short continuance; their memory shall rot; their names be put out for ever; and their memorial perish with them; for things written in the dust do not continue, but are presently destroyed by a puff of wind, or by the treading of the foot upon them; or they shall die, and return to the earth, and be laid in the grave, as Jarchi and Kimchi interpret it; or shall perish eternally, die the second death, being not written in the Lamb's book of life. The Targum is, "" into hell shall they fall." The phrase is opposed to a being written, or having names written in heaven, Luke x. 20. Heb. xii. 22. which is the same as to be written in the book of life, or to be ordained unto eternal life, PhN. iv. 3. Acts xiii. 48. and what is the case of such who are not written in heaven, but in earth, may be seen in Rev. xx. 15. and xxi. 27: because they have forsaken the Lord, the fountain of living waters ; see the note on ch. ii. 13.

Ver. 14. Heal me, O Lord, and I shall be healed, &c.] These are the words of the prophet, sensible of his own sins and backslidings, and of the part which he himself had in these corrupt and declining times; and being conscious of his own impotency to cure himself; and being fully satisfied of the power of the Lord to heal him; and being well assured, if he was healed by him, he should be thoroughly and effectually healed; therefore he applies unto him. Sins are diseases; healing them is the forgiveness of them; God only can grant this: or this may have respect to the consolation of him, whose soul was distressed, grieved, and wounded, with the consideration of the sins of his people, and the calamities coming upon them on that account: save me, and I shall be saved ; with a temporal, spiritual, and eternal salvation; save me from the corruptions of the times, from the designs of my enemies; preserve me to thy kingdom and glory; there are none saved but whom the Lord saves, and those that are saved by him are saved to a pur-pose; they can never perish: for thou art my praise; the cause of it, by reason of mercies bestowed; the object of it, whom he did and would praise evermore, because of his favours, particularly the blessings of healing and salvation by him; see Psal. ciii, 1-4.

Ver. 15. Behold, they say unto me, &c.] Or, they are saying unto mey, continually; these were their daily flouts and jeers : where is the word of the Lord? that thou hast so often talked of? thou hast for a long time threatened us with a siege, and famine, pestilence, and the sword, and captivity, but none of these come to pass; where's the accomplishment of them? thou hast pretended to have the word of the Lord for all this; but where is it, or the fulfilment of it? so the

CH. XVII. V. 14-16.

Targum, " where is that which thou hast prophesied " in the name of the Lord?" the judgments, as pu-nishments for sin, he prophesied of. This has been always usual in all ages, that when God's judgments threatened have not been immediately executed, scoffers and mockers have rose up, suggesting they would never come; see Mal. ii. 17. 2 Pet. iii. 3, 4: let it come now ; immediately, or we'll not believe it ever will; a very impudent, daring, and wicked expression : this is like that in Isa. v. 19. The Targum is, " let it this is like that in Isa. v. 19. The Targum is, " let it " now be confirmed;" or fulfilled; declaring as their impiety, so their infidelity; not believing it ever would be fulfilled.

Ver. 16. As for me, I have not hastened from being a pastor to follow thee, &c.] Though he had met with so much ill usage, and was hated by the people for bringing such messages to them, and was jeered and scoffed at because his prophecies were not accomplished; yet he had not been hasty, and solicitous, and importunate with the Lord to dismiss him from his service; but was willing to continue in his office as a pastor or prophet, and to follow the Lord fully, and faithfully perform the work he had called him to, whatever difficulties and discouragements attended him, or reproaches were cast upon him. Some render the words, I hastened not, or I have not urged, or pressed to be a pastor after thee <sup>2</sup>; to which the sense of Kimchi agrees, "I did not press myself, or was anxious " about the matter, that I should be a shepherd after " thee, or a prophet;" he did not run before he was sent; he did not thrust himself into this office; he was not forward, but backward to it, as appears from ch. i. 6. a pastor of the Lord is an under shepherd ; one that has his mission and commission from the Lord; who obeys him in all things; follows his directions; goes where and with what he sends him; and such an one was Jeremiah; though it was not what he sought after, and was pressing for; and this he says to take off the edge of the people's resentment against him; to which agree the following words: neither have I desired the woful day, thou knowest; he foresaw that reproaches and calumnies would be cast upon him, and that bonds and afflictions would abide him wherever he went with his messages and prophecies; he knew it would be a woful and miserable day to him, whenever he was sent as a prophet to this people; and that he should meet with nothing but sorrow, and trouble, and vexation of spirit; and therefore it could not be desirable to him, as a man, to be in such an office, or to be sent on such an errand; to be a messenger of such terrible things, and to denounce such woful judgments; and much less did he desire the execution of them, even though he had prophesied of them; having not so much regard to his own honour and credit, as an affection to the people, and a compassionate concern for their welfare; and for all this he could appeal to the heart-searching and rein-trying God. The Septuagint, Vulgate Latin, Syriac and Arabic versions, render it, man's day ; see 1 Cor. iv. 3. but the Targum

<sup>\*</sup> Castigati a me, Schmidt ; so Stockius, p. 455, 725. Junius and Tre-mellius fullow the same reading, only they render the words, not so properly, castigationes mee. אלי אפרים אלי אפרים אלי מכוו sunt dicentes ad me, Schmidt.

<sup>&</sup>lt;sup>2</sup> באנה אחריך (א איז מרעה אחריך) ego autem uon festiuavi ut essem pastor post te, Calvin ; & me (quod attinet) non ursi esse pastor post te, Noldius, p. 567.

paraphrases it agreeably to the sense given, " and the " evil day which thou shalt bring upon them, I have " not desired." that which came out of my lips was right before thee; as he could appeal to the omniscient God for the truth of the above, so for this, that he delivered nothing by way of prophecy but what he had from the Lord; and that he delivered out truly and faithfully whatever he had from him; and it was all done openly and publicly, and in his sight, with all sincerity and truth; see 2 Cor. ii. 17.

Ver. 17. Be not a terror unto me, &c.] By deserting him, and leaving him in the hands of his enemies; or by denying him supports under their reproaches and persecution; or by withdrawing his gracious presence from him, than which nothing is more terrible to a good man; or by withdolding the comfortable influences of his spirit; or by suffering terrors to be injected into him from any quarter; and more is meant than is expressed; namely, that God would be a comforter of him, and bear him up under all his troubles: thou art my hope in the day of evil; the author and object of his hope; the ground and foundation of it, from whom he hoped for deliverance, when it was a time of distress with him, from outward as well as from inward enemies; he was his hope in a time of outward calamity, and in the hour of death and day of judgment.

Ver. 18. Let them be confounded that persecute me, &c.] With words, with reproaches, with scoffs and jeers, saying, where's the word of the Lord ? let such be ashamed, that scoffingly put such a question, by seeing the accomplishment of it : but let not me be confounded; who have delivered it out as the word of the Lord, that should be surely fulfilled; let not me be brought to shame by the non-accomplishment of it, and be reckoned as a false prophet: let them be dismayed; terrified and affrighted, when they shall see the judgments of God coming upon them, which they have jeeringly called for: but let not me be dismayed; by their not coming, or when they shall come; but preserve and protect me : bring upon them the day of evil; of punishment; which they put far away, and scoff at; though the prophet did not desire the woful day to come upon the people in general, yet upon his persecutors in particular. Jarchi interprets it of the men of Anathoth alone; and which desire of his did not arise from malice towards them, but from indignation at their sin, and for the glory of the divine Being, whose name was blasphemed by them : and destroy them with double destruction; not with two sorts of judgments, sword and famine, as Jerom; but with an utter destruction, with breach after breach, destruction after destruction, until they were entirely destroyed; unless it should have regard to the two times of destruction, first by the Chaldeans, and then by the Romans.

Ver. 19. Thus said the Lord unto me, &c.] Here begins a new sermon or discourse, concerning the sanctification of the sabbath, and a very proper place to begin a new chapter: go and stand in the gate of the children of the people; where there were great numbers of people passing and repassing; and whither the people resorted upon one account or another; or

where they dwelt. Some particular gate of the city of Jerusalem seems to be meant; and not the gate of the temple, as Abarbinel. Some think the sheep-gate, and others the water-gate, Neh. iii. 1, 26. perhaps rather the latter, since the Nethinim dwelt near it, who were the Gibeonites, so called, because given to the congregation of Israel, to be hewers of wood and drawers of water to it; and these were the children of the people, of the nations of the world, the old Canaanites, as well as they were the servants of the people of Israel: but what particular gate is intended is not certain; it is very likely it was one that was near the court, by what follows: whereby the kings of Judah come in, and by which they go out; when they went out to war and returned; or went to their country-houses and came back; or on any business and occasion whatever. This shews a reason why the prophet was to go and stand in this gate first; because his message was to be first delivered to these great personages, who had a personal concern herein, and who could influence others by their authority and example : and in all the gates of Jerusalem; after he had been in the former, and delivered his message; for it concerned all the inhabitants of the city, high and low, rich and poor. male and female, young and old ; and therefore he was to go to every gate, and stand and proclaim there, as being the most public places of resort and con-course, and where people were continually going and coming.

Ver. 20. And say unto them, hear ye the word of the Lord, &c.] Concerning the sanctification of the sabbath; for this was not of human, but of divine institution: ye kings of Judah: which must be understood, either, as Kimchi thinks, of the then present king and his sons, so called because they would reign after him; for there was but one king at a time; and who, perhaps, at this time, was Josiah: or else the king and his nobles, the princes of the land, are meant: and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates; the people in the several parts of the land of Judea, that came to Jerusalem either for trade and merchandise, or for worship, and all that dwelt in the metropolis; for the business the prophet had to charge them with concerned them all.

Ver. 21. Thus saith the Lord, take heed to yourselves, &c.] That ye sin not against the Lord, by breaking the sabbath, and so bring wrath and ruin upon yourselves: or, to your souls<sup>3</sup>; to the inward frame of them, that they be in disposition for the work of that day; and that they be wholly engaged therein, even all the powers and faculties of them; and that they be not taken up in thoughts and cares about other things: and bear no burden on the sabbath-day; as no workly thoughts and cares should cumber the mind, and lie heavy thereon, to the interruption of spiritual exercises of religion; so neither should any weight or burden be borne by the body, or carried from place to place; as not by themselves, so neither by their servants, nor by their cattle, nor in carts and waggons, nor by any instrument whatever; in short, all servile work was forbidden : nor bring it in by the gates of Jerusalem; to be unloaded and sold there, as wine,

\* בופשותיכם in animabus vestris, Calvm, Montanus, Schmidt.

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grapes, figs, and fish, were, in the times of Nehemiah, Neh. xiii. 15, 16, 19.

Ver. 29. Neither carry forth a burden out of your houses, &c.] Not of dirt and soil only, as some restrain the sense; but of any ware or merchandise, in order to be sold in the city or elsewhere : neither do ye any work ; any servile work, any kind of manufacture, either within doors or without; or exercise any kind of trade, or barter and merchandise, or do any sort of worldly business; nothing but what was of mere necessity, for the preservation of life; see Exod. xx. 10: but hallow ye the sabbath-day; or, sanctify it b; by separating it from all worldly business, and devoting it to the worship of God in public and private, spending it wholly in acts of religion and piety: as I commanded. your fathers; not Abraham, Isaac, and Jacob; but those that came out of Egypt, to whom, and to their posterity after them, this commandment was enjoined, Exod. xx. 8, 9, 10. and xxxi. 13-17. so that this was not a novel injunction, but what was commanded from the beginning of their civil and church state; from the time of their coming out of Egypt, and becoming a separate people and nation, under a theocracy, or the government of God himself; being chosen and set apart to be a special, peculiar, and holy people to himself, of which the sanctification of the sabbath was a sign; and was to be observed unto the Messiah's coming, the sum and substance of it, Col, ii. 16, 17.

Ver. 23. But they obeyed not, &c.] Or, heard not c; so as to observe and do; that is, their fathers did not; this command was very early disobeyed, and more or less in all intervening times : neither inclined their ear; or listened attentively to what was said to them; but if they heard at all, it was in a very indifferent and careless manner, as if they cared not whether they heard or no; whereas persons intent on hearing bow the head, and turn the ear; and if they have one better than another, will turn that, in order to take in what they are attentive to; but so did not the Jewish fathers: but made their neck stiff; or hard d; and would not bend it, to take upon them the yoke of the commandments: a metaphor taken from untamed oxen, that will not submit the neck to the yoke, but draw back from it. The Septuagint and Arabic versions understand all this, not of the Jewish fathers of old, but of their children, even of the then present generation, rendering the words, but hardened their neck more than their fathers; they were more stiff-necked, refractory, and disobedient than they were; this was always the character of this people; as were the fathers, so were the children, if not worse; see Acts vii. 51: that they might not hear nor receive instruction ; about the command of the sabbath, or any other: or correction, or discipline<sup>\*</sup>; the yoke of which they were as unwilling to bear as the yoke of the commandments, Jer. xxxi. 18.

Ver. 24. And it shall come to pass, &c.] Or, yet it shall come to pass f; so it shall be, notwithstanding all

b mmmp sanctificate, Cocceius, Schmidt.

former disobedience and rebellion : if ye diligently hearken unto me, saith the Lord ; or, in hearing hear's hearken attentively, and readily obey the command given, before mentioned, so as to bring in no burden through the gates of this city on the sabbath-day; to be bought or sold, or to be wrought on or with; and so likewise to carry nothing out of their houses or city, which, though not expressed, is understood as before: and this respects not only the city of Jerusalem, but all other cities and towns in Judea; for the word of the Lord, concerning this matter, was sent to all Judah, the whole land of Judea, ver. 20: but hallow the sabbath-day, to do no work therein ; one part of the sanctification of the sabbath lay in a cessation from all servile work, though not wholly, but also in the observance of religious worship, and the one was in order to the other; for, unless they abstained from worldly business, they could not be at leisure to attend divine service.

Ver. 25. Then shall there enter into the gates of this city, &c.] In a very public and splendid manner: kings and princes, sitting upon the throne of David; that is, kings, with the princes of the blood, or with their nobles, who shall be of the house and line of David; and in a continual succession shall sit upon his throne, and possess the kingdom of the house of Judah, and rule over them in great glory, peace, and prosperity: riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem; some riding in chariots, and some on horses; the king, with some of the princes of the blood, in one chariot; his nobles in others, or on horseback; with great numbers of the citizens of Jerusalem, and people from all parts, flocking to see them, and join in the procession, and so make it more grand and august : and this city shall remain for ever; or, be inhabited for ever "; a long time, and not be destroyed, as has been threatened, or its inhabitants carried captive.

Ver. 26. And they shall come from the cities of Ju-dah, &c.] That is, men shall come from all parts of the land of Judea to the city of Jerusalem, and to the temple; especially at the times of their solemn feasts, three times a year, as the law directed : and from the places about Jerusalem; and from all the towns and villages adjacent to it, such as Bethany and Bethphage, and many others: and from the land of Benjamin; which tribe continued with the tribe of Judah when the rest revolted, and was now with it, and still would continue with it, and join with it in religious worship, were they careful to observe what the Lord commanded them : and from the plain, and from the mountains, and from the south; these respect the several parts of the land of Judah, which, the Jews 1 say, was divided into three parts, the mountain, plain or champaign country, and the valley: the plain was that part where Lydda and other cities were; the mountain is the same with the hill-country of Judea, Luke i. 39, 65. and the south the southern part of the land, that which is called the wilderness of Judea, of which see Josh. xv. 20-63.

Misna Sheviith, c 9. sect. 8.

f והיה tamen erit, Gataker; erit autem, Coeceius. אטמע השמע השמע השמע וואטר tinhabitabitur in seculum, Piscator, Cocceius, ישבה לעולם Schmidt.

to Emmaus was the mountain or hill-country; from Emmaus to Lydda the plain; and from Lydda to the sea the valley; now, from all these places should persons come to the temple: bringing burnt-offerings and sacrifices, and meat-offerings and incense ; sacrifices aud offerings of all sorts, according to the law ; hereby signifying, that if the sabbath was observed, as it would go well with the kings and princes of Judah, they would keep a splendid court, and have a numerous retinue, so it would be well with the priests that served at the altar; sacrifices would be brought to them; of which they would have their part, as well as God have glory by an obedience to his laws; and, besides these, other sacrifices would also be brought, as follows: and bringing sacrifices of praise unto the house of the Lord; thank-offerings for mercies received and deliverances wrought, as well as sacrifices for sins committed; and this was one sort of the peace-offerings, Lev. vii. 11-15.

Ver. 27. But if ye will not hearken unto me, &c.] With respect to this particular point, more especially : to hallow the sabbath-day; to keep it holy to the Lord sabbath ".

THIS chapter expresses the sovereign power of God over his creatures, and his usual methods of dealing with them; it threatens destruction to the Jews for their idolatry; and is closed with the prophet's complaint of his persecutors, and with imprecations upon The sovereign power of God is expressed them. under the simile of a potter working in his shop, and making and marring vessels at pleasure, ver. 1, 2, 3, 4. the application of which to God, and the house of Israel, is in ver. 5, 6. and is illustrated by his usual dealings with kingdoms and nations; for though he is a sovereign Being, yet he acts both in a kind and equitable way; and as the potter changes his work, so he changes the dispensations of his providence, of which two instances are given; the one is, that having threatened ruin to a nation, upon their repentance and good behaviour he revokes the threatening, ver. 7, 8. and the other is, that having made a declaration of good to a people, upon their sin and disobedience he recalls it, and punishes them for their wickedness, ver. 9, 10. then follows a prophecy of the destruction of the Jews in particular, in which they are exhorted to repentance to prevent it; their obstinacy is observed; their folly in departing from God, and worshipping idols, is exposed; and they are threatened with utter ruin, ver. 11-17. the conspiracy and evil designs of the Jews against the prophet, their malice and ingratitude, are complained of by him, ver. 18, 19, 20. his imprecations upon them, and prayers for their destruction, are delivered out in ver. 21, 22, 23.

Ver. 1. The word which came to Jeremiah from the Lord, saying.] The word of prophecy, as the Targum: this is a distinct prophecy from the former,

The above Jewish writers say \*, that from Beth-horon || in a religious way, in the exercise of the duties of religion, both public and private : and not to hear a burden, even entering in at the gates of Jerusalem on the sabbath-day; or, and go through; or, so as to go through <sup>1</sup>, &c.; and may intend either one and the same thing, namely entering in at the gates with a burden upon the shoulders; or two things, bearing a burden, and carrying it any where in or out of the city; and an unnecessary passing and repassing through the gates of the city, whether a man has or has not a burden upon him, since the sabbath might be violated either way: then will I kindle a fire in the gates thereof; where the prophet was to publish all this, and where the people sinned by passing and repassing, and carrying burdens in and out on the sabbath-day: and it shall devour the palaces of Jerusalem ; the king's palace, and the palaces of the princes and nobles, as well as the cottages of the poorer sort : and it shall not be quenched ; until it has utterly destroyed the city : this was fulfilled by the The Jews say there's no fire Chaldeans, ch. lii. 13. kindled but where the sabbath is profaned; and that Jerusalem was destroyed because they profaned the

# CHAP. XVIII.

though it may be connected with it; it referring to the destruction threatened in the latter part of the preceding chapter.

Ver. 2. Arise, and go down to the potter's house, &c.] Which, no doubt, was well known to the prophet; but where it was is not certain. Some think Jeremiah was in the temple, and this house was beneath it, and therefore he is bid to go down to it; but of this there is no certainty, nor even probability: it is most likely that this house was without the city, perhaps near the potter's field, Matt. xxvii. 10. and which lying low, he is ordered to go down to it: and there I will cause thee to hear my words; there the Lord would tell him what he had further to say to him, and what he should say to the people; and where by lively representations, by sensible objects before him, he would cause him to understand more clearly what he said and designed to do: as God sometimes represented things to the minds of the prophets in dreams and visions, setting before them mental objects, and raising in their minds ideas of things; so sometimes he represented things to them by real visible objects, and, by similes taken from thence, conveyed unto them a clear and distinct knowledge of his mind and will, and they to the people;

which was the case here. Ver. 3. Then I went down to the potter's house, &c.] He did as the Lord commanded him; he was obedient to the divine will; he went to hear what the Lord had to say to him there, and to observe such things, from whence he might learn instruction for himself and others: and, behold, he wrought a work on the wheels; the Targum renders it upon a seat; or his seats, as Junius and Tremellius; but it signifies not the instrument on

Hieros. Sheviith, fol. 38. 4.

WI NII & intretis per portas, Cooceius, Schmidt.

<sup>\*</sup> T. Rab. Sabbat, fol. 119. 2.

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which the potter sat whilst he worked, but that on | which he did his work. The Septuagint version renders it, on stones"; and R. Jonah says, that in some countries the potter's instrument is in the likeness of two millstones, the lowermost is the greatest, and the uppermost is the least. Or rather the word may sig-nify *frames*, or *moulds*<sup>P</sup>, made of stone, in which the potter put his clay, and fashioned it: though I see no reason to depart from the signification of wheels, which are used in the potter's work, even two of them; and so the word here is of the dual number; though one is more properly called the wheel, and the other the lathe, and are described as follows: "The potter's wheel con-86 sists principally in its nut, which is a beam or axis, " whose foot or pivot plays perpendicularly on a free-" stone sole, or bottom; from the four corners a-top of " this beam, which does not exceed two feet in height, arise four iron bars, called the spokes of the wheel; " " which forming diagonal lines with the beam, de-" scend, and are fastened at bottom to the edges of a 46 strong wooden circle, four feet in diameter, perfectly 66 like the felloes of a coach-wheel; except that it hath neither axis nor radii; and is only joined to the beam, which serves it as an axis, by the iron bars. " 86 " The top of the nut is flat, of a circular figure, and " a foot in diameter. On this is laid a piece of the The 66 clay, or earth, to be turned and fashioned. \*\* wheel thus disposed is encompassed with four sides 46 of four different pieces of wood, sustained in a wooden frame: the hind piece, which is that whereon " " the workman sits, is made a little inclining towards the wheel: on the fore piece are placed the pieces " of prepared earth: lastly, the side-pieces serve the \$6 workman to rest his feet against ; and are made in-" clining, to give him more or less room, according to ... the size of the vessels to be turned; by his side is a " trough of water, wherewith from time to time he " wets his hands, to prevent the earth sticking to " them.—The potter having prepared his clay or " earth, and laid a piece of it suitable to the work he " intends on the top of the beam, sits down; his thighs and legs much expanded, and his feet rested \*\* " on the side-pieces, as is most convenient. In this " situation he turns the wheel round, till it has got the " proper velocity; when, wetting his hands in the water, he bores the cavity of the vessel, continuing 66 " to widen it from the middle; and thus turns it into " form, turning the wheel afresh, and wetting his " hands from time to time.-The potter's lathe is also \*\* a kind of wheel, but simpler and slighter than the 66 former; its three chief members are an iron beam " or axis, three feet and a half high, and two inches " in diameter; a little wooden wheel, all of a piece, \*\* an inch thick, and seven or eight in diameter, placed " horizontally a-top of the beam, and serving to form " the vessel on; and another larger wooden wheel, all " of a piece, three inches thick, and two or three feet " broad, fastened to the same beam at the bottom, pa-" rallel to the horizon. The beam, or axis, turns by " a pivot at bottom, in an iron stand. The workman

gives the motion to the lathe with his feet, by push-" ing the great wheel alternately with each foot; still " giving it a lesser or greater degree of motion, as " his work requires "." Thus Jeremiah saw the potter work, or somewhat like this; for, no doubt, pottery, as other things, has been improved since his time.

Ver. 4. And the vessel that he made of clay, &c.] Which is the matter the vessel is made of: was marred in the hand of the potter; whilst he was working it; either it fell, as the Septuagint version renders it, out of his hands, or from the beam on which it was laid; or was spoiled by some means or other, so that it was not fit for the purpose he first intended it: or the words should be read, according to some copies, and the vessel was marred which he made, as clay in the hand of the potter'; while it was clay; or moist, as Jarchi interprets it; and while it was in his hands, forming and fashioning it: so he made it again another vessel; put it into another form and shape it would better serve: as seemed good to the potter to make it; just as he pleased, and as his judgment in his art directed him; he having power over the clay to mould it as he would, and as it best answered so to do.

Ver. 5. Then the word of the Lord came unto me, saying.] Whilst he was in the potter's house, and after he had observed his manner of working, and the change he had made in his work, the Lord spoke to him, and applied it in the following manner.

Ver. 6. O house of Israel, cannot I do with you as this potter? saith the Lord, &c.] Make, and mar, and remake at pleasure? certainly he could. God is a sovereign Being, and has a sovereign and uncontrollable power over his creatures; he has an indisputable right unto them, and can dispose of them as he pleases: he has as good a right to them, and as great power over them, as the potter has to and over his clay, and a better and greater; since they are made by him, and have their all from him, their being, life, and motion; whereas the clay is not made by the potter; it is only the vessel that is made of the clay by him, which has its form from him; if therefore the potter has such power over the clay, which he did not make, as to cast it into another form as it pleases him, and especially when marred; the Lord has an undoubted power over men, and a just right to change their state and circumstances as he pleases; nor have they any reason to complain of him, especially when they have marred themselves by their own sins and transgressions; which was the present case of the house of Israel, or the Jews; see Isa. xxix. 16. and xlv. 9. Rom. ix. 20, 21. Behold. as the clay is in the potter's hand; and he can form and fashion it as he pleases, and it is not in the power of the clay to resist and hinder him : so are ye in mine hand, O house of Israel; and I can dispose of you as I please, and put you in what circumstances it seems good unto me, drive you from your land, and scatter you among the nations; nor can you hinder me from doing this, or whatever else is my pleasure. And this his sovereign power and pleasure, and as exercised in

<sup>•</sup> של האכולם נות יש אלשאי איז איז אל האכולם • Apad Kimchi & Beu Melech in loc. • Lapideos typos, Calvin; super formas, Montanus. • Chambers's Cyclopædia, in the word Pottery.

sed corruptam est נעשרות הכלי אשר הוא עשה כרומר ביר היוצר י vas quud ille faciens (erat) sicud latum (solet) in manu figuli, Schnidt, Montanus. So Abarbinel; and thus it is read in the margin of our Bibles.

a way of mercy and equity, are exemplified in the following cases.

Ver. 7. At what instant I shall speak concerning a nation, and concerning a kingdom, &c.] By way of threatening: or, the moment I shall speak', &c.; as soon as ever I have declared concerning any people whatever, Jews or Gentiles; that if they go on in their sins, and remain impenitent, and do not turn from them, that they must expect I will quickly come out against such a nation and kingdom in a providential way, as threatened : to pluck up, and to pull down, and to destroy it; as the proprietor of a garden, when it don't turn to his account, plucks up the plants, and pulls down the fences, and lets it go to ruin.

Ver. 8. If that nation against whom I have pronounced, &c.] Such a sentence as this, should immediately, upon the above declaration, do as Nineveh did: turn from their evil; their evil of sin, their evil ways and works, as an evidence of the truth of their repentance for former sins: I will repeat of the evil that I thought to do unto them; as they change their course of life. God will change the dispensations of his providence towards them, and not bring upon them the evil of punishment he threatened them with; in which sense repentance can only be understood of God, he doing that which is similar to what men do when they repent of any thing; they stop their proceedings, and change their outward conduct; so God proceeds not to do what he threatened to do, and changes his outward behaviour to men; he wills a change, and makes one in his methods of acting, but never changes his will.

Ver. 9. And at what instant I shall speak concerning a nation, and concerning a kingdom, &c.] By way of promise on the other hand: or, and the moment I shall speak, &c. as in ver. 7. in favour to a people; signifying, that if they do that which is right and good, and continue therein, it may be expected that I will appear for and among such a nation and kingdom: to build and to plant it; to build up its fences that have been broken down, and to plant it with pleasant plants, and make it prosperous and flourishing, and protect and defend it, and keep it safe, and in a secure con-dition; so that it shall be in very thriving circumstances, and be out of the power of its enemies to hurt it.

Ver. 10. If it do evil in my sight, &c. ] What is sinful, contrary to the law and will of God, openly and publicly, in a bold and daring manner: that it obey not my voice; in my word, and by my prophets, but turn a deaf ear to them, and slight and despise all instructions, admonitions, and reproofs: then I will repent of the good wherewith I said I would benefit them; or, do them good '; that is, withhold it from them, and not bestow it on them; but, on the contrary, correct or punish them according to their deserts. Thus, though God is a sovereign God, yet, in the dispensations of his providence towards kingdoms and nations, he deals with them in such a merciful and equitable manner, that there is no just reason to complain of him; and

רגע ארבר "ח momento loquor, Schmidt; momento eloquor, Junius 4 Tremellius; mouneuto ut loquutus fuero, Tigurine version. 1 להיטיב אותו אותו ad benefaciendum ei, Montanus; ut benefacerem

yet he maintains and keeps up his power and authority, such as the potter exercises over the clay

Ver. 11. Now therefore go to, &c.] I his is the application of the above general rules of procedure to the people of the Jews, and particularly that which relates to the destruction of a nation or kingdom, and the declaration of it in order to reclaim them : speak to the men of Judah, and to the inhabitants of Jerusalem, saying, thus saith the Lord; or, to the man of Judah"; the body of the Jewish nation, and especially the inhabitants of the metropolis of it; which was the source of sin to the whole kingdom, and on which the calamity threatened would chiefly come, if not prevented by a reformation: behold, I frame evil against you; as the potter frames his clay upon the wheel, to which the allusion is; which is to be understood of the evil of punishment, but not of any secret purpose, and settled determination, in the mind of God to bring it upon them; for that is never disannulled by himself or others, or ever changed; but some operation in Providence, which began to work towards their destruction; some providential step which God had taken, and which threatened their ruin : and devise a device against you; the same as before; by which it looked as if he had thought of the matter, and had contrived a scheme, which if he went on with, would issue in the subversion of their whole state : return you every one from his evil way; that so the reformation may be as general as the corruption was: it supposes a sense of the evil of their former conduct, and repentance for their sins, of which their forsaking and abstaining from them would be an evidence : and make your ways and your doings good; for it is not sufficient barely to abstain from sin, which is only a negative holiness; but there must be a performance of good works, a walking in them, a constant series and course of obedience to God, according to the rule of his word.

Ver.12. And they said, there is no hope, &c.] Or, but they said "; not that there was no hope of the grace and mercy of God, upon their repentance and reformation, for that is before declared; but that they were so hardened in their sins, so fixed in their wicked courses. and so determined to go on in them, that there was no room for the prophet to hope of ever reclaiming them; signifying, that it was to little purpose to talk to them, or exhort them; his labour would be in vain; for they were at a point, and resolved to continue in their evil practices, let the consequences be what they would. Jarchi's note is, " but I know that they will say to " thee concerning thy words, that we don't care for " them;" no, not a rush; you may as well hold your peace and say nothing; we are in no pain about future judgments, these give us no uneasiness. The Targum is, "we are turned from thy worship;" and we are resolved to continue as we are, and not to return to it, say what you will: but we will walk after our own devices; God may take his way, and we will take ours; he has devised evil against us, you say, and he may bring it if he pleases; we have devised sin, and we'll go on in it: and we will do every one the imagination of

Vatablus, Paguinus; benefacturum ei, Junius & Tremellius, ei, Vatal Piscator

his evil heart ; whatsoever our hearts suggest to us as pleasant and agreeable, that we'll do, let the issue be what it will: it is not to be thought that these people expressed themselves in so many words; but this was the language of their hearts, and of their actions, known unto the Lord, and are put into this form by him, or by the prophet, expressing the real sentiments of their minds.

Ver. 13. Therefore thus saith the Lord, &c.] This being the case of the people of the Jews, and they so resolutely bent on their own ways: ask ye among the Heathen; inquire among the nations of the world, the Gentiles that know not the true God, and have not the external revelation of his will, only the dim light of nature to guide them; and see if any thing like this is to be found among them, as with this people, favoured with the law of God, his word and ordinances to direct them, and his prophets to teach and instruct them; suggesting that they were worse than the Hea-thens, and that it would be more tolerable for them, one day, than for these people: who hath heard such things? as expressed in the preceding verses; such desperate words, such bold and daring expressions, such impious resolutions; for generally, when persons are reproved and threatened for sin, they promise amendment; or what is after related concerning their idolatries; intimating that nothing like it was ever heard of among the Gentiles; see ch. ii. 10, 11: the virgin of Israel hath done a very horrible thing; the congregation of Israel, as the Targum; the people of the Jews, ironically so called; because they had been espoused to the Lord as a chaste virgin, and ought to have remained so, pure and incorrupt in the worship of him; but had committed spiritual adultery, that is, idolatry; even very gross acts of it; horrible to hear and think of; enough to make a man's hair stand an end to be told of; or what was very filthy and abominable, and to be loathed and detested, which is explained, ver. 15. unless it can be thought to refer to what goes before, concerning their dreadful resolution to continue in their evil ways.

Ver. 14. Will a man leave the snow of Lebanon, which cometh from the rock of the field? &c.] Lebanon was a mountain on the borders of Judea, the top of which was covered in the summer-time with snow, from the whiteness of which it had its name, Lebanon; as the Alps, for the same reason, which lie between France and Italy: now, the snow being dissolved by the heat, ran in flowing streams down the rocks into the field and plain, where they might be easily come at, and drank of; and would a thirsty traveller, on a summer's day, pass by such streams as these, and not drink of them? certainly he would not leave them, but stop and drink; he must be an unwise man that should do otherwise; and yet this was what the people of the Jews did; they forsook the Lord, the fountain of living waters ; and who, because of the plenty of good things in him, and flowing from him to them, were as streams from Lebanon; and yet they left these crystal streams for the black and muddy waters of Sihor, or idols of

Egypt, Cant. iv. 15. Jer. ii. 13, 18. or the words may be rendered, will a man leave what comes from the rock of the field for the snow of Lebanon<sup>x</sup>? that is, will a man neglect to drink of the water that comes out of a rock in his field, pure and clear, and is near at hand, and choose to go to Mount Lebanon to drink of the snow-water, which runs down the mountain, and can never be thought so clear as what comes out of the rock? surely he will not; he must act an unwise part if he does; and such a part, and worse, did the people of the Jews act, in forsaking God: or, shall the cold flowing waters which come from another place be forsaken? or, strange waters'; which come from far, from some distant rock, being conveyed in pipes, in which they come cool, and in flowing streams, for the service of a city and its inhabitants; and who, having such a privilege, would neglect them, and drink of standing water in a pond or puddle? or, the words, as the former, may be rendered, shall for strange frozen waters, be left flowing ones? see Grotius.

Ver. 15. Because my people hath forgotten me, &c.] Or, that they have forgotten mez; this is the horrible thing they have done, which was unheard-of among the Gentiles, who were always tenacious of their gods, and the worship of them; and that foolish and unwise thing, which was like leaving pure flowing streams of water for dirty puddles. This is to be understood of their forsaking the worship of God, as the Targum interprets it, and following after idols: they have burnt incense to vanity ; to idols, which are vain empty things, and which cannot give their worshippers what they expect from them: or, in vain they burn incense "; even to the true God, whilst they also sacrificed unto idols; which to do was an abomination to the Lord, Isa. i. 13. and especially burning incense to idols must be a vain thing; and so the Targum, " to no profit " they burn incense or spices :" and they have caused them to stumble in their ways; that is, either the idols they worshipped, or the false prophets caused the professing people of the Jews to stumble and fall in the ways into which they led them: and from the ancient paths; or, the paths of eternity<sup>b</sup>; which lead to eternal life; or which were of old marked out by the revealed will of God for the saints to walk in; and in which the patriarchs and people of God, in all former ages, did walk; and which were appointed from everlasting, and will remain for ever; and these are the good old paths in ch. vi. 16: to walk in paths, in a way not cast up; a new way, unknown in former times; an unbeaten track, which the saints had never walked in; a rough path, unsafe and dangerous; and hence they stumbled, and fell, and came to ruin; as follows:

Ver. 16. To make their land desolate, &c.] Not that this was the intention either of those that led them out of the right way into those wrong paths, or of them that went into them; but so it was eventually; this was the issue of things; their idolatry and other sins were the cause of their land being desolate; through the ravage of the enemy, let in upon them by way of judgment; and through the destruction of men by

<sup>\*</sup> חימונ לבנון חימוב מצור שרי שלג לבנון מאור שרי שלג לבנון nunquid deserit aliquis aquam ma-nantem de petra agri, ut bibat nivem Libani ; so some in Vatablus. y מים ורים aquæ alienæ, Schwidt, Montanus ; peregrinæ, De Dieu.

י שכרוני שנרוני עומא obliti sunt, Schmidt. אוא יקרוני קרא יישררוני יישררוני יישררוני יישרוני יישרוני. ישרילי עולכוי שניא שניא שניא יישר שניא יישרוני יישרוני דער אין איישר שניא יישר שניא יישר יישר יישרוני אייער אייע דער אייער אייער

#### CH. XVIII. V. 17-20.

them; so that there were few or none to cultivate and manure it: and a perpetual hissing; to be hissed at perpetually by the enemy, whenever they passed by it, and observed its desolation; thereby expressing their hatred at its inhabitants; their joy at its desolation; and their satisfaction in it, which would be for ever; or, as Kimchi interprets, a long time. This is the present case of the Jews; and has been ever since their destruction by the Romans; and will be until the fulness of the Gentiles is gathered in : every one that passeth thereby shall be astonished; to see the desolations made, and the strange alterations in a place once so famous for fruitfulness and number of inhabitants : and wag his head; either out of pity, or rather in a way of derision and exultation ; see Lam. ii. 15, 16.

Ver. 17. I will scatter them as with an east wind before the enemy, &c.] As the east wind, which is generally strong and boisterous, drives the chaff and stubble, and any thing that is light, before it, and scatters it here and there; so the Lord threatens to scatter the people of the Jews over the face of the earth, before their enemies, whom they should not be able to withstand. It denotes the power of the enemy God would make use of; the ease with which this should be done; and the utter dispersion of them; and is their present case: I will shew them the back, and not the face, in the day of their calamity; that is, will not look upon them in a favourable way, nor with any pity and compassion for them, nor hear their cries; but turn his back upon them, and a deaf ear unto them, and give them no succour and relief, or deliver them out of their calamities; but suffer them to continue upon them, and them to sink under them ; see Prov. i. 26, 27, 28. which refers to the same time of calamity as here.

Ver. 18. Then said they, come, and let us devise de-vices against Jeremiah, &c.] Being enraged at the judgments threatened them, they propose to enter into a confederacy and consultation together, to think of ways and means to stop the mouth of the prophet, and even to take away his life; since he had told them that God had devised a device against them, they were for devising devices against him; that so they might walk after their own devices, without being teased and tormented with this prophet: for the law shall not perish from the priest ; whose business it is to teach it ; we have other priests besides Jeremiah, and we'll seek the law at their mouths, and not at his; and perhaps these are the words of the priests themselves, the men of Anathoth; so Jarchi thinks; pleasing themselves with their character and office, and the perpetuity of it; that, notwithstanding what Jeremy had said, there would be a constant succession of this order of men; nor should the law ever cease from being taught by them, to whose instruction men ought to listen, and not to such a prophet: nor counsel from the wise; we have wise rulers and governors, counsellors of state, and members of the sanhedrim, and judges of all controversies, and who are capable of giving advice upon any occasion: nor shall we ever want such, to whose prudent counsel we do well to attend, and not to what this babbling man says; does he think to know better than our

לאשרן in lingua, Montanus, Castalio. Propter linguam istam, Junius & Tremellius. VOL. I.--- PROPHETS.

statesmen and sages, our counsellors in church and state? nor the word from the prophet ; we have prophets among us, that prophesy as well as he, and better things; and whose words of prophecy shall be fulfilled, when his will not; who assure us that we shall have peace and prosperity; and therefore let us not regard what this man says, or be intimidated by his threatenings : come, and let us smite him with the tongue ; by saying all the evil we can of him ; by threatening him with pains and penalties; by loading him with reproaches and calumnies; by taking away his good name, and lessening his character and reputation among the people; and so the Targum, " let us bear false witness against him ; or, let us smite him in the tongue ; cut it out, as Abarbinel; or stop his mouth, and hinder him from speaking any more in this manner to the people; or, let us smite him for the tongue d; because of the words he says, or the prophecies he delivers out: and let us not give heed to any of his words; or, to all his words; all which they reckoned his own, and not the words of the Lord. The Septuagint version is, and we shall hear all his words; we shall provoke him to say all he has to say. and shall hear and have enough out of his mouth to condemn him ; and in all this, and in many other things that follow, Jeremiah was a type of Christ, to whom Jerom applies the whole passage.

Ver. 19. Give heed to me, O Lord, &c.] To his prayer, since his enemies would not give heed to his prophecies; and God does give heed to the cries and complaints of his ministers, when men will not give heed to their words and doctrines; they have a God to go to, who will hear them, when men despise them: and hearken to the voice of them that contend with me; hear their reproaches and rantings, their blasphemies and evil speakings, their lies and falsehoods, and judge between me and them; let it appear who is in the right; vindicate my cause, and plead with them that plead against me.

Ver. 20. Shall evil be recompenced for good ? &c.] For all the good that I have done them, shall this be all the recompense I shall have, to be evilly treated by them, to have my good name, and even life, taken away by them? shall this be suffered to be done? and, if it is, shall it go unpunished ? the prophet taxes the people with ingratitude, which he afterwards instances in, and proves : for they have digged a pit for my soul ; or life ; they lay in wait to take it away; or they had formed a design against it, and brought a charge and accusation against him, in order to take it away, under colour of law and justice. Kimchi interprets it of poison, which they would have had him drank of: remember that I stood before thee to speak good for them, and to turn away thy wrath from them; he was an intercessor for them with God; pleaded with him on their behalf. that good things might be bestowed upon them, and that wrath might be averted from them; so Christ did for the Jews that crucified him, Luke xxiii. 34. this is an instance of their ingratitude; that though he had been an advocate for them, stood in the gap between God and them, and was importunate for their good, yet this was all the recompense he had from them;

י אל כל דבריו ad omuia verba ejus, Gataker ; ad universa verba ejus, Pagninus, Montanus.

they sought his life to take it away. This kindness of || his for them was forgotten by them; but he trusts the Lord will remember it, and not suffer them to act the base part they intended; and now he determines no more to plead their cause, but to imprecate evils upon them, as follows:

Ver. 21. Therefore deliver up their children to the famine, &c.] To be starved, and perish by it, as they were in the siege of Jerusalem, both by the Chaldeans, and the Romans: and pour out their blood by the force of the sword ; or, upon the hands of the sword '; by means of it; that is, the blood of the parents of the children; let the one perish by famine, and the other by the sword; which, when thrust into a man, blood gushes out, and runs upon the sword to the handle of it: and let their wives be bereaved of their children, and be widows; let them have neither husbands nor children; which latter might be a comfort to them, when they had lost their husbands; but being stripped of these also, the affliction and distress must be the greater : and let their men be put to death ; or slain with death "; with the pestilence, as Kimchi rightly interprets it; see Rev. vi. 8. Jarchi understands it of the angel of death; see Heb. ii. 14: let their young men be slain by the sword in battle; such being commonly employed in military service, as being the most proper persons for it.

Ver. 22. Let a cry be heard from their houses, &c.] A shrieking of women and children, not only for the loss of husbands and parents, but because of the entrance of the enemy into the city, and into their houses, to take away their lives and their substance; as follows: when thou shalt bring a troop suddenly upon them ; or an army, as the Targum; either the Chaldean army, or rather the Roman army : for they have digged a pit to take me, and hid snares for my feet: and therefore it was a just retaliation, that a troop or army should suddenly come upon them, and seize their persons and substance; though Kimchi understands it, as before, spake.

of poison, which they would have given him; but Jarchi, of a suspicion and vile calumny they raised of him, that he was guilty of adultery with another man's wife; a whore being called a deep ditch by the wise man, Prev. xxiii. 27. and so it is in the Talmud b.

Ver. 23. Yet, Lord, thou knowest all their counsel against me to slay me, &c.] However deep they had laid them; and however unknown they were to him; or however private and secret they might be thought to be by them; God is an omniscient God, and knows and sees all things; the thoughts of men's hearts, and all their secret designs in the dark against his ministers, people, and interest : forgive not their iniquity, neither blot out their sin from thy sight; they had sinned the unpardonable sin; or, however, a sin unto death; for which prayer for the forgiveness of it was not to be made, 1 John v. 16. this the prophet knew: what he here imprecates, and both before and after, must be considered, not as flowing from a private spirit, or from a spirit of malice and revenge; but what he delivered out under a spirit of prophecy, as foretelling what would be the sad estate and condition of these persons; for, otherwise, the temper and disposition of the prophet were the reverse; and he was inclined to sue for mercy for these people, as he often did; wherefore this is not to be drawn into a precedent and example for any to follow : but let them be overthrown before thee ; by the sword, famine, and pestilence: or, let them be made to stumble before thee'; and fall into perdition; they having made others to stumble in their ways from the ancient paths of truth and goodness; so that it was but a righteous thing that they should be punished after this manner; see ver. 15: deal thus with them in the time of thine anger; the set time for his wrath to come upon them to the uttermost; then do unto them according to all the imprecations now made; which the prophet foresaw, and believed he would do; and therefore thus

#### CHAP. XIX.

IN this chapter is foreshewed, represented, and confirmed, the destruction of Jerusalem, by the breaking of a potter's vessel the prophet had in his hand; and by the place where he was bid to do this, and did it. The order for it, and the witnesses of it, and the place where it was done, are declared in ver. 1, 2. the proclamation there of Jerusalem's ruin is made, ver. 3. the cause of it, their apostacy, idolatry, and shedding of innocent blood, ver. 4, 5. the great slaughter of them by the sword and famine, ver. 6, 7, 8, 9. and how easy, and irresistible, and irrecoverable, their destruction would be, are signified by the breaking of the bottle, ver. 10, 11, when Jerusalem for its idolatry would become as defiled a place as Tophet, where the prophet was, ver. 12, 13. from whence he came to the temple, and there repeated the proclamation of the evil that

should come upon that city, and all the towns around

it, ver. 14, 15. Ver. 1. Thus saith the Lord, go and get a potter's earthen bottle, &c.] From the potter's house, where he had lately been; and where he had been shewn, in an emblematic way, what God would do in a short time with the Jews; and which is here further illustrated by this emblem : or, go and get, or buy, a bottle of the potter, an earthen one "; so Kimchi; called in Hebrew bakbuk, from the guggling of the liquor poured into it, or out of it, or drank out of it, which makes a sound like this word 1: and take of the ancients of the people, and of the ancients of the priests ; the word take is rightly supplied by our translators, as it is by the Targum, the Septuagint, Syriac, and Arabic versions; for these words are not to be connected with the

לידר הרב לירי הרב לידי הרב מות סכות לידי הרבי מנות לידי occisi morte, Paguinus, Montanus, i. e. peste, Schmidt; occisi mortis, Cocceius. T. Bah. Baya Kama, fol. 16. 2.

יותו מכועלים לפויך והין propellantur in offendiculum coram te, Junius & Tremellius, Piscator; offensi ruaut coram te, Cocceiua. \* איר דור הבקר ויות בקבן יוצר דור ויות taceum, Manster, Tigurine version. So Kimchi and Ben Meleck. • Vid. Stockium, p. 150.

### CH. XIX. V. 2-5.

former, as in the Vulgate Latin version; as if the prophet was to get or buy the earthen bottle of the elders of the people, and of the priests; but those who were the greatest and principal men of the city, and of which the Jewish sanhedrim consisted, were to be taken by the prophet to be witnesses of what were said and done, to see the bottle broke, and hear what Jeremy from the Lord had to say; who, from their years, it might be reasonably thought, would seriously attend to those things, and would report them to the people to great advantage; and the Lord, who sent the prophet to them, no doubt inclined their hearts to go along with him; who, otherwise, in all probability, would have refused; and perhaps would have charged him with impertinence and boldness, and would have rejected his motion with contempt, as foolish or mad.

Ver. 2. And go forth into the valley of the son of Hinnom, &c.] To whom it formerly belonged, and so it was called as early as Joshua's time, Josh. xv. 8. from the filth and abomination of the place, and the shocking torments here exercised, hell, from hence, in the New Testament, is called Gehenna: here the prophet with the elders were to go, for reasons after mentioned : because here their cruel idolatries were committed, and Jerusalem was to be made like unto it for pollution and bloodshed : which is by the entry of the east gate ; the way to it out of Jerusalem lay through the east gate of the city. The Targum calls it the dung-gate; through which the filth of the city was carried out, and laid near it, and where lay the potter's sherds; hence some render it the potsherd-gate"; or rather it should be the potter's gate; for that reason, because the potter's field and house lay near it, from whence the prophet had his earthen bottle; others call it the sun-gate", because it lay to the sun-rising; but seeing the valley of Hinnom was to the south of Jerusalem, this seems rather to be the south gate: and a proper situation this was for the potters to dry and harden their pots. The Septuagint, Syriac, and Arabic versions, leave it untranslated, and call it the gate Harsith or Hadsith : and proclaim there the words that I shall tell thee; for as yet it was not made known to him what he should do with his bottle, or say to the elders, until he came to the place he was ordered to.

Ver. 3. And say, hear ye the word of the Lord, O kings of Judah, &c.] The king and his queen; or the king and his sons; or the king and his princes, and nobles; for there was but one king reigning at a time in Judah, and the present king was Zedekiah; see ch. xxi. 1: and inhabitants of Jerusalem; the elders of which, and of the priests, were now before him; to whom he said the following things, that they might tell them to the persons mentioned: thus saith the Lord of hosts, the God of Israel; who is able to do whatsoever he pleases in the armies of the heavens, and among the inhabitants of the earth, and will do so among his own people, notwithstanding his being the God of Israel: I will bring evil upon this place; the evil of punishment for the evil of sin; such as the sword, famine, and captivity; meaning not on that spot of ground where the prophet with the elders were, but upon the city of Jerusalem, and on all the land of Judea: the which whosever heareth, his ears shall tingle; it shall be astonishing and surprising to him; it shall even stun him; he shall stand as one thunderstruck; or be so affected with it as a man is at a violent clap of thunder, or at some exceeding vehement sound, which leaves such an impression upon him, and continues with him, that he cannot get rid of it; but it seems to be continually sounding in his ears, and they even echo and ring with it; see 1 Sam. iii. 11. The phrase denotes the greatness of the calamity, and the surprise which the bare report of it would bring with it.

Ver. 4. Because they have forsaken me, &c.] Μv worship, as the Targum; they had apostatized from God, relinquished his service, neglected and despised his word and ordinances, and left the religion they had been brought up in, and was agreeable to the will of God. This, with what follows, contain reasons of the Lord's threatening them to bring evil upon them, as before : and have estranged this place; or made a strange place of it, so that it could scarcely be known to be the same, nor would the Lord own it as his; meaning either the city of Jerusalem, to which the prophet was near, and could point to it; or the temple, which was in sight, and which they had strangely abused, by offering strange sacrifices to strange gods; or the valley of Hinnom, the spot he was upon, and which they had alienated from its original use: and have burnt incense in it unto other gods; to strange gods, the gods of the Gentiles; and this they did both in the city of Jerusalem and in the temple, and very probably in the valley of Hinnom, where they sacrificed their children: gods whom neither they nor their fathers have known, nor the kings of Judah; of whose wisdom, power, and goodness, neither they nor their fathers before them, nor any of their kings, had had any instance; and whose help and assistance, in times of danger and difficulty, they had had no experience of; and, till now, neither they nor their ancestors had ever owned them, or acknowledged them; nor scarce had heard of their names; nor any of their pious kings, as David, Asa, Jehoshaphat, Hezekiah, and Josiah : and have filled this place with the blood of innocents ; young children that were sacrificed here to idols, as they were in the valley of Hinnom, which seems to be the place principally intended; so that they were not only guilty of idolatry, but of murder; and of the murder of innocent creatures, and even of their own babes; which was shocking and unheard-of cruelty !

Ver. 5. They have also built the high places of Baal, &c.] Or, they have even built, &c.; and so the words explain what is before suggested of their idolatry; these were the temples in which they placed his image, and the altars on which they sacrificed to him; as follows: to burn their sons with fire, for burnt-offerings unto Baal; the same idol that is sometimes called Moloch, the names being much of the same signification; the one signifying a lord or master; the other

<sup>a</sup> Portæ solaris, Montanus, Piscator, Cocceius; so Ben Melech, and Stockius, p. 389.

<sup>&</sup>lt;sup>m</sup> שער החרסית portæ fictilis, Munster, Pagninus.

a king; and to the idol under each name they burned | their children with fire, and offered them as burntofferings unto it; which was a most cruel and bar-barous way of sacrificing. Some think they only caused them to pass through two fires; but the text is express for it, that they burnt them with fire, and made burnt-offerings of them, as they did with slain beasts. It seems very likely that they did both : which I commanded not; in my law, as the Targum adds; and which was intimation enough to avoid it; though this was not all, he expressly forbad it, Lev. xx. 2, 3, 4, 5: nor spake it, neither came it into my mind; and it is marvellous it should ever enter into the heart of man; none but Satan himself could ever have devised

such a way of worship. Ver. 6. Therefore, behold, the days come, saith the Lord, &c.] Or, are coming°; a little while and it will come to pass, what follows; to which a behold is prefixed, as calling for attention and admiration, as well as to assure of the certain performance of it: that this place shall no more be called Tophet; as it had been, from the beating of drums in it, that the cries and shrieks of infants burnt in the fire might not be heard by their parents : nor the valley of the son of Hinnom ; which was its name in the times of Joshua, and long before it was called Tophet; but now it should have neither names: but the valley of Slaughter; or, of the slain, as the Targum; from the multitude of those that should be killed here, at the siege and taking of Jerusalem; or that should be brought hither to be buried; see ver. 11. and the note on ch. vii. 32.

Ver. 7. And I will make void the counsel of Judah and Jerusalem in this place, &c.] The counsel which they took in this place and agreed to, in offering their sons and daughters to idols; and which they took with these idols and their priests, from whom they expected assistance and relief; and all their schemes and projects for their deliverance; these were all made to appear to be mere empty things, as empty as the earthen bottle he had in his hand, to which there is an allusion; there being an elegant paronomasia between the word <sup>p</sup> here used and that: and I will cause them to fall by the sword before their enemies; such as sallied out from the city, or attempted to make their escape: and by the hands of them that seek their lives; and so would not spare them, when they fell into them: and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth : signifying that they should have no burial, but their slain bodies should lie upon the earth, and be fed upon by fowls and beasts.

Ver. 8. And I will make this city desolate, and an hissing, &c.] An hissing to its enemies; an hissing because desolate; when its walls should be broken down, its houses burnt with fire, and its inhabitants put to the sword, or carried captive: every one that passeth thereby shall be astonished, and hiss; surprised to see the desolations of it; that a city once so famous and flourishing should be reduced to such a miserable condition; and yet hiss by way of detestation and ab-

horrence of it, and for joy at its ruin : because of all the plagues thereof: by which it was brought to desolation, as the sword, famine, burning, and captivity. Ver. 9. And I will cause them to eat the flesh of their

sons, and the flesh of their daughters, &c.] For want of food; the famine should be so great and pressing. Jeremy, that foretells this, was a witness of it, and has left it on record, Lam. iv. 10: and they shall eat every one the flesh of his friend. The Targum interprets it, the goods or substance of his neighbour; which is sometimes the sense of eating the flesh of another; but as it is to be taken in a literal sense, in the preceding clause, so in this: so it should be, in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them; the siege of Jerusalem should be so close, that no provision could be got in to the relief of the inhabitants; which obliged them to take the shocking methods before mentioned. Jerom observes, that though this was fulfilled at the Babylonish captivity, yet more fully when Jerusalem was besieged by Vespasian and Titus, and in the times of Hadrian. Josephus<sup>4</sup> gives us a most shocking relation of a woman eating her own son.

Ver. 10. Then shalt thou break the bottle in the sight of the men that go with thee.] The earthen bottle he was bid to get of the potter, ver. 1. this he is ordered to break in pieces before the eyes of the ancients of the people, and of the priests that went with him out of Jerusalem to Tophet, as an emblem of the easy, sure, and utter destruction of Jerusalem; for nothing is more easily broken than an earthen vessel; and so easily was Jerusalem destroyed by the Chaldean army; nor can an earthen pot resist any force that is used against it; nor could the inhabitants of Jerusalem withstand the force of Nebuchadnezzar's army; and an earthen vessel once broken cannot be put together again; a new one must be made; which was the case both of the city and temple; and which, upon the return from the captivity, were not repaired, but rebuilt.

Ver. 11. And shalt say unto them, thus saith the Lord of hosts, &c.] Of armies above and below; and so able to execute what he here threatens: even so will I break this people and this city; the people, the inhabitants of this city, and that itself, by the sword, famine, burning, and captivity : as one breaketh a potter's vessel, that cannot be made whole again; or healed'; a potter's vessel, upon the wheel, such an one as the prophet had seen, and to which the Jews are compared, ch. xviii. 3, 4. being marred, may be restored and put into another form and shape; but one that is dried and hardened, when broke, can never be put together again; so a vessel, of gold, silver, and brass, when broke, may be made whole again; but an earthen vessel never can; a fit emblem therefore this to represent utter and irrecoverable ruin; see Isa. xxx. 14. Jerom here again observes, that this is clearly spoken, not of the Babylonish, but of the Roman captivity; after the former the city was rebuilt, and the people returned to Judea, and restored to former plenty; but

sanari, Montanus; curari, Pagninus, Junius & Tremelling

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<sup>•</sup> מים באים dies (sunt) venientes, Montanus, Schmidt.

יבקחי & ובקחי א בקבק י De Bello Jud. I. 6. c. 3. sect. 4.

since the latter, under Vespasian, Titus, and Hadrian, the ruins of Jerusalem remain, and will till the conversion of the Jews: and they shall bury them in Tophet, till there be no place to bury: where there should be such great numbers slain; or whither such multitudes of the slain should be brought out of the city to be buried there, that at length there would not be room enough to receive the dead into it; or, as the Syriac version renders it, and in Tophet they shall bury, for want of a place to bury in; in such a filthy, abominable, and accursed place shall their carcases lie, where they were guilty of idolatry, and sacrificed their innocent babes, there being no other place to inter them in : an emblem this of their souls suffering in hell the vengeance of eternal fire.

Ver. 12. Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, &c.] To the city of Jerusalem and its inhabitants, as was done to the earthen bottle, and as before threatened: and even, or also, make this city as Tophet; as full of slaughtered men and women as that had been of the blood of innocent children; and as filthy, abominable, and execrable a place as that; and to lose its name, as that is foretold it should, ver. 6. and as Jerusalem did, after the desolation of it by Hadrian, as Jerom observes; for what was built upon the spot afterwards was by the emperor called Ælia, after his own name.

Ver. 13. And the houses of Jerusalem, &c.] Where the common people dwelt: and the houses of the kings of Judah; the palaces of the king, princes, and nobles of Judah, one as well as another: shall be defiled as Tophet ; as that was defiled with the bodies and bones of the slain, and with the filth of the city brought unto it; so the houses of great and small, high and low, should be defiled with the carcasses of the slain that should lie unburied there; their houses should be their graves, and they buried in the ruins of them: or, the houses of Jerusalem, and the houses of the kings of Judah, which are defiled', with the idolatries after mentioned, shall be as Tophet, places of slaughter : because of all the houses upon whose roofs they have burnt incense to all the host of heaven; the roofs of houses with the Jews were built flat; and, as they sometimes used them for prayer to the God of heaven, as Peter did, Acts x. 9. idolaters used them to burn incense on to the sun, moon, and stars; to which they were nearer, and of which they could have a clearer view upon the housetops, and therefore chose them for this purpose; and so common was this sort of idolatry, that it was practised upon most, if not all, the houses in Jerusalem; see Zeph. i. 5: and have poured out drink-offerings unto other gods; besides the God of Israel; to Baal, and other Heathen deities.

Ver. 14. Then came Jeremiah from Tophet, &c.] When he had broke his earthen bottle, and delivered his prophecy before the elders of the people and priests : or, from that Tophet', whither the Lord had sent him to prophesy; and whither he went and prophesied, according to his command; but now returned from thence, it being no doubt signified to him, in some manner or other, that it was the will of God he should. And he stood in the court of the Lord's house, and said to all the people; this was the court of the temple, called the outward court, or the court of the Israelites, where all the people met; for into other courts they might not enter; here the prophet placed himself, on purpose to deliver his prophecy to all the people; even the same as he had delivered at Tophet to the ancients of the people and the priests; but lest they should not faithfully represent it to the people, and that they might not be without it, he delivers it openly and publicly to them all, in the following words; which both declare their punishment, and the cause of it.

Ver. 15. Thus saith the Lord of hosts, the God of Israel, &c.] See the note on ver. 3: behold, I will bring upon this city, and upon all her towns; the city of Jerusalem, and all the cities and towns near it, even all the cities and towns in Judea; of which Jerusalem was the metropolis, and therefore called her's: all the evil that I have pronounced against it; or decreed against it, as the Targum; all that he had purposed, and all that he had threatened, or spoke of by the Prophet Jeremy, or any other of his prophets: for whatever he has said he'll do, and whatsoever he has resolved upon, and declared he will do, he assuredly brings to pass: because they have hardened their necks, that they might not hear my words; they turned their backs upon him, pulled away the shoulder, stopped their ears that they might not hear what was said by the prophets from the Lord; they neither inclined their ears to hearken to, nor bowed their necks to receive the yoke of his precepts; but, on the contrary, were, as was their general character, a stiffnecked people, and uncircumcised in heart and ears, obstinate and disobedient; and this was the cause of their ruin. by which it appeared to be just and righteous.

## CHAP. XX.

THIS chapter gives an account of the usage that Jeremiah met with from many for his prophecies, and the effect it had upon him. He was smitten and put in the stocks by Pashur the priest, who released him the next day, ver. 1, 2, 3. upon which he prophesies again of the delivery of the city of Jerusalem, with all its riches, and of the whole land, to the Chaldeans; and particularly that Pashur should be a terror to himself and all his friends; and that both he and they

should be carried captive into Babylon, and die, and be buried there, ver. 4, 5, 6. and then he complains of his being mocked at by the people for the word of the Lord; which he therefore determined to make no more mention of, but was obliged to it; and of the defamations of him, and snares that were laid for him, ver. 7, 8, 9, 10. under which he is supported with the consideration of the Lord's being with him, and that his enemies should not prevail, but be confounded;

ים quæ poliutæ sunt, Gataker.

מהתפת י

and appeals to him, and calls for vengeance from him on them; and, in the view of deliverance, not only praises the Lord himself, but calls upon others to join with him in it, ver. 11, 12, 13. and yet, after all, the chapter is concluded with his cursing the day of his birth, and the man that brought his father the news of it, ver. 14, 15, 16, 17, 18.

Ver. 1. Now Pashur the son of Immer the priest, &c.] Not the immediate son of Immer, but one that descended from him after many generations; for Immer was a priest in David's time, to whom the sixteenth course of the priests fell by lot, 1 Chron. xxiv. 14: who was also chief governor in the house of the Lord ; the temple; not the high-priest, since he was of the course of Immer; perhaps he was the head of the course to which he belonged, the chief of the priests of that course. The Targum calls him the sagan of the priests. There was such an officer, who was called the *sagan* or deputy to the high-priest, who upon certain occasions acted for him; and some think that this man was in the same office; though others take him to be the same with the captain of the temple, Acts iv. 1. Who heard that Jeremiah prophesied these things; some that heard him in the court of the temple prophesying of the evil that should come upon the city, and places adjacent to it, went and told the chief governor of it. Though the words may be rendered, now Pashur heard -Jeremiah prophesying these things ; he heard him himself; either he was one of the ancients of the priests that went with him to Tophet, and heard him there; or, however, when he came from thence, and stood and prophesied in the court of the temple, he heard him.

Ver.2. Then Pashur smote Jeremiah the prophet, &c.7 Either with his fist, or with a rod, whilst he was prophesying, to stop his mouth, and hinder him from going on, and to show his resentment, and influence. the people not to believe him; or he ordered him to be smitten and scourged by some inferior officer. This was very ill treatment of a prophet, a prophet of the Lord, and one that was a priest too, of the same order with himself. And put him in the stocks; or ordered him to be put there; but whether it was such an engine or instrument as we call stocks, in which the feet of prisoners are put, is not certain. Kimchi's father says, it was an instrument made of two pieces of wood, in which the necks of prisoners were put; and some say it had besides two holes for the two hands to be put in; and so the same with our pillory. The Septuagint render it a cataract, a ditch or dungeon. Jarchi interprets it a prison; and so our translators render the word in ch. xxix. 26. however, it was a place of confinement, if not of torture and pain. That were in the high gate of Benjamin ; here were these stocks, pillory, or prison; which was either a gate of the city of Jerusalem, so called, because it looked towards and led out to the tribe of Benjamin, ch. xxxvii. 13. and xxxviii. 7. or a gate of the temple, which stood on that side of it that belonged to the tribe of Benjamin; both the city and temple being

partly in the tribe of Judah, and partly in the tribe of Benjamin; and it seems by this that there was an upper and lower gate of this name; and the following clause seems to incline to this sense : which was by the house of the Lord; or, in the house of the Lord "; the temple.

Ver. 3. And it came to pass on the morrow, &c.] After the prophet was put into the stocks; so that he was there all night: that Pashur brought forth Jeremiah out of the stocks ; either to bring him before the priests, or the sanhedrim, to be examined; or in order to dismiss him, being either admonished by his friends, or convicted in his own conscience that he had done a wrong thing. Then said Jeremiah unto him; when he had brought him out, not being at all intimidated by him, and having a word from the Lord for him : the Lord hath not called thy name Pashur; which, according to Jerom, signifies blackness of mouth; and, according to others, diffusing paleness; one that terrified others, and made their faces look pale; but now it should be otherwise, and he himself should be filled with terror, and have paleness of face: but, according to a late etymologist, it signifies one abounding or increased in liberty x, who in a little time would become a captive; for it is not suggested hereby that he should no more be called by this name, but that he should be in a condition which would not answer to it, but to another. as follows: but Magor-missabib; or, fear round about; signifying that terrors should be all around him, and he in the utmost fright and consternation. The Septuagint version renders it one removing; changing from place to place; that is, going into captivity; a stranger and wanderer, as the Syriac version. The Targum is, " but there shall be gathered together " against thee those that kill with the sword round " about;" meaning the Chaldeans, which would make him a Magor-missabib.

Ver. 4. For thus saith the Lord, behold, I will make thee a terror to thyself, and to all thy friends, &c.] This is an interpretation of the name given, Magor-missabib; and shews that it was not a mere name he had, but that he should be in fact what that signifies; his conscience should be filled with terror at the judgments of God coming upon him for his sins; and which could not be concealed in his own breast from others, but he should be seized with such tremblings and shakings, and be such a spectacle of horror, that his own familiar friends, instead of delighting in his company, would shun it, and run away from him: unless this terror is to be understood of the Chaldean army, which should not only terrify him, but his friends, in whom he placed his confidence; these would be thrown into such a consternation, as not to be able to help him or themselves; to which the fol-lowing words agree: and they shall fall by the sword of their enemies, and thine eyes shall behold it; which would be an aggravation of the calamity, that not only he should be deprived of their assistance, but that they should fall into and by the hands of the Babylonians, and in his sight also: and I will give all Judah

<sup>&</sup>quot; audivit autem, Paschchurus, Schmidt ; audiens au-

tem, Paschhur, Junius & Tremellius, Piscator. בית יהוה in doino Jehova, Pagninus, Montanus, Vatablus, Pis-cator, Cocceius, Schmidt.

<sup>\*</sup> שם abundantium, & חור liberum sonat, Hiller. Onomast. Sacr. p. 302. Paschchur, auctus libertate, ib. p. 904.

into the hand of the king of Babylon; the whole land, and the inhabitants of it: and he shall carry them captive into Babylon, and shall slay them with the sword; being in his hands, he shall do as he pleases with them, either carry them captive, or slay them; and some he'll dispose of one way, and some another.

Ver. 5. Moreover, I will deliver all the strength of this city, &c.] The fortifications of it; its towers, as the Syriac version; the riches of it, as the Targum; all its magazines and stores, in which its strength lay: and all the labours thereof; all the fruit of their la-bours; all their wealth and riches got by labour; all their goods in trade; all their manufactures and merchandise : and all the precious things thereof; all their plate and jewels, the rich furniture of their houses, and whatsoever was laid up in their treasures as rare and valuable: and all the treasures of the kings of Judah will I give into the hand of their enemies; which they in successive reigns had been laying up in store for years together ; see Isa. xxxix. 6: which shall spoil them, and take them, and carry them to Babylon; make a prey of them, seize them as their property, and carry them away with them.

Ver. 6. And thou, Pashur, and all that dwell in thine house, shall go into captivity, &c.] Particularly he and his family should not escape, whoever did: and thou shalt come to Babylon; being brought there, though sore against his will : and there thou shalt die, and shalt be buried there; even in a defiled land, as all other countries were reckoned by the Jews; and to be buried in such a land, Kimchi observes, was a curse; and so it is here threatened as such : thou, and all thy friends ; that is, such as should escape the sword, ver. 4: to whom thou hast prophesied lies; this shews the cause of all this threatened destruction to him and his friends; not only because he had so ill used Jeremiah, a true prophet of the Lord; but because he was a false prophet, and his friends had hearkened to his lies, and disbelieved those prophecies that came from the Lord himself.

Ver. 7. O Lord, thou hast deceived me, and I was deceived, &c.] What follows from hence to the end of the chapter is thought to have been said by the prophet, when in the stocks, or in prison, and shew a mixture of grace and corruption in him; a struggle between flesh and spirit, and the force of a temptation under which he laboured, arising from difficulties and discouragements in his work; and he not only complains to God, but of him; that he had deceived him, when he first called him to be a prophet, by telling him that he should be set over nations and kingdoms, to pull them down, ch. i. 10. which he understood of foreign nations, but now found his own people were meant, so Jerom; or in not immediately executing the threatenings he sent him with ; as was the case of Jonah; or by giving him reason to expect honour and ease, whereas he met with nothing but disrespect and trouble; and that he should have divine protection and success against his opposers, ver. 18, 19. whereas he

י הוה ואפת לחוים Domiue, si ego sim seductus, tu es qui me sedaxit, Genereuses ; pellexisti iae, quando pellectus sum, Junits ג Tremellius ; sic Syr. tu decepisti me, si deceptus sim ; quidam in Gataker.

was now delivered into their hands, and used in the most reproachful manner; but be it so, this was all a mistake of the prophet, and no deception of God. Calvin takes it to be ironically spoken, expressing the sense of his enemies, who charging him with a deception, tacitly charged God with being the author of it. Others, to soften the expression, render the words, if thou hast deceived me, I am deceived; or, thou hast deceived me if I am deceived, But it seems best of all to translate them, as they will bear it, O Lord, thou hast persuaded me, and I was persuaded z: so the word is used of God in Gen. ix. 27. God shall enlarge or persuade Japhet; see also Hos. ii. 14. where it is rendered allure ; and then the sense is, thou hast persuaded me to take upon me the prophetical office against my will, and against remonstrances made by me; and I was persuaded by thy words and promises. and by thy spirit and grace, to enter upon it; to which sense the following words incline: thou art stronger than I, and hast prevailed ; so strong were the arguments, motives, and inducements the Lord made use of; so pressing his injunctions and commands; so forcible the constraints of his spirit ; that the prophet was obliged to yield unto them, and was made willing in the day of his power to comply, though first it was sore against his will; but he could not withstand the divine call, and therefore might have hoped, since it was so manifest that he was sent of God, and did not run of himself, that he should have met with a better reception, and more success; but so it was not: I am in derision daily, every one mocketh me; he was the laughing-stock of every one of the people of Israel, from the highest to the lowest; princes, priests, and people, all derided him and his prophecies, and that con-tinually, every day, and all the day long, and espe-

by him, as appears from the next verse. Ver. 8. For since I spake, I cried out, &c.] Or, when I speak, I cry\*; whensoever I speak in the name of the Lord, and deliver a message from him to the people, I lift up my voice and cry aloud, that all may hear and understand; and as shewing zeal, fervour, and diligence: or, I cry with grief and trouble at the usage I meet with, and the contempt that is cast upon the word; or because of what I am obliged to declare to them, as follows. The Targum takes in both senses of the word thus, " for at the time that I prophesy, I " lift up my voice, weeping, and crying." I cried violence and spoil: or, proclaimed it b, for a different word is here used; that is, he publicly declared the rapine and oppression they were guilty of, inveighed against it, and reproved them for it; and foretold the violence of the enemy, and the spoil that he should make of them, when he should come upon them, even the king of Babylon; as well as cried out and complained of the injurious treatment he himself met with from them. Because the word of the Lord was made a reproach unto me, and a derision daily; which is a reason either why he cried with grief and sorrow ;

cially when he was in the stocks; though it was not

only his person they mocked, but the word of the Lord

<sup>&</sup>lt;sup>2</sup> Persuasisti mihi, O Jchovah, & persuasus sum, Luther, Piscator, Schmidt.

י אדבר אועק auum loquor exclamavi, i. e. loquor exclamans, Gataker.

b NIPR clamo, Pagninus, Junius & Tremellius ; proclamo, Piscator.

or why he cried violence and spoil, ruin and destruc- || the defaming of many magor-missabibs ; of many such tion : or, though the word of the Lord was', &c.; yet he went on publishing and proclaiming it: or, surely the word of the Lord was made a reproach 4, &c.; either because of the matter of it, it not being believed, or the manner in which it was delivered; or because it was not immediately fulfilled.

Ver. 9. Then I said, I will not make mention of him, nor speak any more in his name, &c.] Not that he publicly said this before his enemies, or privately to his friends, but he said it in his heart; he thought, nay, resolved, within himself, to prophesy no more; since no credit was given to him, but contempt cast on him; he was disgraced, and God was dishonoured, and no good done; wherefore he concluded it was better to be silent, and not mention the name of God, and say nothing of any message he had from him, since it was to no purpose. A temptation that oftentimes besets a minister of the word, because of the ill usage he meets with, the ill success of his ministry; and is but a temptation, as such see it to be sooner or later. as Jeremy did. But his word was in mine heart as a burning fire shut up in my bones; which wanted vent, and must have it, and which only could be quenched by being divulged; and which, until it was done, he was in the utmost pain, as if he had been all on fire; his conscience accused him; his heart smote and condemned him; a woe was to him; see 1 Cor. ix. 16: or, there was in mine heart as a burning fire °, &c.; a principle of love to God, and to the souls of men; a zeal for his glory, and the good of his countrymen; which made him uneasy, and constrained him to break his former resolution : for the phrase, his word, is not in the original text; though it is in like manner supplied by the Targum, " and his words became in mine " heart as fire burning and overflowing my bones;" and so Kimchi, " and the word of the Lord was in my "heart as fire burning;" and also Jarchi; the pro-phecy was as fire, to which it is compared, ch. xxiii. 29. And I was weary with forbearing; to speak; weary to hold it in : and I could not stay ; or I could not hold it in any longer; I was obliged to speak in the name of the Lord again, and deliver whatever message he was pleased to send me on.

Ver. 10. For I heard the defaming of many, fear on every side, &c.] It was brought to the prophet's ears by some of his friends, how he was defamed by many, and these great and mighty ones, as the word also signifies; how his character was aspersed ; his good name taken away; and false and scandalous reports were raised of him from all quarters; which filled him with fear all around, so that he might quickly expect fresh trouble from one side or another; see Psal. xxxi. 13. and this was a reason of his entering into the above resolution to leave off prophesying : though some understand it as an additional reason to the former for going on with it; being not only inwardly pressed to it in spirit, but outwardly provoked by the usage of his Some retain the words Magor-missabib, enemies. untranslated, and render the whole thus, for I heard

CH. XX. V. 9-11.

as Pashur, so called, ver. 3. but neither the accents nor the syntax will admit of it; since there is an accent on many, which makes a stop, and magor-missabib is in the singular number : rather it may be rendered, I have heard the defaming of many; even of magormissabib, that is, of Pashur and his associates. Report. say they, and we will report it ; these are the words of the defamers, whether Pashur and his accomplices, or the great ones, the princes and nobles, the priests and false prophets, that more especially bore a grudge to Jeremy; addressing themselves to the common people, and such who were most acquainted with the prophet, and his manner of life; saying, tell us what you can of him, right or wrong, true or false, that may be any ways improved against him, and we'll tell it to the king, or to the sanhedrim, the court of judicature, and get him punished for it; or we'll take care to have it spread about city and country, and so blast his character and credit with the people, that none will after regard his prophecies. All my familiars watched for my halting; or, every man of my peace'; who pretended to be at peace, and to be friendly with him, and wished well unto him, spoke fair to his face, as if they were cordial friends, and fond of the most intimate acquaintance with him; perhaps the men of Anathoth, the birth-place of Jeremy, are here meant; whom the priests at Jerusalem, or others, had engaged on their side, narrowly to observe what was said and done by him, of which any handle could be made against him to the government; and accordingly they did; they watched his words, and observed his actions, if they could catch at any thing that was imprudently or inadvertently said or done, or what could be misconstrued to his disadvantage. Saying, peradventure he will be enticed ; to say or do something that may be laid hold on, and be produced against him, to the ruin of him; he not being on his guard, and knowing of no design against him: and we shall prevail against him; gain our point, get him accused, condemned, and punished: and we shall take our revenge on him ; for inveighing so severely against their sins, which they could not bear; and for threatening them with punishments that should be inflicted on them, which they liked not to hear.

Ver. 11. But the Lord is with me as a mighty terrible one, &c.] The Targum is, "the Word of the Lord is "for my help." Mighty to support, uphold, defend, and deliver him; and terrible to his enemies. The prophet looks back to the promise the Lord had made him, of his gracious and powerful presence, ch. i. 18, 19. which he now takes comfort from; and it would have been well if he had kept this always in view, and had continued in the same actings of faith and temper of mind: but this lasted not long, as some following verses shew. Therefore my persecutors shall stumble, and shall not prevail; though they should very hotly and furiously pursue him, yet they should stumble and fall by the way, and not be able to overtake him, and execute their designs upon him ; the Lord, who was

יה דבר guanvis. Verùm, verbum Domini, so some in Vatablus ; utique, De Dieu, Gataker.

alqui est, Junius & Tremellius ; et exstitit, Piscator :

sed factum est in corde meo, Schmidt. " العرب العربي ال العربي ال

#### CH. XX. V. 12-16.

with him, and on his side, would throw some things in their way, at which they should stumble, and which should hinder them from proceeding. They shall be greatly ashamed, for they shall not prosper; when they see their schemes are disappointed, and they don't succeed, they shall be filled with shame and confusion: or, because they don't deal prudently's, as the word is rendered, Isa. iii. 13. they don't act a wise, but a foolish part, and therefore shame will be the consequence of it. Their everlasting confusion shall never be forgotten; neither by themselves nor others; the memory of it will always continue, to their everlasting grief and reproach. A very learned man connects these words with the former, thus, they shall be greatly ashamed, for they shall not prosper, with an everlasting shame never to be forgotten<sup>h</sup>, very rightly; so another tearned interpreter

Ver. 12. But, O Lord, that triest the righteous, and seest the reins and the heart, &c.] That tries the cause of the righteous, and vindicates them, rights their wrongs, and does them justice; being the omniscient God, the seer and searcher of the hearts and reins; who knows the uprightness of their hearts, as well as their ways, and the sincerity of their affections : or that tries the faith and patience of the righteous, their constancy and integrity; and upon trial finds that their affections are real, and their souls sincere. Let me sec thy vengeance on them ; his enemies and persecutors ; he does not seek vengeance himself, but desires it of the Lord; he does not ask to see his vengeance, but the Lord's vengeance on them, what he thought was just and proper to inflict on them; he knew that vengeance belonged to the Lord, and therefore left it with him, and prayed for it from him. The Targum is, " let me see " the vengeance of thy judgments on them." For unto thee have I opened my cause; or revealed, or made it manifest<sup>k</sup>; this he did in prayer, at this time, when he laid before the Lord his whole case, and appealed and applied to him for justice, who judgeth righteous persons, and judgeth righteously.

Ver. 13. Sing unto the Lord, praise ye the Lord, &c.] The prophet, from prayer, proceeds to praise; and from expressions of faith and confidence in the Lord. having committed his cause to him, being assured of success, rises up to a holy triumph and joy; and calls upon his soul, and upon others, to join with him in praising, and singing praises to the Lord: this is said, as Kimchi observes, with respect to the saints in Jerusalem; for there were some good people doubtless there at this time, a remnant according to the election of grace; who had a regard for the prophet, and wished well to him, and were ready to join with him in acts of devotion, prayer, or praise. For he hath de-livered the soul of the poor from the hand of evil-doers; or, the life of the poor; meaning himself, a poor destitute person, few or none to stand by him but the Lord, who had delivered him out of the hand of Pashur and his accomplices; and out of the hand of those that watched for his halting; and out of the

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hands of all his persecutors: or this may respect not past deliverances, but what was to come; which the prophet had such a believing view of, that he calls upon himself and others to praise God for beforehand.

Ver. 14. Cursed be the day wherein I was born, &c.] If this was said immediately upon the foregoing, it was a most strange and sudden change of frame indeed that the prophet came into, from praising God, to cursing the day of his birth; wherefore some have thought it was delivered at another time, when in great anguish of spirit; very likely when so ill used by Pashur, as before related; but here repeated, to shew in what distress he had been, and what reason there was for praise and thanksgiving; for the words may be connected with the preceding, thus, for he hath delivered from the hand of evil-doers the soul of the poor, who said <sup>1</sup>, in the time of his distress, cursed be the day, &c.; but, whenever it was spoke, it shewed the impatience of the prophet, the weakness of his faith, and the greatness of his folly, to curse a day, and his birth-day too, as Job did, when under affliction, Job iii. 1-16. Let not the day wherein my mother bare me be blessed; to myself or others; let it be reckoned among the unhappy and unfortunate days ; let it not be blessed with the light of the sun, or with the light of joy and prosperity; see Job iii. 4, 7. let it not be said on this occasion, as commonly is, we wish you joy on your birth-day, and may you see many happy days of this kind. Abendana observes, that some of their Rabbins say, that Jeremiah cursed the day of his birth, because it was the ninth of

Ab, the day on which the temple was burnt. Ver. 15. Cursed be the man who brought tidings to my father, &c.] The word signifies commonly good tidings, as the news of a child born, and especially a man-child, is to its parent. The Septuagint use the same word the angel did, when he brought the tidings of the birth of Christ, Luke ii. 10, 11. This was still more foolish and sinful, to curse the man that carried the tidings of his birth to his father; who did a right thing, and what was acceptable, and perhaps might be a good man. Kimchi observes, that there are some that say, it was known to Jeremy that this man was Pashur, the son of Immer, and therefore he cursed him; but this is without any foundation. Saying, a man-child is born unto thee, making him very glad; as the birth of a man-child usually makes glad its parent, whether father or mother; see John xvi. 21.

Ver. 16. And let that man be as the cities which the Lord overthrew, &c.] In his fury, as the Targum and Septuagint add. Meaning the cities of Sodom and Gomorrah, who were utterly destroyed, and were never recovered: and repented not; whose sentence God never repented of, nor revoked: this was very severe and uncharitable, to wish for so sore a destruction upon an innocent person. And let him hear the cry in the morning, and the shouting at noon-tide; as soon as he is up in the morning, the first thing that salutes his ears, let it be the noise of an enemy invading the city he

געטילן א דושטילי ) quia non prudenter egerunt, Montanus, Piscator ; prudenter agunt, Calvia. Erabescent valde, quia non prosperabuntur, ignominia zterna non obliviscenda, De Dieu.

<sup>&</sup>lt;sup>1</sup> So it is supplied by Grotius and Schmidt,

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him, having broke in, and gotten the victory, seizing

the plunder. Ver. 17. Because he slew me not from the womb, &c.] As soon as he came out of it; that is, as soon as he was born; either because God slew him not so soon, as Kimchi; or the angel of death, as Jarchi: or rather the man that carried the tidings of his birth to his father, who is all along spoken of in the two former verses; he curses him for not doing that, which, had he done, would have been exceeding criminal in him indeed; for not committing murder, even for not murdering an innocent babe. Or that my mother might have been my grave; he wishes he had died in her womb, and had never been brought forth; and so that had been his grave, where he should have been at ease and safety : grave, where he should have been at ease and safety : and her womb to be always great with me; or, her womb an everlasting conception<sup>m</sup>; his wish was, that

dwells in; and by noon let him hear the shouting of || cruel and unnatural wish than the former concerning the man, the carrier of the tidings of his birth; since this was wishing a perpetual, painful, and intolerable evil to his own mother.

Ver. 18. Wherefore came I forth out of the womb to see labour and sorrow, &c.] Labour in performing his work and office as a prophet; and sorrow in suffering reproach, contempt, and persecution for it; which to avoid, he wishes he had never been born: a sign of a very fretful and impatient spirit, and of a carnal frame. Jarchi thinks this refers to the destruction of the temple. That my days should be consumed with shame? through the bad usage of him, the reproach that was cast upon him, and the contempt he was had in for prophesying in the name of the Lord. All this shews that there is sin in the best of men, and what they are when left to themselves; how weak, foolish, and sinful they appear. And Jeremy recording these his sins she had been always conceiving, or ever big with child and failings, is an argument of the uprightness and of him, but never bring forth; which was a more sincerity of the man, and of the truth of Scripture.

# CHAP. XXI.

THIS chapter contains Jeremiah's answer to King Zedekiah's message to him; in which he assures him of the destruction of the city of Jerusalem, and gives advice both to the people and the king. The names of the persons sent to him are mentioned, ver. 1. and the errand they were sent upon, to desire the prophet to pray to the Lord, that the king of Babylon might be obliged to depart from Jerusalem, ver. 2. the answer from the Lord by him is, that their opposition to the king of Babylon should be fruitless ; that he should be so far from quitting the siege, that he should enter the city, ver. 3, 4. yea, that the Lord himself would fight against them, and destroy men and beast with the pestilence; and that such who escaped the sword, famine, and pestilence, should fall into the hands of the king of Babylon, ver. 5, 6, 7. and then some advice is given to the inhabitants of Jerusalem, to go out and give up themselves to the Chaldeans; which was the best way to save their lives, since the city would certainly fall into their hands, and be burnt by them, ver. 8, 9, 10. and as for the royal family, they are advised to do justice and deliver the oppressed; the not doing of which, it is suggested, was the cause of their ruin, ver. 11, 12. and the chapter is closed with a denunciation of destruction upon the city, notwithstanding the vain trust and confidence of the inhabitants of it, ver. 13, 14.

Ver. 1. The word which came unto Jeremiah from the Lord, &c.] This prophecy stands out of its proper place, being made in the times of Zedekiah, and when Jerusalem was besieged by the king of Babylon; whereas, after this, there are prophecies which were delivered in the times of Jehoiakim and Jeconiah, who both reigned before Zedekiah; see ch. xxii. 11, 18, 24. and xxv. 1. &c. : when King Zedekiah sent unto him Pashur the son of Melchiah; this was another

תורת עולם הורח וורומה הורח עולם וורומה הרח עולם אורח לום. ster; et vulva ejus, conceptio perpetus, Pagninus; et vulva ejus prægnans perpetuo, Vatablus.

Pashur from him that is spoken of in the preceding chapter, and is called Magor-missabib; he was the son of Immer; this of Melchiah; he was of the sixteenth course of the priesthood ; this of the fifth : and Zephaniah the son of Maaseiah the priest; who was of the twenty-fourth course; see 1 Chron. xxiv. 9, 14, 18. in ch. lii. 24, he is called the second priest ; he was sagan, or deputy to the high-priest : they were both priests ; wherefore the Syriac version renders it in the plural number, priests. It may be observed, that the foregoing chapter is concluded with the prophet's cursing the day of his birth; and the last clause of it expresses the shame he imagined his days would be consumed in; and the next account we have is of an honour done him by the king, in sending two priests to him, with a message from him; whereby he tacitly owned him to be a true prophet of the Lord; as indeed he must now be convinced by facts that he was. Princes and people, who slight the ministers of God in time of prosperity, send to them, and are desirous of their assistance in times of distress: saying ; as follows:

Ver. 2. Inquire, I pray thee, of the Lord for us, &c.] Or, seek the Lord now for us"; seek the Lord by prayer and supplication for me and my people, for this city and the inhabitants of it; entreat him that he would appear for us, and deliver us out of the hands of the enemy; for this they said in the name of the king that sent them, who knew that the prophet had an interest at the throne of grace, and was a favourite of heaven; and therefore desired him to be an intercessor for them : for Nebuchadrezzar king of Babylon maketh war against us ; the same that is elsewhere called Nebuchadnezzar, commonly called by the Greeks Nebuchodonosor; he was now come up to Jerusalem, and was besieging it, as had been predicted : if so be the

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י interroga nunc pro nobis, Vatablus, Pagainus; inquire nunc, Montanus.

#### CH. XXI. V. 3-8.

Lord will deal with us according to all his wondrous works; which he had done in times past for that nation; as by bringing them out of Egypt; driving out the Canaanites before them; delivering them out of the hands of their neighbours, time after time, when oppressed by them; and particularly by destroying the Assyrian army in Hezekiah's time, which was besieging the city of Jerusalem, and causing their king to depart and flee in haste; and their present case being similar to that, it is very likely that that was more especially in view: that he may go up from us; namely, the king of Babylon; that he may rise up, and raise the siege, and depart into his own country, as Sennacherib did.

Ver. 3. Then said Jcremiah unto them, &c.] The two priests, Pashur and Zephaniah, after he had sought the Lord, and knew his mind and will: thus shall ye say to Zedekiah; by whom: they were sent.

say to Zedekiah; by whon: they were sent. Ver. 4. Thus saith the Lord God of Israel, &c.] Who had been, still was, and would be, Israel's God, even the God of such who are Israelites indeed; though he should, as he would, give up the present generation to ruin and destruction; they having by their sins forfeited his care and protection of them; and therefore it was in vain to hope for it from this character which they bore: behold, I will turn back the weapons of war that are in your hands; so that they should do no hurt to the enemy, but recoil upon themselves. The meaning is, that they should be useless and unserviceable; that they should neither be defensive to them, nor offensive to their enemies; but rather hurtful to themselves. It seems to suggest, as if they should fall out with one another; and, like the Midianites, turn their swords upon one another, and destroy each other: wherewith ye fight against the king of Babylon, and against the Chaldeans which besiege you without the walls; by shooting arrows at them from within the city; or by sallying out unto them with sword in hand : this shews that the Chaldean army, under the command of the king of Babylon, was now without the walls of Jerusalem besieging it: and I will assemble them into the midst of this city; either the weapons of war, as Jarchi and others; which the Chaldeans, breaking into the city, should cause to be brought in to them in the middle of the city, and there slay them with them : or rather the Chaldeans, as Kimchi; who, though now without the walls, and which the Jews thought a sufficient security for them; yet should not be long there, but the walls would be broken down, and they should enter the city, and rendezvous their whole army in the midst of it.

Ver. 5. And myself will fight against you, &c.] So far from being entreated to do for them according to his wondrous works in times past, as their friend; that he will set himself against them as their enemy; and sad it is to have God for an enemy: if God be for a people, none can be against them to do them any hurt; but if he is against them, it signifies nothing who is for them: this must be much more terrible to them than the whole Chaldean army, and the king of Babylon at the head of them: with an out-stretched hand, and with a strong arm; such as he had used formerly in delivering Israel out of Egypt, but now in delivering them into the hands of their enemies; and out of the reach of such a hand there's no getting; and under the weight of such an arm there's no supporting; see Exod. vi. 6. and xiii. 9: even in anger, and in fury, and in great wrath; because of their sins and iniquities. This heap of words is used to shew the greatness of his indignation: this was not the chastisenent of a father, but the rebuke of an enemy; not a correction in love, but in hot displeasure; a punishment inflicted in vindictive wrath by a righteous Judge, appearing in a warlike manner.

Ver. 6. And I will smite the inhabitants of this city, &c.] With one or other of his arrows after mentioned: or, them that abide in this city<sup>o</sup>; that don't go out of it, and surrender themselves to the king of Babylon; see ver. 9: both man and beast; the latter for the sin of the former; particularly such beasts as were fit for food are meant, whereby the famine would be increased, and so the greater destruction of men: they shall die of a great pestilence; both man and beast; a disease which comes immediately from the band of God; hence Hippocrates used to call it  $\tau_0$  show, the divine disease: here it denotes a very uncommon one, which should sweep away large numbers; called great, both for quality, or the nature of it, and for the quantity of persons that died of it.

Ver. 7. And afterwards, saith the Lord God, &c.7 After there should be so great a mortality among men and beasts : I will deliver Zedekiah king of Judah, and his servants ; the king himself shall not escape ; though he shall not die by the pestilence, or famine, or sword, yet he shall fall into the hands of the Chaldeans, and also his servants, his courtiers, and counsellors : and the people, and such as are left in this city from the pestilence, from the sword, and from the famine; such of the inhabitants of the city, as well as those at court, that died not by the sword, famine, and pestilence: these should be delivered into the hand of Nebuchadrezzar king of Babylon ; who was now with his army without the walls of the city besieging it: and into the hand of their enemies, and into the hand of those that seek their life; the Chaldeans, who were their implacable encmies, and cruel, and whom nothing would satisfy but their lives: he shall smite them with the edge of the sword; that is, Nebuchadrezzar king of Babylon, or, however, the army under his command; for what was done by the one is ascribed to the other: this is to be understood of such that fell into their hands upon taking the city, and who endeavoured to make their escape; see ch. xxxix. 4, 5, 6: he shall not spare them, neither have pity, nor have mercy ; they had no regard to rank or figure, to age or sex; the sons of the king were slain before his eyes, and then his eyes were put out; princes were hanged up by the hand; and no compassion shewn to old or young, man or maiden; see ch. lii. 10, 11. Lam. v. 12, 13. 2 Chron. xxxvi. 17.

This verse is remarkably long. Ver. 8. And unto the people thou shalt say, thus saith the Lord, &c.] These are the words, not of the prophet to the messengers of the king, ordering or advising them what they each of them should say to the

יושבי העיר את manentes in hac urbe, Gataker.

people; for the message by them is finished; but they are the words of the Lord to the prophet, directing him what he should say to the people at this critical junc-ture: behold, I set before you the way of life, and the way of death ; the way how to preserve their lives ; and which, if they did not choose to take, would be inevi-table death. The allusion seems to be to a phrase used by Moses, when he gave the law; obedience to which would issue in life, and disobedience in death, Deut. xxx. 15, 19.

Ver. 9. He that abideth in this city, &c.] Imagining himself safe there; not fearing its being taken by the king of Babylon; though it was so often foretold by the prophet of the Lord that it should: shall die by the sword, and by the famine, and by the pestilence ; by the first of these, in sallying out against the enemy; and by the other two, which raged within the city: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live; not fall upon them, as the words may be literally rendered; so it would describe such that went out of the city, and sallied upon them; whereas it designs such who should go out of the city, and surrender themselves unto the Chaldeans ; submit to them, so as to obey them, as the Targum adds; such shall have their lives spared : and his life shall be unto him for a prey; it shall be like a spoil or booty taken out of an enemy's hands; it shall be with difficulty obtained, and with joy possessed, as a prey or spoil is.

Ver. 10. For I have set my face against this city, &c.] Or my fury, as the Targum; their sins had provoked the eyes of his glory; he was wroth with them, and determined to cut them off; his mind was set against them, and upon their ruin; and there was no turning him from it: for evil, and not for good, saith the Lord; to bring the evil of punishment upon them for the evil of their sins, and not do any good unto them, they were so ill deserving of: it shall be given into the hand of the king of Babylon; come under his power and dominion, by the will of the Lord; for it was he that gave it into his hands, because of the sins of the inhabitants of it: and he shall burn it with fire; as he did, both the house of the Lord in it, the temple, the king's house or palace, the stately houses of the princes and nobles, and even the houses of all the people ; see ch. lii. 13.

Ver. 11. And touching the house of the king of Judah, say, &c.] Or to the house of the king of Judah<sup>\*</sup>: that is, his palace, as Calvin understands it; go to it, and there say as follows, as in ch. xxii. 1. and some think that this part of the chapter belongs to that, and was not delivered at the time the former part of it was; but before the peremptory decree was gone forth, to deliver the city into the hand of the king of Babylon to be burned with fire; since, upon a reformation, some hope of pardon and salvation is yet given. The Syriac wersion joins this clause to the preceding yerse, and he shall burn it with fire, and the house of the king of Ju-dah; burn the city of Jerusalem, and particularly the king's palace; but by the house of the king is not meant his dwelling-house, but his family, himself, his sons, his servants, his courtiers and nobles, to whom the following speech is directed: hear ye the word of the Lord; and obey it; for not bare hearing is meant, but a reverent attention to, and a cheerful and ready performance of, what is heard.

Ver. 12. O house of David, thus saith the Lord, &c.] This appellation is made use of to put them in mind of their descent, and to observe to them how much it became them to follow the example of so illustrious an ancestor, from whom they had the honour to descend; by doing judgment and justice as he did, 2 Sam. viii. 15. or, otherwise, their being his seed would not secure them from ruin and destruction : execute judgment in the morning; be at it early, and dispatch it speedily; shew a hearty regard for it; prefer it to eating and drinking; and do not delay it to the preju-dice of persons concerned. The power of judgment with the Jews belonged to the king; he was supreme judge in their courts; they judged, and were judged, the Jews say ; by whom judgment was executed in a morning, and not in any other part of the day; and the case judged ought, as they say, to be as clear as the morning': and deliver him that is spoiled out of the hand of the oppressor ; that had any thing taken from him by force or fraud; that was either robbed or cheated of his substance; or was refused what he had lent to or entrusted another with ; or was by any ways and means wronged and injured by another in his person or property. This suggests that things of this kind were not done, and were the reason why the Lord would deliver them up into the hands of their enemies, or cause his judgments to fall upon them : lest my fury go out like fire, and burn that none can quench it; or put a stop to it, by all their prayers and entreaties, or by all that they can say or do: because of the evil of your doings; it is a sad thing when princes set bad examples; it is highly provoking to God, whose deputies they are; and it becomes them to begin a reformation, and lead it on, or they cannot expect safety for them-

Selves and their people. Ver. 13. Behold, I am against thee, &c.] Or, behold, I unto thee'; to be supplied either thus, behold, I say unto thee'; what follows; and therefore take notice of it, attend unto it: or, behold, I come unto thee"; who bid defiance to all their enemies to come near them, as in the latter part of the verse. The Targum is, "lo, "I send my fury against thee;" and the phrase denotes the Lord's opposition to them; his setting himself against them, and coming out unto them in his great wrath : O inhabitant of the valley, and rock of the plain, saith the Lord; a description of Jerusalem; between the lower and higher part of which lay a valley, called Tyropzon, which divided the two hills, on which the city was built"; yea, the whole city was on high, on a rock, and around it a valley or plain; and because it was built upon a rock, and fortified with hills and mountains, the inhabitants of it thought themselves safe and secure, and even impregnable; hence it follows: which say, who shall come down against us? who shall enter into our habitations? who

ארית מלך ל domui regis, Pagninus, Montanus, Tigurine version, Schmidt. • T. Bab. Sanhedrin, fol. 19. 1. • Ib. fol. 7. 2.

י דוני אליך Ecce tibi dico, Strigelius ; so Luther. Ecce ad te venio, Pagninus ; so Kimchi. V Joseph. de Bello Jud. 1. S. c. 4. sect. 1.

•f our neighbours dare to make a descent upon us ? or are so weak and foolish as to attempt to break through our fortifications, natural and artificial, and enter into our houses, and take away our persons, and spoil us of our goods ? we defy them.

Ver. 14. But I will punish you according to the fruit of your doings, saith the Lord, &c.] The situation of their city, and the strength of its fortifications, however sufficient they might be thought to keep out au enemy from annoying them; yet it was impossible to hinder the Lord's coming among them, as he here threatens to do; and visit them, as the word signifies, in a way of wrath and justice, according to the demerit of their sins, expressed by the fruit of their doings; their pur.ishment was the reward of their unrighteousness, the effect of their sinful practices; and, though this was dreadful and terrible, they could not but own it was just and equitable: and I will kindle a fire in the forest thereof; not in the forest of Lebanon, but in the city of Jerusalem; whose houses stood as thick as trees in a forest, and which many of them, at least the most stately, might be built or ceiled with cedars from Mount Lebanon and its forest; though some understand this of the cities and towns about Jerusalem; and so the Targum renders it, in its cities; and the Syriac version, its towns; but these seem rather meant in the following clause: and it shall devour all things round about it; the mountains and trees upon them, the cities and towns adjacent.

### C H A P. XXII.

 ${f T}$ HIS chapter is a prophecy of what should befall the [ sons of Josiah, Jehoahaz or Shallum, Jehoiakim and Jeconiah. It begins with an exhortation to the then reigning prince, Jehoiakim, his family and court, to do justice, relieve the oppressed, and refrain from doing injury to any; with a promise of prosperity upon so doing, ver. 1, 2, 3, 4. but, on the contrary behaviour, the king's family, however precious they had been in the sight of the Lord, should be destroyed, by persons described as fit for such work, which would occasion others to inquire the cause of such destruction; when it would be told them, it was for their apostacy from the Lord, their breaking covenant with him, and their idolatry, ver. 5, 6, 7, 8, 9. then of Shallum, who was then carried captive, it is predicted that he should never return more, which was matter of greater lamentation than the death of his father Josiah, ver. 10, 11, 12. next Jehoiakim, the present king on the throne, is reproved, and a woe denounced upon him for his injustice, luxury, covetousness, rapine, and murders, ver. 13, 14, 15, 16, 17. and it is particularly threatened that he should die unlamented, and have no burial, ver. 18, 19. and then the people of the land are called upon to mourning and lamentation, their kings one after another being carried captive, ver. 20, 21, 22, 23. also Jeconiah the king's son, and who succeeded him, is threatened with rejection from the Lord, and a delivery of him up into the hand of the king of Babylon, with exile in a strange country, and death there, and that without children; so that Solomon's line should cease in him, ver. 24, 25, 26, 27, 28, 29, 30.

Ver. 1. Thus saith the Lord, go down to the house of the king of Judah, &c.] To the palace of Jehoiakim, who was now the reigning king; the prophet is bid to go down to it, because, as Kimchi thinks, he was now upon the mountain of the house, or in the temple, from whence to the king's house there was a descent: and speak there this word; of prophecy, relating to the several kings hereafter mentioned. This prophecy was delivered some years before that in the preceding chapter, though it stands here. It is indeed by some thought to be repeated here on occasion of what is before said,

and for the confirmation of it, putting in mind of what he had prophesied in former times: and they render the words, with which it begins, *thus hath the Lord said* \*; so he said to me years ago; which agrees with what is now delivered.

Ver. 2. And say, hear the word of the Lord, O king of Judah, &c.] O Jehoiakim king of Judah, hear the word of the King of kings; listen to it, and obey it, as kings ought to do; and it is for their good, as well as it is their duty, so to do: that sittest upon the throne of David ; whom he mentions, to put him in mind of his illustrious ancestor, whose successor he was, that he might be prompted to follow his example: thou, and thy servants, and thy people that enter in by these gates; the king and his courtiers, his nobles and privy-counsellors, that were continually waiting upon him, and were frequently passing and repassing the gates of the palace; for not the gates of the court in the temple are meant, as Kimchi suggests; and all other people, that either waited on or came to the king, upon business, with their suits, and to have their causes heard and tried.

Ver. 3. Thus saith the Lord, execute ye judgment and righteousness, &c.] Judge righteous judgment ; give the cause to whom it belongs, without respect of per-sons, and without a bribe or corruption; do no unrighteousness to any, by withholding from them what is due unto them, which was what this prince was chargeable with, ver. 13: and deliver the spoiled out of the hand of the oppressor ; that was robbed or wronged of his property by one superior to him in power or cunning; see the note on ch. xxi. 12: and do no wrong, do no violence to the stranger, the fatherless, nor the widow ; who are not in a situation, and in such a condition and circumstances, as to defend themselves; and whom God has a peculiar regard unto; and therefore they who are his deputies and vicegerents, as kings and civil magistrates are, ought to protect such persons, and neither grieve and injure them themselves, nor suffer others to do it: neither shed innocent blood in this place; to grieve and wrong the above persons is a very great evil, but to shed the blood of innocent per-

\* אמר hæc dixit, Grotius; sie dixit, Schmidt.

committed by such who are set over men to secure and preserve their properties and their lives; and such heinous sins as these the present reigning king of Judah was guilty of; which is the reason of their being mentioned; see ver. 17.

Ver. 4. For if ye do this thing indeed, &c.] Or, in doing do this word<sup>7</sup>; diligently and carefully attend to this word of exhortation, and constantly perform the duties required : then shall there enter in by the gates of this house kings sitting upon the throne of David ; or, upon the throne for David; in his room and stead, as successors of his; or of his lineage and descent, as the Vulgate Latin version. The meaning is, that should the kings of Judah do the duty of their office, before pointed at, there should never be any want of successors of the seed of David; but there should be a race of kings descending from him, and sitting on his throne in all after-ages, who should dwell in the royal palace, and go in and out at the gates of it; and they should also live in great pomp and splendour, in royal dignity, answerable to their characters : riding in chariots, and on horses, he, and his servants, and his people; the king, his nobles, and other his attendants; some on one, and some on another, when they went out or came in; see ch. xvii. 25.

Ver. 5. But if ye will not hear these words, &c.] Will give no attention, and yield no obedience to them: I swear by myself; and by a greater he cannot swear; and that is the reason why he swears by himself, Heb. vi. 13. and as, when he swears to a promise, it shews the immutability of it, the certainty of its performance, and that it is irreversible, and never repented of, nor revoked; so it is when he swears to a threatening. The Targum is, " by my word I swear:" that this house shall become a desolation; meaning not the temple, nor the city, but the king's palace.

Ver. 6. For thus saith the Lord unto the king's house of Judah, &c.] That is, to the family of the king of Judah; though it may be rendered, concerning the house of the king of Judah<sup>2</sup>; and so refer to his palace as before: thou art Gilead unto me, and the head of Lebanon; or, though like to Gilead (which was a very fruitful country) for wealth, riches, and all kind of valuable things; and like to the top of Mount Lebanon<sup>\*</sup>, being set with tall cedars, for stateliness. So the Targum is, " although thou art beloved before me "more than the sanctuary, which is high upon the "top of the mountains:" or thou shalt be as Gilead, and Mount Lebanon, which belonged to the ten tribes of Israel, and are put for the whole kingdom of Israel, which was wasted by the king of Assyria; and in like condition should the royal palace at Jerusalem be, notwithstanding all its riches and grandeur, and so the city and temple likewise; as follows: yet surely I'll make thee a wilderness, and cities which are not inha-bited; though as fruitful as Gilead, yet shall become like a barren desert; and though full of children,

sons is a greater still; and this is aggravated by being || courtiers, princes, and nobles, yet shall be like cities quite dispeopled: or, if I do not make thee<sup>b</sup>, &c.: it is in the form of an oath, as Kimchi and Ben Melech observe; and to be supplied thus, if I do not do as I have said, let me never be believed; let me be reckoned a liar, or not thought to be God, and the like. It shews the certain accomplishment of these things.

> Ver. 7. And I will prepare destroyers against thee, &c.] The Chaldeans, men of savage dispositions, bent upon the destruction of their neighbours; and who had already destroyed many nations, and so fit instru-ments for such service, as after mentioned; and who yet did not come merely of themselves, but were moved and directed to it by the powerful and all-wise providence of God, in consequence of a previous preparation and appointment of them by the Lord in his counsels and purposes. It is, in the original text. I will sanctify destroyers ; and not only intends a purpose and design; but suggests, that what they should do by his will and order would be consistent with his holiness and justice; and also that being prepared and ready, they might quickly expect a visit from them : every one with his weapons ; of war, or slaughterweapons, as in Ezek. ix. 2: or, a man and his weapons<sup>d</sup>; not a single man only, as Nebuchadnezzar, but him and his army; every one of the destroyers pre-pared with proper instruments to do execution: and they shall cut down thy choice cedars, and cast them into the fire ; the sons of the king, the princes of the blood, the nobles of the land, and other persons of rank and distinction, comparable to the tall cedars of Lebanon; so the Targum, " and they shall slay the beauty of " thy mighty ones, as the trees of a forest are cut "down, and cast into the fire;" or else the stately palaces of the king and his nobles, and other beautiful buildings, which were lined and ceiled with cedar, are here meant; and which the Chaldeans burnt with fire, ch. lii. 13.

> Ver. 8. And many nations shall pass by this city, &c.] After it is burned down and destroyed; that is, people out of many nations travelling that way : and they shall say every man to his neighbour; as in company together, passing along the ruined walls of the city : wherefore hath the Lord done thus unto this great city? so fortified and so full of people; the metropolis of the whole nation; the greatest city in the east; yea, the joy of the whole earth; a city peculiarly dear to the Lord; greatly honoured by him with his presence, worship, and ordinances, and yet now in ruins; how comes this to pass? they see and acknowledge the hand of the Lord in it, having a better notion of things than the Jews themselves had.

> Ver. 9. Then they shall answer, &c.] Or, it shall be answered °; by some in company, acquainted with the history of this people: because they have forsaken the covenant of the Lord their God; the Lord was the God of these people; he chose them for his peculiar people, and distinguished them by his favours from others; a

י אם עשו חעשו את הרבר אם דשו חעשו את הרבר אום את הרבר, אם את הרבר, אם את הרבר, אס אס או אס אס אס און אר איז אר boc, Montanus, Schmidt. יין אר בית מלד de domo regis, Cocceius, Junius & Tremellius, Pis-

cator

eator: גלעד אחה לי ראש הלבנון velut Gilead, ut caput Libani, Junius & Tremellius.

h אשיתך si non posuero te, Vatablus, Pagninus, Montanus, Schmidt.

covenant was made with them, in which many good things were promised them upon their obedience; this was kept by him, but forsaken and broken by them; they forsook their covenant-God, his law and his worship; and that was the cause of their ruin: and worshipped other gods, and served them ; the idols of the people, as the Targum; they left the true God, who had done great and good things for them, and worshipped those who were only gods by name, and not by nature; and served stocks and stones, the vanities of the Gentiles, who could not bestow one good thing on them; such were their stupidity and ingratitude, and there-fore very justly given up to destruction. This seems fore very justly given up to destruction. to refer, as Cocceius thinks, not to the first destruction of the city by Nebuchadnezzar, when it had not so clear and full an accomplishment; but to the second destruction of it by the Romans, and the times following that; when the Gospel being preached among the Gentiles, they had a better understanding of the true God, and of his covenant, and of the vanity of idolatry, and of the state of the Jewish nation, and the religion of it, and of the true causes of their ruin.

Ver. 10. Weep ye not for the dead, neither bemoan him, &c.] Not Jehoiakim, as Jarchi and Kimchi; but King Josiah, slain by Pharaoh-necho; who, being a pious prince, a good king, and very useful, and much beloved by his people, great lamentation was made for him by them, and by the prophet also; but now he exhorts them to cease weeping, or at least not to weep so much for him, it being well with him, and he taken away from evil to come; and especially since they had other and worse things to lament; see 2 Chron. xxxv. 24, 25: but weep sore for him that goeth away ; or, in weeping weep : weep bitterly, and in good earnest; there's reason for it; for him that was about to go, or was gone out of his own land, even Jehoahaz or Shallum, after mentioned, who reigned but three months, and was put into bonds by Pharaoh-necho king of Egypt, and carried by him thither, 2 Chron, xxxvi. 4: for he shall return no more, nor see his native country; for he died in Egypt, 2 Kings xxiii. 34. Jarchi interprets the dead, in the first clause, of Jehoiakim, who died before the gate, when they had bound him to carry him captive, 2 Chron. xxxvi. 6. and him that goeth away, of Jeconiah and Zedekiah, who were both carried captive; and so Kimchi; but the former interpretation is best. Some understand this not of particular persons, but of the people in general; signifying that they were more happy that were dead, and less to be lamented, than those that were alive, and would be carried captive, and never see their own country any more; see Eccl. iv. 2. but particular persons seem manifestly designed.

Ver. 11. For thus saith the Lord touching Shallum, &c.] Not Shallum the fourth son of Josiah, 1 Chron. iii. 15. for it is not likely that he should immediately succeed his father; nor Zedekiah, as Jarchi; nor Jeconiah, as Kimchi; but Jehoahaz, as Aben Ezra; who

seems to have had several names, as Johanan, 1 Chron. iii. 15. and Shallum here: the son of Josiah king of Judah, which reigned instead of Josiah his father; the same is said of Jehoahaz, 2 Chron. xxxvi. 1 : which went forth out of this place; out of Jerusalem, being put down there from his throne by Pharaoh-necho, and carried by him into Egypt, 2 Chron. xxxvi. 3, 4: he shall not return thither any more ; he died in Egypt, or however out of his own land; but was alive when this prophecy was delivered out, which was in the reign of his brother Jehoiakim, as some following verses shew.

Ver. 12. But he shall die in the place whither they have led him captive, &c.] Even in Egypt, where Pharaoh-necho and his army carried him captive, as before observed: and he shall see his land no more ; the land of Judah, where he was born, and over which he had been king: this is repeated to shew the certainty of it, and what reason there was for the above lamentation; since the people might have been in hopes of the return of him, but now they are assured they had no ground for it; who, though he was not a good prince, yet perhaps not so bad as his brother Jehoiakim, who succeeded him; who appears, by what follows, to have been a very unjust, tyrannical, and oppressive prince; and therefore there was great occasion for mourning on the account of Shallum, who very likely was more promising.

Ver. 13. Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong, &c.] This respects Jehoiakim, the then reigning king; who, not content with the palace the kings of Judah before him had lived in, built another; or however enlarged that. and made great alterations in it; but this he did either with money ill-gotten, or perverted to a wrong use, which ought to have been otherwise laid out; or by not paying for the materials of whom they were bought, or the workmen for their workmanship; and perhaps this may be the reason why so much notice is taken of the king's house or palace in the former part of the chapter, and why it is threatened with desolation, ver. 1, 4, 5, 6 : that useth his neighbour's service without wages, and giveth him not for his work; or, that serveth himself of his neighbour freely; or, makes him serve freely<sup>2</sup>; and giveth him not his work<sup>4</sup>; makes him work for nothing; gives him no wages for it, but keeps back the hire of the labourers; which is a crying sin in any person, and much more in a king; see Jam. v. 4.

Ver. 14. That saith, I will build me a wide house, &c.] Or, a house of measures, or, dimensions'; a very large house, whose length and breadth measure much; consisting of many spacious rooms, upper as well as lower; as follows: and large chambers; or, widened ones; very spacious and roomy; or aired, or airy k ones; through which the wind blows, or into which much air comes; so that they were good summerchambers, for which they might be built : and cutteth him out windows; to let in light and air, as well as for

f plorate deplorando, Schmidt ; flete flendo, Pagninus,

Montanus. <sup>4</sup> עבר חנם qui socium suum servire facit gratis, Schmidt ; amici sui servitutem exigenti gratis, Junius & Tremellus.

domum meusurarum, Vatablus, Montanus, Calvin, Schmidt.

<sup>\*</sup> מרוחים perflabilia, Piseator; vento exposita, Vatablus, Montanus.

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ornament. Some render it, and teareth my windows 1; as if he had taken some of the windows of the temple, and placed them in his palace, and so was guilty of sacrilege; but this is not very likely: and it is ce led with cedar; wainscotted with it; or the roof of it was covered with cedar, as Jarchi; or its beams and rafters were made of cedar, as Kimchi; it might be lined throughout with cedar: and painted with vermilion. The Vulgate Latin version renders it, sinopis: so called from Sinope, a city in Pontus, where it is found; of which Pliny says " there are three sorts, one red, another reddish, and a third between them both: this is the same with minium or vermilion. Strabo " says, in Cappadocia the best Sinopic minium or vermilion is produced, and which vies with that of Spain; and he says it is called sinopic, because the merchants used to bring it to that place (Sinope) before the commerce of the Ephesians reached the men of this country, Cappadocia; other versions °, besides the Vulgate Latin, so render it here. Schindler P renders the Hebrew word by this; and also by cinnabar, which is a red mineral stone, and chiefly found in quicksilvermines; and may be thought to be quicksilver petrified, and fixed by means of sulphur, and a subterraneous heat; for artificial cinnabar is made of a mixture of mercury and sulphur sublimed, and reduced into a kind of fine red glebe; and this is called by the painters vermilion: and is made more beautiful by grinding it with gum-water, and a little saffron; which two drugs prevent its growing black: and there are two kinds of vermilion; the one natural, which is found in some silver-mines, in form of a ruddy sand, of a bright beautiful red colour; the other is made of artificial cinnabar, ground up with white wine, and afterwards with the whites of eggs. There are two sorts of it that we have: the one of a deep red; the other pale; but are the same; the difference of colour only proceeding from the cinnabar's being more or less ground; when fine ground, the vermilion is pale, and is preferred to the coarser and redder. It is of considerable use among painters in oil and miniature "; and here it may be rendered, anointed with minium or vermilion'; but it is questionable whether this vermilion was known so early. Kimchi here says, it is the same which the Arabians call zingapher, or cinnabar. The Hebrew word is shashar, which Junius and Tremellius translate indico'; and observe from Pliny', that there is a people in India called Sasuri, from whence it is brought; but this is of a different colour from minium or vermilion; the one is blue, the other red; but, be it which it will, the painting was for ornament; and either colours look beautiful.

Ver. 15. Shalt thou reign because thou closest thyself in cedar ? &c.] Dost thou think that thou shalt reign long, and thy throne be established firm and secure, because of thy cedar wainscot? as if that was a protection to thee, and were like the fortifications of a city or tower; when it may easily be broke to pieces, or

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burnt with fire; and must be a poor defence against a " to be as the first king?" as David; to be as great a prince, to keep as grand a court, and live in as splendid a manner, as he? The Septuagint version, instead of ares, a cedar, reads Ahaz, and takes it for the proper name of a king of Judah; and the Arabic version reads Ahab; and so the Alexandrian copy of the Septuagint; and both confound it with the next clause; the former rendering the words thus, shalt thou reign, that thou provokest in, or after the manner of Ahaz thy father? and the latter thus, " thou shalt not reign, because " thou imitatest the original of Ahab thy father;" but both wrong; though Grotius seems to approve of this reading : did not thy father eat and drink, and do judgment and justice? that is, Josiah his father, who ate and drank in moderation, and lived cheerfully and comfortably; and kept a good table like a prince, without such a magnificent palace as he, his son, had built; and without oppressing his subjects, and de-taining the hire of the labourer: living in a grand manner, becoming a king, may be done consistent with doing justice and judgment; let but that be done, and a prince will not be blamed for living like himself, and for supporting the dignity of his character and office, as Josiah did: and then it was well with him; or, therefore it was well with him "; he was blessed of God, and was prosperous and successful; he was happy himself as a prince, and his people under him, both enjoying peace and prosperity; there are never better times than when justice is done; by it the throne is established.

Ver. 16. He judged the cause of the poor and needy, &c.] Who could not defend themselves against the rich and the mighty; he took their cause in hand, and, having heard it, determined it in their favour, and did them justice, as princes and civil magistrates ought to do: then it was well with him; this is repeated, not only to shew the certainty of it, but that it might be observed, and his example followed : was not this to know me? saith the Lord; it is not by words only, but by deeds, that men shew that they know the Lord; for some in words profess to know him, who in works deny him; when princes do the duty of their office, they thereby declare that they know and own the Lord, by, and under whom, they reign; that they have the fear of him before their eyes; this is a practical knowledge of him, and is well-pleasing to him. The Targum is, " is not this the knowledge with which I am well-pleased? saith the Lord."

Ver. 17. But thine eyes and thine heart are not but for thy covetousness, &c.] He was wholly intent upon gratifying that lust; his heart was meditating, contriving, and forming schemes for that purpose; and his eyes were looking out here and there for proper objects and opportunities to exercise it: and for to shed innocent blood ; in order to get their money, goods, and possessions into his hands; avarice often leads to mur-

י וקרת לו הקלוני לו accrat sibi fenestras meas, Junius & Tremellius. "Nat. Hist. I. 35. c. 6. "Geograph. I. 12. p. 373. Pagninus, Tigurine version, Castalio. P Lexic. Pentaglott. col. 1179. So Castel. Lex. Polyglott. col. 3664. Chambers's Cyclopædia, in the words Cinnabar and Vermilion.

י משוח cungendo in minio, Montanus; uncta est minio,

Yatablus, Calvis, ungit muio, Coccetas.
 No Boxtorf, Gussetius, Stockius.
 Nat. Hist. 1. 6. c. 9.
 Yatablus, The State of th

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der: and for oppression, and for violence, to do it; by making incursions, and seizing upon the properties of men, and converting them to his own use; so true it is, that covetousness, or the love of money, is the root of all evil, 1 Tim. vi. 10.

Ver. 18. Therefore thus saith the Lord concerning Jehoiakim, &c.] This shews who is before spoken of and described; Jehoiakim, the then reigning king in Judah, whose name was Eliakim, but was changed by Pharaoh king of Egypt, when he deposed his brother Jehoahaz or Shallum, and set him on the throne, 2 Kings xxiii. 34: the son of Josiah king of Judah ; and who seems to have been his eldest son, though his brother Jehoahaz reigned before him; for he was but twenty-three years of age when he began his reign, and he reigned but three months; and Jehoiakim was twenty-five years old when he succeeded him, 2 Kings xxiii. 31, 36. his relation to Josiah is mentioned, not so much for his honour, but rather to his disgrace, and as an aggravation of his wickedness, that having so religious a parent, and such a religious education, and the advantage of such an example, and yet did so sadly degenerate: and it also suggests that this would be no security to him from the divine vengeance; but rather provoke it, to deal more severely with him. They shall not lament for him; that is, his people, his subjects, shall not lament for him when dead, as they did for his father Josiah; so far from having any real grief or inward sorrow on account of his death, that they should not so much as outwardly express any, or use the common form at meeting together : saying, ah my brother ! or, ah sister ! a woman meeting her brother would not say to him, O my brother, what bad news is this! we have lost our king! nor he reply to her, O sister, it is so, the loss is great indeed! for this is not to be understood of the funeral lessus at the interment of a king or queen; lamenting them under these appellations of brother or sister, which is denied of this prince. Kimchi thinks it has reference to his relations, as that they should not mourn for him, and say, ah my brother ! nor for his wife, who died at the same time, though not mentioned, ah sister ! both should die unlamented, as by their subjects, so by their nearest friends and relations. They shall not lament for him, saying, ah lord ! or, ah his glory ! O our liege lord and sovereign, he is gone ! where are his glory and majesty now? where are his crown, his sceptre, his robes, and other ensigns of royalty? So the Targum, "woe, or " alas, for the king; alas, for his kingdom;" a heavy stroke, a sorrowful melancholy providence this! but nothing of this kind should be said; as he lived not beloved, because of his oppression and violence, so he died without any lamentation for him.

Ver. 19. He shall be buried with the burial of an ass, &c.] Have no burial at all, or no other than what any brute creature has; which, when it dies, is cast into a ditch, and becomes the food of dogs, and the fowls of the air. The ass is mentioned, as being a sordid stupid creature; and such an one was this king. Drawn and cast forth beyond the gates of Jerusalem; as the carcass

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of a beast is dragged about by dogs; or as a malefactor, when executed, is dragged and cast into a ditch : this perhaps was done by the Chaldeans, who, when he was slain, dragged him along, and cast him beyond the gates of Jerusalem. So Josephus " says, that when Nebuchadnezzar entered Jerusalem, he slew the most robust and beautiful with Jehoiakim their king, and ordered him to be cast without the walls unburied; and so, though he is said to sleep with his fathers, yet not to be buried with them, 2 Kings xxiv. 6. Kimchi says that he died without Jerusalem, as they were carrying him into captivity a second time; and the Chal-deans would not suffer him to be buried. Jerom reports, from the Hebrew history, that he was killed by the robbers and thieves of the Chaldeans, Syrians, Ammonites, and Moabites. Some think, that as he was bound in chains, in order to be carried to Babylon, that he was had there, and there died, and after his death used in this ignominious manner: and the words will bear to be rendered, cast forth far beyond the gates of Jerusalem \*; even as far as Babylon; see 2 Chron. xxxvi. 6.

Ver. 20. Go up to Lebanon, and cry, &c.] These words are directed to Jerusalem and its inhabitants, and to the people of the Jews; not to go up to the temple, as the Targum interprets it, so called, because made of the wood of Lebanon, as in Zech. xi. 1. or, as the Rabbins say, because it made white the sins of Israel; but the mountain of Lebanon, and from thence call to their neighbours for help in their present distress, as the Assyrians and Egyptians. And lift up thy voice in Bashan; another high hill in the land of Israel. The Targum interprets this also of the gates of the mountain of the house; so called, as Jarchi thinks, because made of the oaks of Bashan; or, as Kimchi, because there were beasts continually there for sacrifice, as in Bashan, a pasture for cattle; but the mountain itself is intended. And cry from the passages; or from Abarim; a mountain of this name on the borders of Moab, Numb. xxvii. 12. Now these several high mountains are named, because from hence they might look around them, and call to their neighbours, if any of them could help them : it is ironically spoken, for it is suggested that none of them could : for all thy lovers are destroyed ; their friends and allies, with whom they had not only entered into leagues, but had com-mitted spiritual fornication with them; that is, idolatry, as the Egyptians and Assyrians; but these were now subducd by Nebuchadnezzar, and were at least so weakened and destroyed by him, that they could give no assistance to the Jews; see 2 Kings xxiv. 7.

Ver. 21. I spake unto thee in thy prosperity, &c.] Or prosperities, or tranquillities '; when in their greatest affluence, in the height of it; this he did, when he sent to them his servants the prophets, as the Targum, and by them exhorted, reproved, and advised them : but thou saidst, I will not hear; this was the language of their hearts and actions, though not of their mouths: this hath been thy manner from thy youth; from the

<sup>\*</sup> Antiqu. J. 10. c. 6. sect. 3. \* השלך מהלאה לשערי ירושלם tas Hierosolymas, Schmidt. So Grotius and Gataker.

י בשלותיך in tranquillitatibus tuis, Vatablus, Cocceius, Schmidt; felicitatibus tuis, Pagninus; securitatibus tuis, Montanus.

time they came out of Egypt, and first became a church and body politic; whilst they were in the wilderness; or when first settled in the land of Canaan: this was the infancy of their state; and from that time it was their manner and custom to reject the word of the Lord, and turn a deaf ear to it: that thou obeyest not

my voice ; in his law, and by his prophets. Ver. 22. The wind shall eat up all thy pastors, &c.] King, nobles, counsellors, priests, prophets, and elders of the people; they shall be carried away as chaff before the wind, or perish as trees and fruits are blasted with an east wind; to which Nebuchadnezzar and his army are sometimes compared; see ch. xviii. 17. The Targum is, " all thy governors shall be scattered to " every wind." And thy lovers shall go into captivity : the Assyrians and Egyptians, as before; see ch. lii. 31, 32. Surely then thou shalt be ashamed and confounded for all thy wickedness ; being disappointed of all protection from their governors at home, and of all help from their allies abroad; and will then, when too late, be convinced of all their wickedness, and ashamed of it.

Ver. 23. O inhabitant of Lebanon, &c.] Jerusalem is meant, and the inhabitants of it, so called, because they lived near Lebanon, or in that land in which Lebanon was; or rather because they dwelt in houses made of the wood of Lebanon; and which stood as thick as the trees in the forest of Lebanon; and where they thought themselves safe and secure, according to the next clause; not but that there were inhabitants of the mountain of Lebanon, called Druses; and there were towns and villages on it, inhabited by people, as there are to this day. After four hours and a half travelling up the ascent, from the foot of the mountain, there is, as travellers z inform us, a small pretty village, called Eden; and besides that, at some distance from it, another called Canobine, where there is a convent of the Maronites, and is the seat of their patriarch; and near it a valley of that name, full of hermitages, cells, and monasteries; but the former are here meant. That makest thy nests in the cedars; in towns, palaces, and houses, covered, ceiled, raftered, and wainscotted with cedars; here they lived at ease and security, as birds in a nest. The Targum is, " who dwellest in the house of the sanctuary, and " among kings, nourishing thy children." How gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail? that is, either thou will seek grace and favour at the hand of God, and make supplication to him; thou wilt then be an humble supplicant, when in distress, though now proud and haughty \*: or what favour wilt thou then find among those that come to waste and destroy thee? This refers to the calamity coming upon them by the Chaldeans, as the following words shew:

Ver. 24. As I live, saith the Lord, &c.] The form of an oath, used to express the greater certainty of what is after delivered: swearing by his life is swear-ing by himself; see Heb. vi. 13. Though Coniah the son of Jehoiakim king of Judah; the same with Jeco-

<sup>2</sup> Maundrell's Journey from Aleppo, &c. p. 142, 143. Thevenot's Travels, part 1. B. g. ch. 60. p. 221. <sup>a</sup> עמה quam gratiam habuisti, vel quomodo precata es, Vata-

niah, so nicknamed by way of contempt; and it may be to denote the diminution of his glory and kingdom, and the shortness of his reign : were the signet upon my right hand; ever so near to him, or ever so much valued by him, as he had been before, and so constantly cared for and regarded by him; as a ring, with any thing respectable engraved on it, is constantly wore by persons, and greatly valued; especially such as had on them the image or picture of a person loved, as was usual in some countries, to which the allusion is by some thought to be: so the friends of Epicurus used to have his image engraved upon their rings, which they wore on their fingers in respect to him, and as an omen of good to themselves b; see Cant. viii, 6. Isa. xlix. 16. Hagg. ii. 23. Yet would I pluck thee thence : with great displeasure and indignation: it designs his being removed from his throne and kingdom, and out of his native land, and carried into a far country, as follows.

Ver. 25. And I will give thee into the hand of them that seek thy life, &c.] Cruel and bloodthirsty enemies, whom nothing would satisfy but his life; such were the persons following : and into the hand of them whose face thou fearest : being a terrible savage people. to be dreaded both for their number and their cruelty; a strange change this, to be removed out of the hand of God into the hand of such an enemy: even into the hand of Nebuchadnezzar king of Babylon; see the note on ch. xxi, 2: and into the hand of the Chaldeans; who were the merciless and formidable people before mentioned : and this was fulfilled within three months after Jeconiah or Jehoiachin began to reign, and when he was but eighteen years of age, 2 Kings xxiv. 8, 10,

11, 12. Ver. 26. And I will cast thee out, &c.] Out of his palace, out of the city of Jerusalem, and out of the land of Judea: and thy mother that bare thee; who very probably was a bad woman, and had brought up her son in an evil way, and had led him on and encouraged him in it, by her own example, and had heen a partner with him in his sins : her name was Nehushta, a daughter of Elnathan of Jerusalem; and as it was here predicted of her, so it was accomplished, 2 Kings xxiv. 8, 15. it is very likely Jeconiah had no children before the captivity, since no mention is made of them, only of his mother that was cast out with him : into another country, where ye were not born; the land of Chaldea, which was not the native place neither of him nor his mother; being both, as it seems probable, born in Jerusalem, or however in Judea: and there shall ye die; both he and his mother; and so the Arabic version expresses it, and there shall ye both die; as no doubt they did, though we have no particular account of their death; as for Jeconiah, he lived a long time in captivity; it was in the thirty-seventh year of his captivity that Evil-merodach king of Babylon shewed favour to him above all the captive kings that were with him, and continued it to his death; but how long after that was is not known; see Jer. lii. 31---34.

blus; quam afficieris gratia, Piscator; quantum gratiæ invenies, Schmidt.

Vid. Alexand. ab Alex. Genial. Dier. 1. 2. c. 19.

Ver. 27. But to the land whereunto they desire to return, &c. ] Or, lift up their soul to return ': either by making supplication to God for it. Psal. xxv. 1. or buoying up themselves with vain hopes, founded upon the declarations of the false prophets, that they should return; and to which no doubt they had a natural desire, and comforted themselves with the hopes of it; but all in vain : thither shall they not return ; for they were to die, as before predicted, in another country, as they did, and never saw their own any more.

Ver. 28. Is this man Coniah a despised broken idol? &c:] Or like an idol that is nothing in the world, and like a broken one, that, whatever worship before was paid to it, has now none at all, but is despised by its votaries? he is such an one; though he was idolized by his people when he first came to the throne; but now his power and government being broken, and he carried captive, was despised by all; as his being called Coniah, and this man or fellow, shew; which are used of him in a way of reproach and contempt. Is he a vessel wherein is no pleasure? he is, He's like a vessel made for dishonour, or is used for the most contemptible service; or like one that is cracked, or broken, or defiled, that no use can be made of it, or any delight taken in it; it is not fit to set up, to be looked at, or to be made use of. Wherefore are they cast out, he and his seed ; which were in his loins, and were begotten by him in captivity; see 1 Chron. iii. 17, 18. and so said to be cast out with him, when he was cast out of the land of Judea; just as Levi paid tithes in Abraham before he was born, Heb. vii. 9, 10: and are cast into a land which they know not? where they had no friends and acquaintance; doubtless it was for his sins and transgressions, and those of his people.

Ver. 29. O earth, earth, earth, &c.] Not Coniah himself, an earthly man; but either the inhabitants of the whole earth, or of the land of Israel; or rather the earth, on which men dwell, is here called upon as a witness to what is after said; to rebuke the stupidity of the people, and to quicken their attention to some- || passage.

what very remarkable and worthy of notice, and therefore the word is repeated three times. Some think reference is had to the land from which, and that to which, the Jews removed, and the land of Israel, through which they passed. So the Targum, "out " of his own land they carried him captive into an-" other land; O land of Israel, receive the words of " the Lord." Jarchi mentions another reason of this threefold appellation, because the land of Israel was

divided into three parts, Judea, beyond Jordan, and Galilee. Hear the word of the Lord; which follows. Ver, 30. Thus saith the Lord, write ye this man child-less, &c.] That is, Coniah, or Jeconiah; who though he had children in the captivity, yet they died in it, or however never succeeded him in the throne. This, to shew the certainty of the thing, the Lord would have written. The speech is directed, as some think, to the angels, or to the prophets; though the words may be rendered impersonally, let this man be written childless, it may be set down, and taken for a sure and certain thing, as though it was written with a pen of iron, that he shall be alone, and die without children, and have none to reign after him. A man that shall not prosper in his days; he sat but three months and ten days upon the throne, and all the rest of his days he lived in captivity, 2 Chron. xxxvi. 9. so that he was a very unfortunate prince. For no man of his seed shall prosper, sitting on the throne of David, and ruling any more in Judah; none of them were so prosperous and happy as to arrive to the royal dignity, or to sit on the throne of David, and be kings of Judah. Here ended the race of kings of the house of David, until the King Messiah came; for though there were of his line that were governors of Judah, as Zerubbabel, yet not kings. Moreover, Jeaniah was the last of the house of David in the line of Solomon. Salathiel, of whom was Zerubhabel governor of Judah, was the son of Neri, who descended from Nathan the son of David; see Luke iii. 29, 31. compared with Matt. i. 12. and the notes on each

# CHAP. XXIII.

 ${f T}$ HIS chapter contains threatenings to the Jewish  ${f s}$  vation, the deliverance out of Egypt should not be governors, and to their priests and prophets, on account of their manifold sins; intermixed with gracious promises to the Lord's people, and particularly with a nors of Israel are charged with scattering and driving away the Lord's flock, for which they are threatened, ver. 1, 2. and a promise is made of the gathering of the remnant of them, and of setting up other shepherds over them, under whom they should increase, and be comfortable, ver. 3, 4. particularly the Messiah is promised; as David's righteous Branch; as a prosperous and righteous King; as the author of righteousness to his people, under whom they should have salvation and safety, ver. 5, 6. so that in comparison of this sal-

spoken of, ver. 7, 8. and then follows a sad complaint of the priests and prophets; of their profaneness, their adultery, swearing, lying, hypocrisy, and deception of the people; for all which they are severely threatened, ver. 9, 10, 11, 12, 13, 14, 15. wherefore the people are exhorted not to hearken to them, promising them peace and safety; whereas, by attending to the word of God, it might easily be seen that a storm of wrath was gone forth, and was ready to break, and would fall upon the head of the wicked, to the executing of the thoughts and purposes of God's heart, ver. 16, 17. 18, 19, 20. and the Lord declares he had not sent these prophets, as might be known from their not turning the people from their evil ways, ver. 21, 22. whose

י נשום לשוב שם elevant animam suam, Vatablus, Pagniuus ; tollunt animam suam ut revertantur eo. Schmidt.

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conduct and behaviour could not be hid from the sight of the Lord, nor their prophecies from his ears, which were no other than dreams, and the deceits of their own hearts; and there was as great a difference between them and the word of the Lord, as between chaff and wheat; seeing his word in his hand is of great virtue and efficacy, whereas there was none in theirs, ver. 23, 24, 25, 26, 27, 28, 29. wherefore the Lord declares himself to be against these prophets, for stealing his word from their neighbour; for making use of his name, when they were not sent by him; and for causing the people to err by their lies, ver. 30, 31, 32. and both people, priest, and prophet, are severely threatened for jeering and scoffing at the word of the Lord, calling it the burden of the Lord; which phrase they are forbid to use in a sneering way; and should they persist in it, they are told that God would forsake and forget them, and cast them out, and everlastingly punish them, ver. 33, 34, 35, 36, 37, 38, 39, 40.

39, 40. Ver. 1. Woe be unto the pastors, &c.] Or, O ye shepherds or governors, as the Targum; the civil rulers and magistrates, kings and princes of the land of Israel; since ecclesiastical rulers, the priests and prophets, are mentioned as distinct from them in ver. 9. whose business it was to rule and guide, protect and defend, the people : but, instead of that, they were such that destroy and scatter the sheep of my pasture, saith the Lord God; set them bad examples, led them into idolatry and other sins, which were the cause of their ruin, and of their being carried captive, and scattered in other countries; and their sin was the more aggravated, inasmuch as these people were the Lord's pasture sheep, whom he had an interest in, and a regard unto, and had committed them to the care and charge of these pastors or governors, to be particularly taken care of.

Ver. 2. Therefore thus saith the Lord God of Israel, &c.] The covenant-God of that people, who are called his sheep, and the sheep of his pasture; having made a covenant with their fathers, and provided a good pasture for them, the land of Israel, where they enjoyed all blessings, civil and religious, and appointed persons over them to feed them; but these did not do their duty, and therefore the Lord was against them. as follows : against the pastors that feed my people ; whose office it was to feed, rule, and defend them; and who pretended to do it, but did it not. Ye have scattered my flock, and driven them away, and have not visited them; they had been the means of their being driven out of their dwellings, and out of their own land, and of their being among the nations of the world, and took no care for the return of them, any more than they concerned themselves for their welfare when over them; or they suffered the enemy, like beasts of prey, to come in among them, which scattered them, and drove them from their pasture, as sheep are by bears, dogs, and wolves; and took no care to preserve them from them, or to gather them together again to their pasture. The people of the Jews, at the time when Christ came, hereafter prophesied of, were scattered as sheep without a shepherd, and are called the lost sheep of the house of Israel, Matt. ix. 36. and x. 6. and xv. 24. Behold, I will visit | x. 28.

upon you the evil of your doings, saith the Lord; that is, punish them for their iniquities; since they visited not the flock in a way of mercy and kindness, as the duty of their office required, the Lord would visit them in a way of justice, and punish them according to their deserts.

Ver. 3. And I will gather the remnant of my flock. out of all countries, &c.] Such of them as did not perish by the sword, famine, and pestilence, or died not in captivity, and chose not to remain in the kingdom where they were; for all did not return upon the edict of Cyrus: though some think this is to be understood of the gathering of God's elect, the remnant according to the election of grace, the children of God that were scattered abroad, by the sufferings and death of Christ, the Shiloh, to whom the gathering of the people should be, hereafter prophesied of: whither I have driven them; this, which is before charged upon the pastors, is taken by the Lord to himself; because this was not only permitted by him, namely, the dispersion and captivity of the Jews, but was inflicted by him as a punishment upon them for their sins, and the sins of their governors; but yet such was the mercy and goodness of God, as to return a remnant of them: and I will bring them again to their folds; to the city of Jerusalem, and their dwelling-houses there, and in other places; an emblem of the Lord's bringing his chosen remnant, whether Jews or Gentiles, into a good fold and good pastures, to a Gospel church-state, and the ordinances of it, John x. 16: they shall be fruitful and increase; the remnant of the flock returned to their own land and dwellings, and there grow numerous, and increase in wealth and riches; as Christ's spiritual sheep, gathered into his fold, become fruitful in grace and good works, and increase with the increase of God.

Ver. 4. And I will set shepherds over them, which shall feed them, &c.] Good shepherds, rulers and governors, that shall rule them with wholesome laws, and protect and defend them ; such as Zerubbabel, Nehemiah, and others, after the captivity : or Christian kings and princes, when the Gospel came to be published and established in many kingdoms and provinces, and the sheep of Christ were gathered out of them. Jerom interprets these shepherds of the apostles of Christ; and it may include other ministers of the Gospel, who feed Christ's sheep with knowledge and understanding; see Jer. iii. 15. And they shall fear no more, nor be dismayed ; not the shepherds, as Jerom understands it, but the sheep. This looks as if this prophecy had respect to more future times than those immediately following the return from the Babylonish captivity; since the Jews were made to fear, and were dismayed by Sanballet and Tobiah, and, in after-times, by the Greeks and Romans; even to the times of Christ, and the Gospel dispensation; in which the saints receive not the spirit of bondage again to fear, but, through the blood, righteousness, and sacrifice, of Christ, have much spiritual peace and boldness of faith, and fear no enemy. Neither shall they be lacking, saith the Lord; not one of the sheep brought back, or of the remnaut gathered, shall be missing or lost; this is exactly true of Christ's sheep, John

Ver. 5. Behold, the days come, saith the Lord, &c.] || Or, are coming 4; and will soon be here, a few days, months, and years more; so it was usual with the prophets to represent the coming of Christ as near at hand, to comfort the saints, and keep up their faith and expectation of him, and especially the latter prophets ; see Hagg. ii. 6, 7. Zech. ix. 9. Mal. iii. 1. as also to usher in their prophecies of this sort with a behold; as a note of admiration, attention, and asseveration; see Isa. vii. 14. Zech. iii. 8. and vi. 12. That I will raise unto David a righteous Branch; the Messiah; so it is explained by the Targum, which calls him the Messiah of the righteous; and by Kimchi and Ben Melech; and by the ancient Jews<sup>e</sup> also; who is frequently by the prophets spoken of as a branch, Isa. iv. 2. and xi. 1. Zech. iii. 8. and vi. 12. which respects his incarnation, his springing up and appearance in the earth, and the meanness and weakness of it; and here, his descent from the family of David, when that was in a low and mean condition, to be his successor in his throne and kingdom, not in a temporal, but in a spiritual sense; and is a branch and plant not of man's raising, but of the Lord's, his human nature being formed without the help of man; and is that tabernacle which God pitched, and not man; and is therefore elsewhere called the Branch of the Lord, and said to be brought forth by him, Isa. iv. 2. Zech. iii. 8. the epithet of righteous is given him, because righteous in himself, and the author of righteousness to others; a branch that brings forth and bears the fruits of righteousness, from whence all those that are ingrafted in him come to have righteousness. And a King shall reign and prosper ; the King Messiah, the same with David's righteous Branch, his son and offspring; who was appointed by God the Father King over Zion, the church, from all eternity; was always promised and spoken of as a King, and came as such, though his kingdom was not with observation, it being not of this world; and when he ascended to heaven, he was declared Lord and Christ; and now reigns on the same throne with his father, and will till all enemies are put under his footstool: and as he prospered in his priestly office, by obtaining the redemption and salvation of his people, which is the pleasure of the Lord that was to prosper in his hand ; so likewise in his kingly and prophetic offices, by going forth in his Gospel conquering and to conquer; riding forth therein prosperously, and subduing his enemies, and causing his ministers to triumph in him: or, shall deal prudently ', as the word is rendered in Isa. lii. 13. see the note there. And shall execute judgment and justice in the earth ; in his church, and among his people, by governing them with righteous laws, and by protecting and defending them from their enemies; for all judgment is committed to the Son; who will judge one day the whole world in righteousness; see John v. 22. Acts xvii. 31. Isa. ix. 7.

Ver. 6. In his days Judah shall be saved, &c.] In the days of the Messiah, the righteous Branch, and

reigning prosperous King, not only the people of the Jews, God's elect among them, but all that truly embrace him, and confess him, as Judah's name signifies, shall be saved from all their sins; from the law, its curse and condemnation; and from wrath to come; and from all their spiritual enemies. In the latter part of his days all Israel shall be saved, Rom. xi. 26: and Israel shall dwell safely ; without any fear of enemies, being saved from them; being in that city, the church, which has salvation for walls and bulwarks; angels encamping about them; the Lord as a wall of fire around them; the Spirit lifting up a standard against their enemies, when they come in like a flood; and the Messiah their rock and refuge, and strong tower, their strength and righteousness; as follows: for all the salvation and safety of the Lord's people are owing to the righteousness of Christ; the effect of which is peace, quietness, and assurance for ever : and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS; because he is the author of righteousness to his people, and is only so; no creature could be the author of it; unrighteous man cannot be the author of righteousness; and the righteousness of an angel is of no advantage to man; and indeed neither of the other divine Persons is the Lord our righteousness; for though they are both Jehovah, the Father and the Spirit, yet not our righteousness: the Father appointed and sent Christ to work it out; he approved and accepted of it, when wrought out; and imputes it to his people; but is not the author of it: so the Spirit convinces of the need of it; reveals it, and brings it near; works faith to receive it; and applies it, and pronounces a person justified by it; but is not the author of it; that the Son of God only is; who is become so by his obedience to the law, and by bearing the penalty of it; and who, having been delivered for our offences, rose again for our justification : and this righteousness, which he has wrought out to the satisfaction of law and justice, becomes ours; it being designed for us, and wrought out for us, by a free gift of it is given to us; ours through the imputation of it to us by the Father, and in virtue of our union to Christ, and interest in him; and through the application of it to us by the Spirit of God; who puts it upon us, and clothes us with it, and enables us to lay hold upon it, and claim interest in it; and which may be meant by Christ being called our righteousness; for the meaning is, not that he should commonly go by this name; but only that he should be that unto us which it signifies; and that we should by faith, even every true Israelite, every believer, call him our righteousness; say that we have righteousness in him; make mention of that continually, and express our desires to be found alone in it; for so the words may be rendered, and this is the name whereby he shall call him<sup>s</sup>, THE LORD OUR RIGHTEOUSNESS; and a sweet name to a sensible sinner it is; to one that has felt the guilt of sin in his conscience; seen his need of a righteousness, and the worth of it. That the Messiah is

יקראו אשר יקראו ג hoc nomea ejus est quo vocabit eum Israel, Junius & Tremellius ; quo vocabit eum unusquisque, Piscator.

ימים באים dies sunt venientes, Montanus, Schmidt. Bemidbar Rabba, parash. 18. fol. 293. 2. & prudenter aget, Calvin, Tigurine version; aget intelligenter, Muntanus.

here meant is acknowledged by the Jews, ancient and modern<sup>h</sup>.

Ver. 7. Therefore, behold, the days come, saith the Lord, &c.] Or, are coming<sup>1</sup>; and will begin to take place in a little time, even upon the Jews' return from Babylon; and reached to the times of Christ, to which they have a special regard; and include the whole Gospel dispensation, even the latter-day glory, when the Jews shall return to, and dwell in, their own land; as the following verse shews: that they shall no more say, the Lord liveth : the people of Israel in particular, or the Lord's people in general, shall no more swear by the living God, described as follows; or, as the Targum, declare no more the power of God, in the instance next mentioned, they had been used to do: which brought up the children of Israel out of the land of Egypt; which, though a wonderful deliverance, and never to be forgotten; yet not to be named with the redemption and salvation wrought out by Christ the Lord our righteousness; that being a deliverance from far greater and more powerful enemies, and from the far greater bondage of sin, Satan, and the law; nor with the restoration of the Jews in the latter day, which will be a most wonderful and amazing event, Rom. xi. 15, 25, 26.

Ver. 8. But, the Lord liveth, &c.] Or they shall swear by the living God; or declare the power of the Lord, as the Targum, in their redemption by the Messiah : which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them : which respects not only the deliverance of the Jews from Babylon, which lay north of Judea; but the conversion of many of the ten tribes, through the preaching of the Gospel in the several countries where they were, to which the apostles of Christ were sent with it; and also the gathering of them together at the latter day, when they shall turn to the Lord, and return to their own land; as follows: and they shall dwell in their own land: which has never been fulfilled as yet of the seed of the house of Israel, or of the ten tribes; but will be when all Israel shall be saved. This passage is applied in the Talmud \* to the days of the Messiah; see the notes on ch. xvi. 14, 15.

Ver. 9. Mine heart within me is broken because of the prophets, &c.] The false prophets, as the Targum rightly interprets it. The Vulgate Latin version renders it, to the prophets; and makes a stop there; which agrees with the original'; so that it may be considered as the title of what follows; it being directed to them by the prophet, to let them know his concern for them; to expose their sin, and reclaim them; who was so affected with their case, that his heart within him was broken with grief and sorrow, because of their false doctrines and wicked lives; and because of the mischief they did the people, and the ruin

they brought upon them, and themselves also: all my hones shake; with dread and horror at the iniquities committed, and the judgments approaching. The word, as Jarchi says, signifies such a fluttering motion as is made by the wings of a bird hovering over its nest. The same word is used in Gen, i. 2. which Ben Melech refers to here. The prophet shuddered at their dreadful impiety, and at the thoughts of what was coming upon them on that account: I am like a drunken man: that can neither speak nor stand; that knows not what to say, or which way to go; so confused and astonished was the prophet at what he saw was doing by them, and was likely to befall them: (and like a man whom wine hath overcome;) or, has passed over "; like waves and billows, so that he is drowned in it, and mastered by it: because of the Lord, and because of the words of his holiness : because of the dishonour done to his holy name, and holy truths; because of the profanation of both in the mouths of these false prophets; they pretending to come in the name of the Lord, and to speak his words; and because of the dreadful judgments which he, the prophet, was sent to denounce against them from the Lord.

Ver. 10. For the land is full of adulterers, &c. ] Of such as were guilty of corporeal adultery, and of spiritual adultery, which is idolatry. Now, though in this, and in the following verses, the prophet describes the men of his generation, both ecclesiastics and laics; yet also so as to have regard to the Jews in the times of Christ, to which this prophecy has respect; between whom there was a great resemblance; adulteries were so frequent in Christ's time, that the Jews left off the use of the bitter waters"; and our Lord sometimes calls the generation in which he lived an adulterous one, Matt. xii. 39. and xvi. 4: for because of swearing and cursing; because of the oaths and imprecations of men; or because of the curse of God, for the sins of men, the land was desert or desolate, as the Targum; it became barren and unfruitful, the land of Judea; just as the earth was cursed for the sin of man originally; though it seems rather to signify perjury or false swearing, which, and adultery, were the reigning vices of the age; see Matt. v. 33-37: the pleasant places of the wildcrness are dried up; or the pastures of the wilderness, where cattle used to feed, were dried up for want of rain, and so were unfruitful, and produced no grass for the beasts of the field : and yet their course is evil; the course of their ministry or prophesying was bad; and the course of their lives and conversations was one continued series of iniquity; the race they ran, both prophet and people, was a wicked one; they ran and made haste to commit sin; though a professing people, their conversation was according to the course of this world, and not according to the rule of God's word: and their force is not right;

\* Misn. Sota, c. 9. sect. 9.

<sup>&</sup>lt;sup>▶</sup> T. Bab. Bava Bathra, fol. 75. 2. Echa Rabbati, fol. 50. 1. R. Saa-diah Gaon in Dau. 7. 13. R. Albo, Sepher Ikkarim, I. 2. c. 28. Abar-binel, Mashmiah Jeshuah, fol. 35. 2. Caphtor, fol 87. 1. Yalkut Simeoni, par. 2, fol. 75. 2. Kimchi in loc. & in Ezek. Xiviii. 35. & Ben Melech in loc, Melech in loc, is venientes, Montanus, Schmidt. <sup>k</sup> T. Bab. Beracot, fol. 19. 9.

#### CH. XXIII. V. 11-14.

or, is not so "; as it ought to be, or employed in the manner it should: the power and authority of the prophets over the people was not used, as it might have been, for the preserving of the people from sin; nor their courage and valour shewn for truth, as it ought to have been; and they used their power to hurt and oppress, and not to relieve and help: so the Pharisees in Christ's time laid heavy burdens on others, but would not move them themselves; and, through a pretence of devotion, devoured widows' houses, Matt. xxiii. 4, 14. So some render the words here, and their violence is not right "; their rapine and oppression were very unjust; so that, besides adultery and swearing, they are charged with violence in particular, and with a wicked course of life in general.

Ver. 11. For both prophet and priest are profane, &c.] Being guilty of the afore-mentioned sins. The Targum is, "the scribe and the priest;" and such were the scribes and priests in the time of our Lord; they played the hypocrite<sup>4</sup>, as some render the word here; and are often charged with the sin of hypocrisy, and called hypocrites, Matt. xxii. 18 and xxiii. 13, 14, 15, 23, 25, 27, 29: yea, in my house have I found their wickedness. saith the Lord ; where they officiated in holy things, or should have done so; where the one should have instructed the people, and the other offered sacrifices for them, according to the will of God; there they committed wickedness, which was an aggravation of their sin, as was the case of Eli's sons, I Sam. ii. 22. perhaps the same sin was committed by these men; or idolatry may be meant; setting up images, and building altars for them in the house of God; see ch. vii. 30. or carrying on traffic and merchandise, whereby the temple was made a house of merchandise, as it was in the times of Christ, John lii. 14, 15, 16.

Ver. 12. Wherefore their way shall be unto them as slippery ways in the darkness, &c.] Their course of life may fitly be compared, and in the issue will prove to be like to a man's walking in a dark night without any lamp or lanthorn to light him, and in a slippery way, scarce able to stand upon his legs, and can't see to pick his way, nor where to step next, which is very uncomfortable and dangerous; such are blind leaders of the blind, and both in danger of slipping and falling into a ditch, Matt. xv. 14: they shall be driven on, and fall therein; hurried on by Satan, and their own lusts, in their sinful ways to their ruin; or forced on into captivity and destruction; their enemies and the just judgments of God pursuing them, like a man pursued by others in a dark and slippery way; who can't stand to feel his way, but is obliged to go on, though he can scarce keep upon his legs, and knows not where to set his foot next; see Psal. xxxv. 6: for I will bring evil upon them : the evil of punishment, which is from the Lord; as sword, famine, pestilence, or captivity: even the year of their visitation, saith the Lord; the precise and exact time appointed by the Lord to visit

them in a way of judgment for their iniquities; which was a set time that would certainly come, and they could not escape; and which may not only respect the time of the Babylonish captivity, but the destruction of the Jews by the Romans, which was the time of their visitation, Luke xix. 44.

Ver. 13. And I have seen folly in the prophets of Samaria, &c.] The ten tribes of Israel, among whom, in Ahab's time, there were many false prophets, Baal's prophets, even four hundred and fifty; whose *folly* the Lord had formerly taken notice of; even their idolatry and impiety, for giving into which the ten tribes had been carried captive years ago. The word<sup>‡</sup> here used signifies that which is unsavoury ; something very unsavoury in their doctrines, and in their lives; they were as salt which has lost its savour, and is good for nothing; to which bad ministers are compared, Matt. v. 13. These words are to be read in connexion with the following, and may be rendered, indeed I have seen folly in the prophets of Samaria; of Israel in times past; but I have seen in the prophets of Jerusalem' that which is far worse; and therefore they must not expect to escape; or, as the Syriac version, as I have seen in the prophets of Samaria-so have I seen in the prophets of Jerusalem, &c.; so that here is a comparison run between them; and the latter are represented as worse than the former, though they were bad enough; as follows: for they prophesied in Baal; in the name of Baal, whose prophets they were; so the Targum, "they prophesied in the name " of idols :" or, they prophesied by Baal, as the Septuagint version '; they pretended to be inspired by him, and to receive their prophecies from him: or, they prophesied concerning Baal; what he would do for them, for those that worshipped him. The Arabic version is, they prophesied in my name to Baal; which seems to be foreign from the sense of the place: and caused my people Israel to err; by following their directions and instructions, and worshipping Baal.

Ver. 14, I have seen also in the prophets of Jerusalem an horrible thing, &c.] Or but, or so have I seen, &c. as before observed; even in the prophets of Jerusalem, where the temple was, and where the pure worship of God was professed to be observed, and that now, at the present time; as he had formerly seen and observed. what was foolish, ridiculous, and impious, in the prophets of the ten tribes, and had punished them for it: so now at this instant he sees that in the prophets of Judea which was enough to make a man's hair stand an end, as the word " signifies; or, as it may be derived from another root, what was filthy " and obscene; as follows: they commit adultery; or, in com-mitting adultery\*; with their neighbours' wives; for this rather than idolatry or spiritual adultery seems to be meant: and walk in lies; or, walking in lies, constantly speaking lies in their common talk and conversation; so that they were not to be believed in any

י אָלא הסה sic, Montanus; dissimilis, Vulg. Lat.
 י בורחם violentia corum. So the margin of our Bible.
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JEREMIAH.

CH. XXIII. V. 15-18.

thing they said; which was monstrous; and delivering out false doctrines in the name of the Lord, pretending they received them from him; which was worse than prophesying in the name of Baal: they strengthen also the hands of evil-doers, that none doth return from his wickedness ; they hardened them in sin ; partly by their false doctrines, extenuating their sins, putting a false gloss upon them, and promising them peace, though they lived in sin; and partly by their own wicked examples; the people concluding that what the prophets did they might do also; so that they never thought of repentance for their sins, or amendment of their lives; but went on in sin without remorse or reformation; not thinking any thing about it, and not seeing any need of it; see Ezek. xiii. 22: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah ; the prophets were all of them in God's account as the men of Sodom; who were exceeding great sinners before the Lord, daring and impudent in sinning; and the people, the inha-bitants of Jerusalem, that were led by them into the same wicked sentiments and practices, were like unto Gomorrah; and as they were like to them in sinning, so they would be in punishment; or a like punishment would be inflicted upon the prophets and people of Jerusalem as were upon Sodom and Gomorrah; see Isa. i. 9, 10.

Ver. 15. Therefore thus saith the Lord of hosts concerning the prophets, &c.] Concerning the false prophets, as the Targum; their sin is before declared, and now their punishment: behold, I will feed them with wormwood; with some bitter affliction and calamity; so the Targum, " behold, I will bring upon " them distress bitter as wormwood;" they that have been fed with dainties, and lived upon the fat of the land; their views in pleasing the people with their lies being to serve their own bellies; now they shall fare after another manner: and make them drink the water of gall : or, the juice of hemlock, as some; or poison, as others; the savour of death, so Kimchi; as they poisoned the people with their false doctrines, they shall drink poison themselves; they shall not only have that which is bitter and unpleasant, but that which is noxious and hurtful; not only a bitter potion, but a destructive one. The Targum is, "I will cause them to drink a cup of the curse, bad as " the heads of serpents;" as pernicious as poison; see ch. viii. 14. and ix. 15: for from the prophets of Jerusalem is profaneness gone forth into all the land; by their false doctrines, and bad examples, debauchery, irreligion, and wickedness of all kinds, were encou-raged, and spread all over the land; Jerusalem, the metropolis of the nation, being infected by them, the contagion spread from thence throughout the country. Evil teachers have a bad influence all around them; from whom, and from whence, true doctrine and real religion should have been propagated; from them, and thence, was the source of all impiety and pollution. Some render it, hypocrisy, or flattery; as if by means of the hypocrisy and flattery of these false prophets, all manner of sin was countenanced;

and the like hypocritical spirit and behaviour everywhere prevailed.

Ver. 16. Thus saith the Lord of hosts, hearken not unto the words of the prophets that prophesy unto you, &c.] Don't hear them; stop your ears at what they say; give no credit to them. The Targum is, "do not receive the words of the false prophets that prophesy " unto you:" they make you vain; they filled their heads with vain and empty things, and their hearts with vain hopes, which deceived them; so the Targum, " they deceive you;" they taught them vain things, and made them vain and sinful in their lives and conversations; and therefore were not to be hearkened to: they speak a vision of their own heart, and not out of the mouth of the Lord; what they imagined they saw was a device of their own hearts, and what was agreeable to them, which must be bad enough; a produce of their own brains; an invention of their own; mere doctrines of men, and not such as come from the mouth of God, are his revealed will, and according to his word; and therefore not to be hearkened to; for nothing is to be heard and received, in matters of religion, but what is according to the re-velation of God's will in his word; see Isa. viii. 20. The Targum is, " they speak to you the wickedness of " their hearts, and not by the word of the Lord."

Ver. 17. They say still unto them that despise me, &c.] That despised the word, worship, and ordinances of the Lord; with such mockers and scoffers at religion, such abandoned creatures, they associated themselves; finding that their prophecies and doctrines met with approbation and success among them. The Septuagint version is, they say to them that put away the word of the Lord ; reject it, and cast it behind their backs ; see Acts xiji. 46: the Lord hath said, ye shall have peace; all manner of prosperity; that they should dwell in their own land, and not go into captivity, and enjoy the good things of it in peace and prosperity; this they pretended they had from the Lord; which was an aggravation of their sins; not only to tell a lie, but to tell it in the name of the Lord, and in direct opposition to what the true prophets said from the mouth of the Lord, particularly Jeremiah : and they say unto every one that walketh after the imagination of his own heart ; which is evil, and that continually, Gen. vi. 5. whose course of life is after the lusts of his own wicked heart ; and a worse guide than these a man cannot well have : and this is a true character and description of an unregenerate man, who walks after the flesh, and not after the spirit; after his own carnal heart, and the dictates of it; and not according to the will and word of God: and yet to such, to whom the Lord says, there is no peace, the false prophets said, no evil shall come upon you; no evil of punishment for the evil of sin, as the prophets of the Lord had threatened; such as the sword, famine, pestilence, and captivity.

Ver. 19. For who hath stood in the counsel of the Lord, &c.] These are either the words of the Prophet Jeremiah; signifying that none of the false prophets were of God's privy-council, or were acquainted with his secrets, that they could tell the people

\* ABIR hypocrisis, Vatablus, Piscator, Cocceius, Schmidt.

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CH. XXIII. V. 19-22.

they should have peace, and no evil come upon them; this they said, not from divine revelation, but from the imagination of their own hearts; for though the Lord does nothing but he reveals it to his servants, the prophets; yet not to men of such bad principles and wicked lives as they were : or rather these are the words of the false prophets; either taking this to themselves. that they were of God's privy-council, and knew his secrets, and ask who were besides themselves; or else insulting the prophets of the Lord, as though they took too much upon them to threaten the people with captivity and destruction, as if they were in the secret of the most High, and his privy-counsellors; but that they thought themselves in such a situation seems to be the sense, from ver. 22: and hath perceived and heard his word ? or, hath seen and heard his word ?? seen a vision from him, and heard the word from his mouth, declaring the above things? or seen what was in his heart, what he purposed and designed to do; and heard what he said he would do? who hath marked his word, and heard it? listened and attended to it, and obeyed it? not the false prophets, but the true ones; as the Targum of the whole is, " for they stood not (or rose not up) " that the secret from before the Lord might be re-" vealed to them; and they saw not, nor heard his " words; nor did they hearken to his word, nor re-" ceive;" or obey; understanding this of the false prophets.

Ver. 19. Behold, a whirlwind of the Lord is gone forth in fury, &c.] Or, behold, a whirlwind of the Lord, of the fury is gone forth b; which latter clause explains the former; and shews, that by the whirlwind of the Lord is meant his fury or wrath ; which, like a whirlwind, would come suddenly, and at an unawares, and be very boisterous and powerful, and carry all before it; and which was gone forth from the Lord in the decree and commission; and would quickly break out and appear in the Chaldean army that would invade Judea and besiege Jerusalem, compared to a full and fanning wind, and its chariots to a whirlwind, ch. iv. 11, 12, 13. from whence it would appear, that these men, the false prophets, were not in the counsel of God; had seen no vision from him, nor had marked his word; since they prophesied of peace and prosperity, when a blustering storm was coming: even a grievous whirlwind: it shall fall grievously upon the head of the wicked; or rest thereon; even on the head of the wicked prophets, and all such wicked persons as give heed unto them; on them it would fall with its full weight, and give excessive pain, and there continue to their utter ruin. Kimchi says this refe s to the days of the Messiah, when all the wicked shall be consumed. It may refer to the destruction of Jerusalem by the Romans, at least include it; which was a grievous whirlwind indeed.

Ver. 20. The anger of the Lord shall not return, &c.] Having a commission from him, and being sent forth on an errand to do business for him, it shall not return to him, without having done it; as a servant sent by

Schmidt.

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his master does not return till he has finished what he was sent about: until he have executed, and till he have performed the thoughts of his heart; all his counsels, purposes, and designs, respecting those his anger is kindled against, the false prophets and wicked Jews: in the latter days ye shall consider it perfectly; when too late to avert it by repentance and reformation: when all this shall be fulfilled, and the seventy-years' captivity take place; or, in the end of days<sup>4</sup>; in the latter part of time, when the Jews shall be converted, and seek the Lord their God, Hos. iii. 5. then shall they understand it with an understanding , as it may be rendered; when they shall have the veil removed from them, and turn to the Lord; then they shall have a true and thorough understanding of these things; of the cause and reason of them; and of the mind of God in them, and the ends to be answered by them. Kimchi says this will be in the times of the Messiah.

Ver. 21. I have not sent these prophets, yet they ran, &cc.] They might be sent of men, and be encouraged by them; but they were not sent of God: it is not only necessary that men employed in religious affairs should have an external call, in an orderly way, from the church of God; but also an internal call from the Lord himself; he qualifying them with gifts, putting his word into their mouths, and inclining their hearts to publish it; see Heb. v. 4, 5. but these false prophets had no mission nor commission from the Lord, nor were they sent on any errand, or with any message from him; and yet they ran; shewed great diligence and zeal, and made haste to tell the people what the Lord had never said to them, but what were the warm imaginations of their own heads and hearts; they ran a race or course of ministry, but it was not good, as in ver. 10. The Targum adds, " to do evil :" I have not spoken to them, yet they prophesied; wherefore what they prophesied was not the word of the Lord, but what they themselves devised; and so was what was false, as the Targum adds: it is a sad character of men when they speak in public neither by the will of God, nor according to the word of God.

Ver. 22. But if they had stood in my counsel, &c.] As they boasted they did; or, as they reproached the true prophets, and charged them with vanity and arrogance, in talking as if they had; had this been truly their case, as it was that of the prophets of the Lord : and had caused my people to hear my words ; or, then they would have caused my people to hear my words; had it been so, they would have heard first the words of the Lord themselves in secret and privately, and then they would have caused the people to have heard them; they would not have gone to them with their own lies; they would not have dared to have done that; they would have delivered nothing but what they had heard from the Lord: then they should, or, and they would, have turned them from their evil way, and from the evil of their doings; and not have strengthened their hands, and hardened them in their wickedness, and so kept them from repentance and refor-

<sup>&</sup>lt;sup>4</sup> איז & vidit, Pagninus, Montanus, Junius & Tremellius, Pis-cator; qui videat, Schmidt. <sup>6</sup> חאיז - חוזר חוזר חוזר חוזר היככי turbo Domini excandescentia, Montanus, Junius & Tremellius; en procella Jehovae! ira exivit, Schmidt

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mation, ver. 14. The Lord argues from the efficacy and success of the ministry of the word to the truth of it, and their mission from him; for though a good ministry is not always successful, at least so successful as could be wished for, and as it might reasonably be expected it would; yet it is more or less so; and at least it has a tendency to bring men off from their evil practices; and it attempts to do it, though it may fail in the execution; whereas a wicked ministry, such as this of the false prophets, had no tendency hereunto; nor was it the design of it; nor did they attemptit; but, on the contrary, encouraged and hardened men in sin.

Ver. 23. Am I a God at hand, saith the Lord, &c.] Or near '; that is, in heaven; and only sees, and hears, and observes persons and things there, being near unto him: and not a God afar off? that sees, and hears, and takes notice of persons and things at a distance, even The meaning is, that he certainly was; and on earth. that persons and things on earth were as much under his cognizance and notice, as persons and things in heaven; which was quite contrary to the notions of these atheistical prophets and people; who, like Heathens, thought that God did not concern himself about persons and things on earth. The Septuagint and Arabic versions render it, without the interrogative, I am a God near, saith the Lord, and not afar off. The meaning is, that God is alike near in one place as in another; which is a very great truth; and a very comfortable one it is to the people of God, to whom he is near in all places, and at all times; he is a present help in time of trouble; he is near them, to hear their cries, and grant their requests; he is near to give them assistance in a time of need, and to deliver them out of all their troubles; to afford them his gracious presence, and to indulge them with communion with himself; to communicate all good things to them; to speak comfortably to them; to take them by the hand, and lead them in the way everlasting : he is at their right hand to uphold them with his, and to strengthen them with strength in their souls; to advise and counsel, and direct them; to rebuke their enemies, and save them from them that condemn them; and indeed there are no people like them, who have God so nigh unto them, in all things they call upon him for, Deut. iv. 7. and though he may seem at times to be afar off, and stand at a distance from them; when he hides his face; withdraws his gracious influences; does not appear at once for their relief in distress; but suffers them to be afflicted in one way or another; yet in reality he is not; but is nigh unto them when they call upon him: and this truth is as uncomfortable and dreadful to wicked men, who cannot go from his spirit, or flee from his presence; which is everywhere, in beaven and hell, in the earth and seas, even in the uttermost parts of them; there his eye is upon them, and his right hand can reach them : he is omnipresent, omniscient, and omnipotent. The Targum is, "I God " have created the world from the beginning, saith the "Lord; and I God will renew the world for the " righteous;" see 2 Pet. iii. 18. and some interpret the

י ביאס e propingano, Junius & Tremellius, Piscator; vel propingnus, Schmidf.

words of time, as well as of place; as if the sense was this, am I a God of late date, as the gods of the Heathens are? no, I am not: am I not a God from eternity, who was before the world was, and the Creator of it, which they are not? verily I am : but the former sense is best, and most agreeable with the context, and what follows.

Ver. 24. Can any hide himself in secret places that I shall not see him? saith the Lord, &c.] If a man should hide himself in the most secret and hidden places of the earth, and do his works in the most private manner, so that no human eye can see him, he can't hide himself or his actions from the Lord, who can see from heaven to earth, and through the darkest and thickest clouds, and into the very bowels of the earth, and the most hidden and secret recesses and caverns of it. The darkness and the light are both alike to him; and also near and distant, open and secret places: do not I fill heaven and earth? saith the Lord; not only with inhabitants, and with other effects of his power and providence; but with his essence, which is everywhere, and is infinite and immense, and cannot be contained in either, or be limited and circumscribed by space and place; see 1 Kings viii. 27. The Targum is, "does not my glory fill heaven and earth? saith "the Lord;" both of them are full of his glory; and every person and thing in either must be seen and known by him; and so the false prophets and their lies; in order to convince of the truth of which, all this is said, as appears by the following words.

Ver. 25. I have heard what the prophets said, that prophesy lies in my name, &c.] Or, I hear what the prophets say , &c.; though they thought God was at a distance from them, in the highest heavens, and neither saw, nor heard, nor took any notice of what was done on earth, they were greatly mistaken; he heard and observed with indignation the false doctrines and lying prophecies which they delivered out in his name to the people, whether in public or in private; for he is the Lord God omniscient and omnipresent; and therefore, though they deceived the people, they could not deceive him; who knew all their schemes and all their designs, from what principles they acted, and with what views. Saying, I have dreamed, I have dreamed; not a common dream, but a divine dream; this was one way in which the Lord formerly made known his mind and will to his servants, Numb. xii. 6. wherefore these false prophets, in imitation of the true ones, and in order to gain credit from the people, pretended they had a dream from the Lord, in which such and such things were revealed to them; and this is repeated by them for the greater certainty of it, and to raise the people's attention as to something very uncommon and extraordinary. So the Targum, "saying, a word " of prophecy has been shewn to me in a dream." Now, though the people could not contradict them, or know any otherwise than as they might observe that they agreed not with the word of God, or with his will. as made known by the true prophets of the Lord; for if a man says he has dreamed so and so, another can't say he has not; because no man knows the things

\* JUDM dicunt, Calvin, Cosceins.

of a man, save the spirit of a man that is in him; yet God, that knows all things, knew that these were all lies and impostures, and that they had never had a dream from him, or any revelation of his will in that

Way. Ver. 26. How long shall this be in the heart of the prophets that prophesy lies? &c.] To invent such lies, and deceive the people, and turn them away from God; agreeably to the preceding and following verses: this shews that this was not through ignorance and inadvertence : it was a meditated and studied thing by them; they contrived it in their hearts, and they were resolute and bent upon it, and took much delight and pleasure in it; their hearts were in it, and it was in them to do as they did; and in this way they had been long, but should continue no longer. Or the words may be rendered, how long b? and a stop be put there, being a short abrupt expression, like that in Psal. vi. 3. and the sense be, how long shall they go on thus, pretending to dreams, and visions, and revelations from the Lord, and so impose upon the people? shall they always go on after this manner? no, they shall not : and then the next words may be read, is there any thing in the heart of the prophets that prophesy lies 1? nothing that is good; truth is not there; nothing but lies and deceit; the word of God is not there, as it is with the true prophet of the Lord, he that hath my word, as in ver. 28. there is no fear of God, nor knowledge of him and his will, nor faith in him, nor love to him, or any regard to his honour and glory. Yea, they are prophets of the deceit of their own hearts ; they prophesy nothing but what their own deceitful hearts suggest to them, whereby they are deceived themselves, and de-ceive others, 2 Tim. iii. 13.

Ver. 27. Which think to cause my people to forget my name, &c.] The Septuagint and Arabic versions render it, my law. The word and worship of God; from which men are drawn off by false teachers, and are in a fair way to be brought to atheism, and to forget that there is a God : for when once men are turned from the word of God to believe lies, and from the pure worship of God to a false religion, there is no knowing where things will end; and, indeed, it was the design of these false prophets, a scheme and device of theirs, in which they hoped to succeed by their dreams; which, says the Lord, they tell every man to his neighbour; privately from house to house, as well as publicly, to take off the people from all thoughts of God and his worship : as their fathers have forgotten my name for Baal; or, by Baal\*; by means of Baal's prophets in Samaria before mentioned; who seduced Israel from the pure worship of God, and made them forget him; having the name of Baal more in their minds and mouths than the name of God. The Syriac version is, as their fathers forgot my name, and worshipped Baal; and so the Targum, " as their fathers forsook the worship of my name, and " swore by the name of idols."

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Ver. 28. The prophet that hath a dream, let him tell a dream, &c.] These words are directed not to a true prophet of the Lord, that has a dream from him, or something communicated to him in a dream by the Lord, which he is to deliver as such; but to a false prophet, that says he has dreamed; and if he has dreamed a dream, let him tell it as a dream'; so some supply it, as the fruit of his own roving fancy and imagination in sleep; and not call it a revelation from the Lord, and impose it upon the people as such. The Septuagint version is, let him tell his dream ; let him tell it as his own, and not as a dream from the Lord. And he that hath my word ; the word of prophecy by revelation, and under the influence of the spirit of God. as the true prophets : my word ; not the word of men. or the word spoken by angels, or the Scriptures in general; but the word of the Gospel, the word of peace and reconciliation, of righteousness, life, and salvation; the evangelical part of the word, though not to the exclusion of all the rest, but this chiefly : he that hath it ; or with whom, or in whom it is "; who has it not only in his hands to read, nor merely in his head, so as to have speculative notions of it; but has it in his heart. where it is come with power, and is become the ingrafted word; and who has a large share of spiritual and experimental knowledge of it, and an ability and capacity to express it to the edification of others. Let him speak my word faithfully; or truly"; as it is. Ministers of the word are stewards, and it is required of such that they be faithful, and a more honourable character they cannot well have; and then may the word of the Lord be said to be spoken faithfully, when nothing else is spoken but that; when there is no mixture of man's with it; and when the whole of it is spoken, and nothing kept back or concealed; when a man's views in it are sincere and upright, and he aims only at the glory of God, and the good of immortal souls: when it is spoken out, openly and boldly, not as pleasing men, but God, and as in his sight, to whom the account must be given: or, let him speak my word, truth°; which is truth; or, for it is truth, as Kimchi; so this is a reason why it should be spoken freely, fully, publicly, and boldly, because it is truth, and nothing but truth : or, let him speak my word as truth ; or as it is "; it comes from the God of truth; it lies in the Scriptures of truth; the subject-matter of it is truth, Christ, who is truth itself, and those doctrines, relative to his person, office, and grace, and salvation by him; and it is the spirit of truth that directs into it, owns it, and makes it useful. What is the chaff to the wheat? saith the Lord; there is no comparison between the one and the other; the one is greatly preferable to the other; there is as much difference between the dreams and lies of the false prophets and the word of God, as there is between chaff and wheat. False doctrine is as chaff, light; when put into the balance of the sanctuary it is found wanting; it is of no value; it is as

Tremellius, Piscator; at cum quo est verbum meum, Schmidt; ass sy α ο λιγκ μα στος αυτο, Sept. \* ΠΩΝ vere, Pagninus, Junius & Tremellius; veritate, Montanus,

Schmidt. ידבר אמת יובר אמת narret meum verbum veritatem, quod est veritas, Kimchi, Ben Melech, Abarbinel.

P Loquatur verbum meum sicuti est, Schmidt.

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wood, hay, and stubble, in comparison of gold, silver, and precious stones; it is not fit for food, and has no nourishment in it, but the contrary, and its end is to be burned. Some doctrine is as wheat, choice and excellent, pure, solid, substantial, and of a nourishing and strengthening nature. And what is the one to the other? or what have they to do with one another? they should not be mixed together, but separated. So the Syriac version, why do ye mix the chaff with the wheat? see 2 Cor. ii. 17. The Targum interprets this of persons, paraphrasing the words thus, " behold, as " one separates between the chaff and the wheat, so I " separate between the righteous and the wicked, saith " the Lord." Wicked men are as chaff ; such were the false prophets, and all ungodly men, for their empti-ness, lightness, unprofitableness, and for their being fit fuel for everlasting burnings; see Psal. i. 5. Matt. iii. 12. and good men, and true prophets of the Lord, and all the righteous, are as wheat for choiceness and excellency, purity and solidity; and these are not to be mixed together, should not now, nor will they be hereafter, Matt. iii. 12. and xiii. 30.

Ver. 29. Is not my word like as a fire? saith the Lord, The legal part of it is as fire; it is called a *fiery* &c.] The legal part of it is as inc; it is conserved and piercing, law, Deut. xxxiii. 2. like fire, it is quick and piercing, the beaute and consciences of men; and penetrating into the hearts and consciences of men; and works wrath there, and raises a fearful expectation of fiery indignation; it threatens with everlasting fire; it sentences men to the fire of hell; and the righteous Judge, in the execution of it, will be a consuming fire to wicked men. The Gospel part of the word is like fire, on account of the light the entrance of it gives to sinners; by which they see their own impurity, impotence, and the insufficiency of their own righteousness, and the way of life and salvation by Christ; and by the light of this fire saints are directed in their walk and conversation; and by it immoralities, errors, and superstition, are detected : also on account of the heat of it; it is the means of a vital heat to sinners, the savour of life to them; and is warming and comforting to saints, and causes their hearts to burn within them; it inflames them with love to God, Christ, and one another, and with zeal for truth and the interest of a Redeemer; though it has a scorching and tormenting heat to wicked men, and fills them with burning malice and envy, Rev. xi. 5, 10. and, through the corruption of human nature, is the occasion of contention and discord, for which reason Christ calls it fire, Luke xii. 49. and indeed it has different effects on different objects, as fire, which hardens some things and softens others; see 2 Cor. ii. 16. moreover, it may be compared to fire for its purifying, separating, and trying nature: as fire purifies gold and silver, and separates the dross, and tries the metal, and shews it what it is; so the Gospel tries men's principles, and discovers what they are, and separates one from another: and also for its consuming nature; it opposes, weakens, and burns up the worst in man, his lusts and corruptions, which it teaches him to deny; and the best in man, all his holiness and righteousness he depended upon ; and it burns up the chaff of false doctrine and human inventions before mentioned. And CH. XXIII. V. 29-31.

like a hammer that breaketh the rock in pieces ? to which the heart of man may be compared, being hardened by sin, confirmed in it; destitute of spiritual life; stupid and senseless; stubborn and inflexible; on which no impressions are made, and is impendent and inflexible; see Zech. vii. 12. now the word of the Lord, in the hand of the Spirit, is a means of breaking such hard hearts, and taking away the obduracy and hardness of them; there is a legal contrition of it, through the law-part of the word, by which there is a knowledge of sin, and the soul is wounded with a sense of it, and sore broken, but without any view of pardon, righteousness, and salvation by Christ; and there is an evangelical contrition or brokenness of heart, through the Gospel-part of the word, by means of which the stony heart is not only broken, but melted and dissolved into true evangelical repentance for sin, through the discoveries of a Saviour bruised and broken for its sin, and through a view of free and full pardon by his blood, and justification by his righteousness. Now the word is only an instrument; it is not the efficient cause of all this; as a hammer is but an instrument, and a passive one, can do nothing of itself; it must be taken up and used by a powerful hand, or it can do no execution; what's a hammer without a hand? so the Gospel is only an instrument in the hand of the Lord; but when he takes it into his own hand, and strikes with it, it will break the hardest heart in pieces, and make a stony heart a heart of flesh, Exek. xxxvi. 26. Acts xi. 20,

21. Rom. i. 16. 1 Thess. i. 5. 2 Cor. x. 4, 5. Ver. 30. Therefore, behold, I am against the prophets, saith the Lord, &c.] The false prophets, with whom the Lord was displeased; he set himself against them, and was determined to bring wrath and ruin on them. So the Targum, "therefore, behold, I send my fury " against the false prophets." That steal my word, or words 4, every one from his neighbour ; either from the true prophets; beginning their prophecies as they did, with a thus saith the Lord; and mingling some words and phrases used by them, the better to ingratiate themselves among the people, and that they might be taken for the prophets of the Lord; as Pelagius, as Austin says, used the word grace, the better to hide his sentiments, and cause them the more easily to be received by the people: or from the false prophets; they privately meeting, and consulting, and agreeing together what they should say to the people, as if they were the words of the Lord : or else from the people themselves; lessening their esteem for the words of the Lord; making them negligent of them and indifferent to them; and causing them to forget what they had heard and received.

Ver. S1. Behold, I am against the prophets, saith the Lord, &c.] Not another sort of prophets distinct from the former, or those that follow; but the same under another character, and against whom he was, and set his face on another occasion. That use their tongues; at their pleasure, their lips being their own. So the Targum, "who prophesy according to the "will of their own hearts;" talk in a haughty and insolent manner, speaking bold and daring things of the divine Being; or in a boasting bragging manner,

verba mea, Munster, Pagninus, Montanus, Schmidt.

CH. XXIII. V. 32-36.

extolling themselves, and speaking highly in their own commendations; or rather in a flattering way to the people: so some read it, by a transposition of a radical letter', that smooth their tongues, as Kimchi; or speak smooth things with their tongues, to please the people: and say, he saith ; that is, the Lord, as the Vulgate Latin and Syriac versions express it; that so they might be the more easily believed by the people; but this was highly provoking to God, to father their lies and falsehoods upon him. Ver. 32. Behold, I am against them that prophesy

false dreams, saith the Lord, &c.] And not true ones, such as the Lord spoke in to his prophets, and which they communicated from him to his people; see Numb. xii. 6. And do tell them, and cause my people to err by their lies, and by their lightness ; by the false doctrines and prophecies which they delivered, and by their loose and disorderly lives which they led; so that they debauched the principles of the people by the former, and their practices by the latter. Kimchi interprets the word translated lightness of lightness of their knowledge; as if it was through the shallow-ness of their judgments, and want of capacity in teaching, that the people were made to err by their The Targum interprets it of their false doctrines. temerity or rashness; and Schultens', from the use of the word in the Arabic language, explains it of their pride and false glorying. Yet I sent them not, nor commanded them; wherefore they lied, and acted a vainglorious part, when they pretended they were sent by him, and had their orders from him what they should say; see ver. 21. Therefore they shall not profit this people at all, saith the Lord; so far from it, that they did them a great deal of hurt by their lies and flatteries; seducing them from the ways and worship of God, and leading them on in such as would issue in their destruction, and did.

Ver. 33. And when this people, or a prophet, or a priest, shall ask thee, &c.] Any of the people, who were grown very profane; or any of the false prophets, who encouraged them in their irreligion and impiety; or any of the priests, who were in combination with them against the true prophets of the Lord; when any of these, in a scoffing jeering manner, should ask the Prophet Jeremiah, saying, what is the burden of the Lord? or prophesy in the name of the Lord, as the Targum; and because some of the prophecies are called burdens, see Isa. xiii. 1. hence, by way of derision, they called every one so; and because many of these, though not all, were predictions of judgments and calamities that were to come on men; therefore they accounted all that the true prophets brought from the Lord as such, and sneering asked, what bad news do you bring now? what calamities are now to befall us? as if he was always a bringer of evil tidings. Thou shalt then say unto them, what burden? making as if he was ignorant of what they meant; or rather as expressing indignation and resentment at the question; do you ask me such a question? I'll tell you what it is, as follows: though the

words may be rendered without an interrogation, thou shalt then say unto them, that which is a burden'; which will fall heavy upon them, and be a burden unto them, and sink them down into ruin and destruction. I will even forsake you, saith the Lord; so that they should have no more of his presence among them, or of prophecy with them, or of his protection of them.

Ver. 34. And as for the prophet, and the priest, and the people, &c.] Be they one or the other, or all of them; no regard will be had to their character and office, rank and dignity : that shall say, the burden of the Lord ; using that phrase in a bantering and ludicrous manner: I will even punish that man and his house; not only he, but his family, shall suffer for it. This shews how much it is resented by the Lord, and what a dangerous thing it is to lampoon the word of God, to make a jest of Scripture phrases, or to joke with them; this is foolish jesting, which is not convenient, yea, impious and abominable. It is also hard jesting with edge tools.

Ver. 35. Thus shall ye say every one to his neighbour, and every one to his brother, &c.] When conferring about religious things, and the word of God in particular; when any inquiry is made of another, whether any message from the Lord by his prophets? or what is it? that it should not be put in such deriding and calumniating words, what is the burden of the Lord? but in more decent and becoming language, thus, what hath the Lord answered? and what hath the Lord spoken? they might lawfully and laudably inquire of the prophet what answer he had received from the Lord, and what it was that he had said to him, provided they were serious in it, and asked with meekness and fear : the word of God should be reverently spoken of, and attended to.

Ver. 36. And the burden of the Lord shall be mentioned no more, &c.] Or the word of the Lord under that name, speaking of it in a ludicrous and scoffing manner: for every man's word shall be his burden; every flout, scoff, and jeer of his, at the word of God, shall fall heavily upon him, with weight upon his conscience, and press him with guilt to the lowest hell; or, however, a heavy punishment for his sin shall light upon him: or, as the words may be rendered, for his word is a burden to every one"; that is, the word of the Lord is reckoned by every one a burden; and with them a burden and the word of the Lord are synonymous terms; which ought not to be, and was offensive to the Lord ; and therefore he forbids the use of such a phrase, and threatens to punish for it. For ye have perverted the words of the living God, of the Lord of hosts, our God; derided them, and put a wrong sense upon them; and which is aggravated by their being the words of the living God, who is the true God, and his words true; and he lives, and is able to resent and punish any ill usage of him, and ill treatment of his words; and not the oracles of lifeless idols: and they are the words of the Lord of hosts, of all armies above and below, and so was able to make them good :

יאת מה משל את מר אליחם או מאר מה משא shart אליחם את מה משא shart אליחם את מה משא shart a so the Tigurise version, Junius & Tremellius, Piscator. " איש רברו לאיש רברו יין auis onus erit unicuique verbuna suum, Schmidt; vol verbum ejus, nempe, Dei, De Dieu.

ירוקורים hie pro דקוקורים qui lenificant lloguam suam, Pag-ninos, Gataker ; sumentes blandam linguam suam, Schmidt. • Auimadv. in Job. p. 144.

and besides, they were the words of *our God*, the God of Israel; who had in all ages kept his covenant with them, performed his promises to them, and had done great and good things for them.

Ver. S7. Thus shalt thou say to the prophet, &c.] To Jeremiah, or any true prophet of the Lord; after the following manner should every one address him, that made any inquiry of the will of the Lord by him: what hath the Lord answered thee? and what hath the Lord spoken? this is repeated from ver. 35. for the confirmation of it, and for the direction of the people, and to shew how much the Lord approved of such a way of behaving towards his prophet, and himself by him.

Ver. 38. But since ye say, the burden of the Lord, &c.] Seeing, notwithstanding all prohibitions of it, and directions to the contrary, they still persisted to call prophecy by this name, and that in a jocose and bantering way, and asked for it, and what it was, in a scoffing manner: therefore thus saith the Lord, because you say this word, the burden of the Lord; will continue to use it, though so displeasing to me: and I have sent unto you, saying, ye shall not say, the burden of the Lord; and therefore could not plead ignorance of his will, or excuse themselves, by saying they would have avoided it, had they known it was disagreeable to him: this was an aggravation of their impiety, that they should obstinately persist in it, after he had remonstrated against it by his messages to them.

Ver. 39. Therefore, behold, I, even I, will utterly forget you, &c.] That is, so behave towards them, as though they were entirely out of his sight and mind; shew no affection to them; take no care of them; bestow no favours upon them; and no more have them under his protection. In the word here used, and rendered forget, and the word before used for a burden, there is an ele-

gant paronomasia ", which another language will not easily express; no doubt there is an allusion to that word in this. And I will forsa ke you ; neither vouchsafe them his gracious presence, nor his powerful protecting presence, but give them up to the enemy : and the city that I gave you and your fathers ; the city of Jerusalem, which he had given to them to dwell in, and their fathers before them ; but now they having sinned against him, and provoked him; therefore, notwithstanding this grant of the place to them, and which is mentioned that they might not depend upon it, and buoy up themselves with hopes that they should be in safety on that account; as he had forsaken them, he would forsake that, and the temple in it, and give it up into the hand of the Chaldeans : and cast you out of my presence; as useless and loathsome. The Targum is, "I will remove you far away, and the city which "I gave you and your fathers, from my word;" it signifies their going into captivity.

Ver. 40. And I will bring an everlasting reproach upon you, &c.] Which was a just retaliation for reproaching, vilifying, and bantering his word: they who had been honoured so much and so long as the people of God, and their city counted the glory of the earth; yet now both they and that should be the by-word of the people, and had in the utmost contempt, and that for ever, or at least a long time, even for a series of ages ; which has been their case ever since their destruction by the Romans, and still is; for this cannot be restrained to the short captivity of seventy years in Babylon; though this reproach began then, and they never recovered their former honour and glory. And a perpetual shame, which shall not be forgotten ; the same thing in different words, to heighten their disgrace, and confirm the perpetuity of it.

# C H A P. XXIV.

 ${f T}$ HIS chapter contains a vision of two baskets of figs, representing the Jews both in captivity, and at Jerusalem. The vision is declared, ver. 1, 2, 3. where both time and place are pointed at, in which the vision was seen, and the nature of the figs described, and what passed between the Lord and the prophet concerning them. The explication of the vision begins, ver. 4. and continues to the end of the chapter. The good figs were an emblem of the good people that were car-ried captive with Jeconiah into Babylon, which the Lord says was for their good; and he promises to own them, and set his eyes upon them for good, and that they should return to their own land, and have a heart to know him as their God, and return unto him, ver. 5, 6, 7. the bad figs signify the people that were with Zedekiah at Jerusalem, and those that were in Egypt, who are threatened to be carried captive into all lands, and there live under the greatest reproach and disgrace; or be destroyed in their own land by the sword, famine, or pestilence, ver. 8, 9, 10.

Ver. 1. The Lord shewed me, &c. ] A vision, or in a vision, what follows; for by this it appears that what was seen was not real, but what was exhibited in a visionary way by the Lord, and represented to the mind of the prophet: and, behold, two baskets of figs were set before the temple of the Lord ; or pots, as Jarchi ; these do not signify the law and Gospel, or the synagogue and church, or the Jews and Christians, or hell and heaven, as some have interpreted it, observed by Jerom; but the Jews that were in captivity with Jeconiah. and those that remained in Jerusalem with Zedekiah, as it is explained in some following verses. These baskets are said to be set before the temple of the Lord, not to be sold there, but to be presented to the Lord; in allusion to the baskets of first-fruits, which, according to the law, were thither brought for that purpose, Deut. xxvi. 2. and signify, that the two people represented by them were before the Lord, in his sight, were known to him, and judged by him. After that Nebuchadnezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim, king of Judah, and the princes of

" אשן, forgetting I will forget, and אשם, a burden.

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## CH. XXIV. V. 2-4.

Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon; this was done when Jeconiah had reigned but little more than three months, and in the eighth year of Nebuchaduezzar's reign, 2 Kings xxiv. 8, 12, 2 Chron. xxxvi. 9, 10. This is mentioned, not only to shew the time of this vision, which was a little after this captivity, in the beginning of Zedekiah's reign ; but to let us know who the captives were, signified by the good figs. The carpenters and smiths were carried away with the king and the princes, partly that they might be serviceable to the king of Babylon in his country; and partly that they might not be assisting to their own country in repairing their fortifications, and making instruments of war for them. There were a thousand of this sort carried captive, 2 Kings xxiv. 16. where the former of these are called craftsmen. Jarchi interprets both of the scholars of the wise men; and Kimchi, of counsellors and wise men. The word for carpenters is used both of carpenters and blacksmiths ; and that for smiths may be rendered enclosers, or shutters up; which the Targum understands of porters or shutters of gates; and some think goldsmiths are meant, that set or enclose precious stones in gold; and others are of opinion that masons are intended, so called from the building of walls for the enclosing of places. The Syriac version renders it soldiers; but those are distinguished from them, 2 Kings xxiv. 14, 16. The Septuagint version translates it prisoners; but so all the captives might be called; and it adds, what is not in the text, and the rich; and the Arabic version following that; though it is true they were carried captive; for it is said, none remained, save the poorest sort of the people of the land, 2 Kings xxiv. 14. This, according to Bishop Usher \*, was in the year of the world 3405, and before Christ 599; and so the authors of the Universal History, place it; and Mr. Whiston z also; and Mr. Bedford a year later; and in the same year that this captivity began was Cyrus the Persian born, who was the deliverer of the Jews from it.

Ver. 2. One basket had very good figs, even like the figs that are first ripe, &c.] As there are some figs that are ripe sooner than others, and which are always the most desirable and acceptable; and such were they that were presented to the Lord, Mic. vii. 1. Deut. xxvi. 2. these signified those that were carried captive into Babylon with Jeconiah, among whom were some very good men, as Ezekiel, and others; and all might be said to be so, in comparison of those that were at Jerusalem, who were very wicked, and grew worse and worse: and the other basket had very naughty figs, which could not be eaten, they were so bad ; as nothing is more sweet, and luscious, and agreeable to the taste than a sound ripe fig, and especially a first ripe one: so nothing is more nauseous than a naughty rotten one : these signified the wicked Jews at Jerusalem indulging themselves in all manner of sin; so those who seemed to be the worst, through their being carried captive, were the best; and those who seemed to be the best, by their prosperity, were the worst. This is to be

understood in a comparative sense, as Calvin observes; though this does not so much design the quality of persons, as the issue of things, with respect unto them. The captivity of the one would issue in their good. and so are compared to good figs; when the sins of the other would bring upon them utter ruin and destruction without recovery, and therefore compared to bad figs that cannot be eaten.

Ver. 3. Then said the Lord unto me, what seest thou, Jeremiah? &c.] This question is put, in order that, upon his answer to it, he might have an explication of the vision: and I said, figs ; the good figs, very good ; and the evil, very evil, that cannot be eaten, they are so evil; or so bad, or because of badness b; which may be applied to mankind in general; who may be distinguished into good and bad: those that are good, who are made so by the grace of God; for none are so by nature, or of themselves; they are very good: they have many good things in them; they have a good heart, a new and a clean heart, and a right spirit created in them; they have a good understanding of spiritual things; they have a good will to that which is good, and good affections for God and Christ, and divine things; they have the good Spirit of God and his graces in them, and Christ and his word dwelling in them: and they do good things, and are prepared for every good work; they are good to others; pleasantly and acceptably good to God through Christ; and profitably good to their fellow-saints and fellow-creatures. On the other hand, those that are bad are exceeding bad; as they are by nature children of wrath, unclean, corrupt, loathsome, and abominable in the sight of God; so they are from their youth upward, and continue so, and are never otherwise; all in them, and that comes from them, are evil; their hearts are desperately wicked. the thoughts and imaginations of their hearts are evil continually; their words are idle, corrupt, and filthy, and all their actions sinful; there's no good in them, nor any done by them; they are good for nothing; they are of no use to God, to themselves, or others; sin has made them like itself, exceeding sinful: and now between these two sorts there's no medium; though all sins are not alike; and some in a comparative sense may be called greater or lesser sinners; yet all are exceeding bad, even the least: they are all of the same nature, and have the same wicked hearts; though some may be outwardly righteous before men; and hypocrites and formal professors are worst of all. There never were but two sorts of persons in the world ; the seed of the woman, and the seed of the serpent; the children of God, and the children of the devil; and so things will appear hereafter at the great day; the one will be placed at Christ's right hand as good and righteous men, the other at his left hand as wicked. and will have separate states to all eternity: and so those figs are explained in the Talmud'; the good figs, they are the perfect righteous; the bad figs, they are the perfect wicked.

Ver. 4. Again the word of the Lord came unto me, saying.] As follows; where an explanation is

b pro præ pravitate, Junius & Tremellius, Piscator, Cocceius ; pra malitia, Schmidt. \* T. Bab. Erubim, fol. 91. 9.

<sup>Annales Vet. Test, p. 193.
Yol. 21. p. 60.
Chronological Tables, cent. 10,
Scripture Chronology, p. 678.</sup> 

given of the above vision, to which this is a tran-

Ver. 5. Thus saith the Lord, the God of Israel, &c.] Of all the tribes of Israel; of the ten tribes that had been carried captive long ago by the king of Assyria; and of the other two tribes, part of whom were in Babylon, and the other in Judea, who were not wholly cut off by the Lord; but he still had a regard for them; and therefore introduces what he was about to say in this manner: like those good figs, so will I acknowledge them that are carried away captive of Judah; that they are good men, and like those good figs, even those that were; and though they are carried captive : or, I will know them 4; take notice of them ; shew an affectionate love to them, and care of them; make himself known unto them, and own them for his, in the furnace of affliction: whom I have sent out of this place into the land of the Chaldeans for their good ; or, for good things, as the Septuagint and other versions; for their temporal good; some were raised to great honours, as Daniel, and his associates; others got and possessed estates in Babylon, and some returned with favours and riches: and this was also for their spiritual good; to bring them to a sense of their sins, to repentance for them, and acknowledgment of them; and particularly to cure them of idolatry, which it effectually did; so the Lord makes all things to work together for good, to them that love him, Rom. viii. 28. and it may be observed, that though the Chaldeans carried the Jews captive out of their own land, and the city of Jerusalem, meant by this place, into the land of Babylon, yet they were only instruments; it was the Lord's doing; he sent them thither. Jarchi connects the phrase for good with the word acknowledge, supposing a transposition of the words, thus, I will acknowledge them for good. Ver. 6. For I will set mine eyes upon them for good,

&c.] His eyes of omniscience, providence, and grace; to communicate good things to them ; to take care of them in the furnace of affliction, that they were not lost, but made the better; to watch over them, protect and defend them; to deliver them out of their troubles, and to bring them into their own land; as follows: and I will bring them again into this land; the land of Judea, and city of Jerusalem, where Jeremiah now was, and saw this vision: this was accomplished when the seventy-years' captivity was ended: and I will build them, and not pull them down: and I will plant them, and not pluck them up; alluding to the building of houses, and planting of vineyards; signifying that they and their families should be built up and continue; yea, that they should be a habitation for God, and the vineyard of the Lord of hosts, of his planting, and which should remain: this will be more fully accomplished in the latter day; though it had in part a fulfilment upon the Jews' return from captivity.

Ver. 7. And I will give them an heart to know me, that I am the Lord, &c.] God, gracious and merciful, slow to anger, abundant in goodness and truth, pardoning iniquity, transgression, and sin; the unchangeable Jehovah; the everlasting I AM; a covenant-keeping God; faithful and true to his promises; able and willing to perform them; and does all things well and

" TIM cognoscam, Vulg. Lat. Gataker.

wisely; and was their Lord and God. This knowledge designs not the first knowledge of the Lord, but an increase of it; and not head-knowledge, but heartknowledge; a knowledge of God, joined with love and affection to him, high esteem, and approbation of him : and including communion with him, and an open profession and acknowledgment of him : and it is an appropriating knowledge also; a knowing him for themselves, and as their own; and such a knowledge or heart to know the Lord is a pure gift of his, and without which none can have it: and it may be observed. that in captivity it was given them; afflictions were the means of it; and happy it is when hereby men come to have a knowledge of God, and to be better acquainted with him, Psal. xcii. 12: and they shall be my people, and I will be their God ; that is, it shall appear that they are so, by the above blessings of grace and goodness bestowed upon them; the Lord hereby owning them for his people, and they hereby coming to know that he is their God: for, or when " they shall return unto me with their whole heart; affectionately, sincerely, and unfeignedly. It supposes that they had backslidden from God, his ways and worship; but now should return by sincere repentance to him, and to his worship, and obedience to his commands; so the Tar-gum, "for they shall return to my worship with their "whole heart;" all this will have an entire accomplishment in the latter day, when the Jews will be converted and turn to the Lord, and fear him and his goodness.

Ver. 8. And as the evil figs, which cannot be eaten, they are so evil, &c.] Here follows an explication of the evil figs, and an application of them to the wicked Jews: (surely thus saith the Lord) so will I give Zedekiah the king of Judah; who was then the reigning king of Judah, Jeconiah's father's brother; whom the king of Babylon had made king in his stead, and changed his name from Mattaniah to Zedekiah, 2 Kings xxiv. 17. him the Lord threatens to give up to ruin and destruction, or to deliver into the hands of the enemy : and his princes, and the residue of them, that remain in this land: the rest of the inhabitants of Jerusalem that continued in the land of Judea, and were not carried captive: and them that dwell in the land of Egypt; who had fled thither for safety upon the invasion of their land, and besieging their city; all these being like to the bad figs, exceeding evil and wicked, are threatened to be delivered into the hands of their enemies. though they might think themselves safe and secure where they were.

Ver. 9. And I will deliver them to be removed into all the kingdoms of the earth for their hurt, &c.] Jeconiah and the captives with him were only carried into Babylon; but these should be scattered one from another into the several parts of the world. The former were carried captive for their good, and it issued in that; but these were carried away for their hurt, to the injury of their persons and properties, and without having any effect upon them to the good of their souls: though this might begin to be fulfilled by the seventyyears' captivity in Babylon, yet it had a more complete fulfilment in the destruction of this people by the

י ישבו אלי guum reversi fuerint ad me, Junius & Tremellius.

Romans; to which these and the following words seem more particularly to refer: to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them; their names to be used as a proverb for their riches ill gotten, their falsehood and tricking; and under the curse of God, and the reproach of man, as they are this day; see Deut. xxviii. 37.

Ver. 10. And I will send the sword, the famine, and calamity and punishment, that they are the pestilence, among them, &c.] Meaning not in other inhabitants of that good land, which wa lands, where they should be driven, but whilst in their them, and to their fathers before them.

THIS chapter contains a prophecy of the destruction || of Judea by the king of Babylon; and also of Babylon itself, after the Jews' captivity of seventy years; and likewise of all the nations round about. The date of this prophecy is in ver. 1. when the prophet puts the Jews in mind of the prophecies that had been delivered unto them by himself and others, for some years past, without effect, ver. 2, 3, 4, 5, 6, 7. wherefore they are threatened with the king of Babylon, that he should come against them, and strip them of all their desirable things; make their land desolate, and them captives for seventy years, ver. 8, 9, 10, 11. at the expiration of which he in his turn shall be punished, and the land of Chaldea laid waste, and become subject to other nations and kings, ver. 12, 13, 14. and by a cup of wine given to all the nations round about, is signified the utter ruin of them, and who are particularly mentioned by name, ver. 15-26. which is confirmed by beginning with the city of Jerusalem, and the destruction of that, ver. 27, 28, 29. wherefore the prophet is bid to prophesy against them, and to declare the Lord's controversy with them, and that there should be a slaughter of them from one end of the earth to the other, ver. 30, 31, 32, 33. upon which the shepherds, kings, and rulers of them, are called to lamentation and

howling, ver. 34-38. Ver. 1. The word that came to Jeremiah concerning all the people of Judah, &c.] Not only in the city of Jerusalem, but in the whole land of Judea. This prophecy concerns them all; their repentance and reformation, to which they are exhorted; or their invasion, desolation, and captivity, with which they are threatened. Before the prophet was sent to the king of Judah only, ch. xxii. 1. now to all the people: in the fourth year of Jehoiakim the son of Josiah king of Judah; in the latter part of the third, and beginning of the fourth year of his reign; see Dan. i. 1: this was the first year of Nebuchadrezzar king of Babylon; in which he began to reign with his father, for he reigned two years with him; who is the Nabopolassar of Ptolemy. This was in the year of the world 3397, and before Christ 607, according to Bishop Usher<sup>5</sup>.

Christ 607, according to Bishop Usher <sup>7</sup>. Ver. 2. The which Jeremiah the prophet spake unto all the people of Judah, &c.] Perhaps at one of the three feasts, at which all the males appeared in Jerusalem; for it can't be thought that he went up and down throughout all parts of the land to deliver this proown land, by which many should perish; and the rest that escaped these dreadful judgments should be carried captive. The Targum is, "I will send those that kill "with the sword," &c.: till they be consumed from off the land that I gave unto them and to their fathers; so that none of them should be left there to inhabit it, which is now their case; and it is an aggravation of their calamity and punishment, that they are no more the inhabitants of that good land, which was God's gift to them, and to their fathers before them.

C H A P. XXV.

phecy, but to as many of them as he found in Jerusalem in any place, at any time; and none so likely as what is mentioned: and to all the inhabitants of Jerusalem; to whom he had an opportunity of speaking frequently: saying; as follows:

Ver. 3. From the thirteenth year of Josiah the son of The Amon king of Judah, even unto this day, &c.] year in which Jeremiah began to prophesy, ch. i. 2: (that is, the three-and-twentieth year); for Josiah reigned one-and-thirty years; so that Jeremiah pro-phesied nineteen years in his reign; and now it was the fourth of Jehoiakim's, which make twenty-three years; so long the prophet had been prophesying to this people: the word of the Lord hath come unto me; from time to time, during that space of twenty-three years; and which he diligently, constantly, and faithfully delivered unto them; as follows: and I have spoken unto you, rising early and speaking; as soon as ever he had a word from the Lord, he brought it to them, and took the most proper and seasonable time to inculcate it to them; in the morning, and after he had had a vision or dream in the night from the Lord : but ye have not hearkened; they took no notice of it; turned a deaf ear to it; however, did not obey. or act as they were directed and exhorted to.

Ver. 4. And the Lord hath sent unto you all his servants the prophets, &c.] Not only him, but many others, as Micah, Nahum, Zephaniah, and others: rising early and sending them; not only the prophet, but the Lord himself is said to rise early, and send his prophets to them; which denotes his great care and concern for this people for their good; see ch. vii. 25: but ye have not hearkened, nor inclined your ear to hear; which is an aggravation of their sin; that whereas they had one prophet after another sent to them, and sent by the Lord himself; he rising early, and sending them; and they rising early, being sent to do their message; and yet were not hearkened and attended to.

Ver. 5. They said, &c.] 'The prophets: this was the substance of their discourses and prophecies, what follows: turn ye again now every one from his evil way, and from the evil of your doings; repent of sins, and reform from them; particularly their idolatries, to which they were prone, and are after mentioned: and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever; that is, the land of Canaan, which was given to them, and their fathers

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f Annales Vet. Test. p. 119.

before them, by the Lord, for an everlasting inheritance, provided they behaved towards him aright; for they held the possession of it by their obedience to his law; and now, notwithstanding all that they had done, or had been threatened with ; yet, if they repented and reformed, they should still dwell in the land, and enjoy it, and all the blessings and privileges of it.

Ver. 6. And go not after other gods to serve them, and to worship them, &c.] So long as they served the Lord God, they continued in their own land, in the com-fortable enjoyment of all the blessings of it; for their government was a theocracy; God was their King; and as long as they served and worshipped him only, he protected and defended them; but when they forsook him, and went after other gods, and served and worshipped them, then they were threatened to be turned out of their land, and carried captive into other lands; and yet, after all, if they returned from their idolatries, and left off worshipping idols, the Lord was ready to receive them kindly, and continue his favours to them : and provoke me not to anger with the works of your hands ; their idols, which their own hands made, and then fell down to worship them; than which nothing can be more provoking to God: and I will do you no hurt; by sword, or famine, or pestilence, or captivity; signifying the hurt he had threatened them with should not be done, provided they forsook their idolatrous worship; God does no hurt to his true worshippers; yea, he makes all things work together for their good.

Ver. 7. Yet ye have not hearkened unto me, saith the Lord, &c.] Though it was he that spake unto them by his prophets; and though it was so much to their own good and advantage; and the neglect of him and his word were so much to their disadvantage, and even ruin : that ye might provoke me to anger with the works of your hands, to your own hurt ; which, though not designed to do either, yet eventually did both ; both provoked the Lord, and brought destruction upon themselves; for whatever is against the glory of God is to the hurt of man; and whatever provokes him is pernicious to them in its consequences.

Ver. 8. Therefore thus saith the Lord of hosts, &c.] Of armies above and below; and so can do what he pleases in heaven and in earth : because ye have not heard my words ; by the prophets, so as to obey them ; they had heard them externally, but did not observe to do them.

Ver. 9. Behold, I will send and take all the families of the north, saith the Lord, &c.] The Targum is, the kingdoms of the north, the same with those in ch. i. 15. even all those kingdoms which were subject to the king of Babylon, and lay north of Judea: and Nebuchadrezzar the king of Babylon my servant; though a great king, he was a servant of the Lord of hosts; his servant, both as a creature of his make, and as a king that ruled under him; and as he was an instrument in his hand to chastise his people the Jews; though it was not knowingly and with intention that he served the Lord : and will bring them against this land, and against the inhabitants thereof ; the land of Judea, and its inhabitants; this was the Lord's doing; it was he that stirred up the king of Babylon, and by his secret first year of Cyrus 5. These years are differently

instinct and powerful providence brought him and his armies into Judea to spoil it, and the inhabitants of it; Jehovah as it were marched at the head of them, and led them on, and brought them against the Jews, and delivered them into their hands : and against all these nations round about; Egypt and others; so that the Jews could have no help from them; nor would application to them, and alliance with them, signify any thing : and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desola-tions; both the Jews and their neighbours; who should be an astonishment to some, and a hissing to others, and remain desolate for a long time; even till the seventy years were ended after mentioned.

Ver. 10. Moreover, I will take from them the voice of mirth, and the voice of gladness, &c. ] At their festivals. and nuptial solemnities : the voice of the bridegroom, and the voice of the bride; expressing their mutual love unto, and delight in, each other; so agreeable to one another and their friends: or it may mean those epithalamies, or nuptial songs, sung unto them by their friends: the sound of the millstones; either the voice of those that sing at the mill while grinding; or rather the sound of the stones themselves used in grinding; either in grinding spices for the bride-cakes; or rather in grinding corn for common use; and so denotes the taking away of bread-corn from them, and the want of that. The sense is, there should be no corn to grind, and so no use of the mill : and the light of the candle; at their feasts and weddings, or rather for common use; signifying that houses should be desolate, without inhabitants, no light in them, nor work to be done. The whole shews that they should be deprived of every thing both for necessity and pleasure. John seems to have borrowed some phrases from hence, Rev. xviii, 22, 23. in which he appears to have followed the Hebrew text, and not the Greek version. The Targum of the last clause is, " the voice " of the company of those that sing at the light of " candles.'

Ver. 11. And this whole land shall be a desolation, &c.7 Not only the city of Jerusalem, but all Judea, without inhabitants, or very few, and shall be uncultivated, and become barren and unfruitful: and an astonishment; to all other nations, and to all persons that pass through, beholding the desolations of it: and other nations shall serve the king of Babylon seventy years; both the Jews, and other nations of Egypt, &c. reckoning from the date of this prophecy, the fourth year of Jehoiakim's reign, when Daniel and others were carried captive, Dan. i. 1-6. to the first year of Cyrus.

Ver. 12. And it shall come to pass, when seventy years are accomplished, &c.] Which were accomplished in the first year of Cyrus: they began with the first year of Nebuchadnezzar, who reigned two years and two months with his father Nabopolassar; after that forty-three years by himself; Evil-merodach two years: Neriglissar four years; Belshazzar or Nabonadius seventeen years; and Darius the Median two years; which all make sixty-nine years and two months; and if ten months more be added to complete the said seventy years, it will carry the end of them to the

<sup>8</sup> See Prideaux's Counexion, par. 1. B. 2. p. 130.

reckoned by others; by Spanhemius, from the first of || Nebuchadnezzar, or fourth of Jehoiakim, to the destruction of the city under Zedekiah, nineteen years; thence to the death of Nebuchadnezzar, twenty-four; then Evil-merodach, two; then the reign of Neriglissar, including some months of Laborosoarchod, five; then the years of Nabonadius, or Belshazzar, seventeen; and from his death, or the taking of Babylon, to the death of Darius the Mede, two years; which make sixty-nine, exclusive of the first of Cyrus; and comes to much the same as the former. By James Alting thus; from the eighteenth year of Nebuchadnezzar, complete, to his death, twenty-six years; Evil-merodach, twenty-three; Belshazzar, three; Darius the Mede, eighteen, after the destruction of the Babylonish empire; which seems very wrong; better, by Dr. Lightfoot, thus; Nebuchadnezzar, forty-five current; Evilmerodach, twenty-three; and Belshazzar, three h. So the Jewish chronicle i: I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity ; the king for his tyranny, and the nation for their idolatry; and both for these and other sins they were guilty of; for, though they did the will of God in carrying the Jews captive, they no doubt in their usage of them exceeded their commission, and were justly punishable for their iniquities. This is not to be understood of the present king of Babylon, Nebuchadnezzar; but of Nabonadius, or Belshazzar, whom the Lord punished by Cyrus; who appears to have been a very wicked man, and in the excess of riot, profaning the vessels of the temple the night he was slain, Dan. v. 1, 2, 30: and the land of the Chaldeans; and will make it perpetual desolations; even as other nations had been made by them, ver. 9.

Ver. 13. And I will bring upon that land all my words which I have pronounced against it, &c.] By his prophets, and particularly by Jeremiah, as follows; for not one word that is spoken by the Lord, either in a way of promise or threatening, shall fail; his truth, power, and faithfulness, are engaged to accomplish all: even all that is written in this book, which Jeremiah hath prophesied against all the nations; the Egyptians, Philistines, Moabites, Edomites, Arabians, Persians, and also the Babylonians, in ch. xlvi. xlvii. xlviii, xlix. l. li. which prophecies, in the Greek version, immediately follow here, though in a confused manner; where some have thought they might be more regularly placed than as they are in the Hebrew copies, at the end of the book; but of this there seems to be no absolute necessity.

Ver. 14. For many nations and great kings shall serve themselves of them also, &cc.] Take their cities, scize upon the kingdoms, spoil them of their wealth and riches, and bring them into servitude to them: these many nations, which should and did do all this, were the Medes and Persians, and those that were subject to them, or were their allies and auxiliaries in this expedition; and the great kings were Cyrus and Darius, and those that were confederate with them: and I will recompence them according to their deeds, and according to the works of their own hands; as they have served others, it shall be done to them; as they have served

<sup>b</sup> Vid. Witsii Exercitat. 11. in Miscel. Sacr. tom. 2. p. 282, 283.

themselves of other nations, other nations shall serve themselves of them; as they have cruelly used others, they shall be used with cruelty themselves; and as they have made other countries desolate, their land shall become desolate also; not only their tyranny and cruelty, but all their other sins, shall receive a just recompense of reward.

Ver. 15. For thus saith the Lord God of Israel unto me, &c.] The prophet : take the wine-cup of this fury at my hand; in a vision the Lord appeared to Jeremiah with a cup of wine in his hand, which he bid him take of him. It is usual in Scripture for the judgments of God on men to be signified by a cup of hot and intoxicating liquor, Isa. li. 17, 22. Jer. xlix. 12. particularly in Psal. lxxv. 8. to which reference may be had; as John seems to refer to the passage here in Rev. xiv. 10. and xvi. 19. called a cup, because they are in measure, and but small in comparison of what will be inflicted in the world to come; and a cup of fury, because they proceed from the wrath of God, stirred up by the sins of men. Jarchi interprets this cup of the prophecy of vengeance, which the Lord delivered to Jeremiah; and not amiss: and cause all the nations to whom I send thee to drink it ; prophesy unto them what wrath and ruin shall come upon them.

Ver. 16. And they shall drink, and be moved, and be mad, &c.] The judgments foretold shall come upon them, whether they will or no; which will have such effects upon them, as intoxicating liquor has on drunken persons; make them shake and tremble, and reel to and fro, and toss and tumble about, and behave like madmen: because of the sword that I will send among them; this explains what is meant by the winecup of fury, the sword of a foreign enemy that shall enter among them and destroy; and which would make them tremble, and be at their wits' end, like drunken and men.

Ver. 17. Then took I the cup at the Lord's hand, &c.] In a visionary way, and did as he commanded, and prophesied as he directed him. The prophet was obedient to the heavenly vision, as became him: and made all the nations to drink, unto whom the Lord had sent me; not that he travelled through the several nations with a cup in his hand, as an emblem of what wrath would come upon them, and they should drink deep of; but this was done in vision, and also in prophecy; the prophet publishing the will of God, denouncing his judgments upon the nations, and declaring to them what would befall them.

Ver. 18. To wit, Jerusalem, and the cities of Judah, &c.] Which are mentioned first, because God's judgments began with them, as they usually do with the house of God, 1 Pet. iv. 17. and even now began; for this very year, in which this prophecy was delivered, Nebuchadnezzar came up and besieged Jerusalem, and carried away some captives, Dan. i. 1. This was the beginning of what afterwards were more fully executed: and the kings thereof, and the princes thereof; the Kings Jehoiakim, Jeconiah, and Zedekiah, with those of their families, the princes of the blood, and their nobles: to make them a desolation, an astonishment, an hissing, and a curse; to strip them of their crowns

<sup>&</sup>lt;sup>1</sup> Seder Olam Rabba, c. 23. p. 81. 3 Z 2

and kingdom, of their wealth, and riches, and honour, and bring them into slavery and boudage; so that they became an astonishment to some, to see the change that was made in them; and were hissed at and cursed by others: (as it is this day;) which is added, either because of the certainty of it, or because it began to take place this very year; though more fully in Jeco-niah's time, and still more in Zedekiah's; or rather this clause might be added by Jeremiah after the captivity; or by Baruch, or by Ezra, or whoever collected

tifty-second chapter seems to be added by another hand. Ver. 19. Pharaoh king of Egypt, &c. ] Who is men-tioned first after the kings of Judah; not only because the Jews were in alliance with Egypt, and trusted to them; and therefore this is observed, to shew the vanity of their confidence and dependence; but because the judgments of God first took place on the king of Egypt; for in this very year, in which this prophecy was delivered, Pharaob-necho king of Egypt was smitten by Nebuchaduezzar, Jer. xlvi. 2. though the prophecy had a further accomplishment in Pharaoh-hophra, who was given into the hands of his enemies, as foretold, ch. xliv. 30: and his servants, and his princes, and all his people ; his menial servants, his domestics, and his nobles and peers of the realm, and all his subjects. It expresses an utter destruction of the kingdom of Egypt; and the particulars of it may be the rather given, to shew the vain trust of the Jews in that people.

his prophecies, and put them into one volume, as the

Ver. 20. And all the mingled people, &c.] Not the Arabians, who are mentioned afterwards, ver. 24. but rather a mixed people in the land of Egypt, such as came out of it along with the Israelites; or were near it, and bordered upon it, as the Targum; which ren-ders it, all the bordering kings; or rather a mixture of people of different nations that dwelt by the sea-coasts, either the Mediterranean, or the Red sea, as others think: and all the kings of the land of Uz; not the country of Job, called by the Greeks Ausitis, as the Vulgate Latin version; but rather a country of Idumea, so called from Uz the son of Dishan, the son of Seir, Lam. iv. 21. Gen. xxxvi. 28. And all the kings of the land of the Philistines ; the petty kings of it, called the lords of the Philistines elsewhere, who were great enemies to the people of the Jews: the prophecy of their destruction is in ch. xlvii. and whose principal cities are next mentioned : and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod ; of Ashkelon, and the sword in it, and ruin, see ch. xlvii. 5, 7. Azzah is the same with Gaza, whose destruction is also foretold in ch. xlvii. 1, 5. see Acts viii. 26. Ekron was another of the cities of the Philistines; see 1 Sam. v. 10. and Ashdod is the same with Azotus, another of their cities, Acts viii. 40. called the remnant of Ashdod, because the remains only of a once very strong and fortified place; but was so weakened and wasted by Psammiticus, king of Egypt, in a blockade of it, for the space of nine-and-twenty years ", before he took it, that when he had got in it, it was but as the carcass of a city, to what it was before 1.

\* Herodot. 1. s. c. 157. Vid. Prideeux, Connexien, part 1. B. 1. p. 34.

Ver. 21. Edom, and Moab, and the children of Ammon.] All well-known and implacable enemies of Israel. The Edomites descended from Esau; and the Moabites and Ammonites from Moab and Ammon, the two sons of Lot by his daughters. Their destruction is prophesied of in ch. xlviii. and xlix.

Ver. 22. And all the kings of Tyrus, and all the kings of Zidon, &c.] Two very ancient cities in Phœnicia, frequently mentioned together in Scripture, being near each other. Their ruin is foretold in ch. xlvii. 4. And the kings of the isles which are beyond the sea; which some understand of Greece and Italy; others of Rhodes, Cyprus, and Crete, and other islands in the Mediterranean sea; the Cyclades, as Jerom: but the words may be rendered, and the kings of the country by the sea-side; and may design those that dwell upon. the coast of the Mediterranean sea.

Ver. 23. Dedan, and Tema, and Buz, &c.] These seem to be places in Edom or Idumea, of whose destruction Jeremiah prophesies in ch. xlix. 7, 8, 20. or rather in Arabia and Mesopotamia. Jerom reckons them among the Ishmaelites and Saracens. The persons from whom they descended are mentioned in Gen. xxii. 21. and xxv. 3, 15. And all that are in the utmost corners ; that is, either of the above countries, or of the whole earth : or all that had their hair shorn "; or the corners of their beards; which Jerom says is applicable to the Saracens.

Ver. 24. And all the kings of Arabia, &c.] Of Ara-bia Petræa. And all the kings of the mingled people that dwell in the desert: the other Arabians or mixed people, that dwell in Arabia Deserta, as the Scenites. Nomades, Kedarenes, and others; and so the Targum, "and all the kings of the Arabians, that dwell in tents "in the desert." Of these see the prophecy in ch. xlix. 28, 29.

Ver. 25. And all the kings of Zimri, &c.] Of Arabia Felix, so called from Zimran, a son of Abraham by Keturah, Gen. xxv. 2. the same whom Pliny a calls Zamerenes. And all the kings of Elam; or Persia; who are prophesied against in ch. xlix. 34-39. And all the kings of the Medes ; who commonly go together with the Persians.

Ver. 26. And all the kings of the north, far and near, one with another, &c.] That were on the north of Judea, the kings of Syria, and those that were near to the kingdom of Babylon, whether more remote from Judea, or nearer it, and which joined one another in that part of the world. And all the kingdoms of the world, which are upon the face of the earth ; the whole Babylonian monarchy, called the whole world; as the Roman empire afterwards was, Luke ii. 1. And the king of Sheshach shall drink after them; or the king of Babylon, as the Targum; and that Babylon is meant by Sheshach is certain from ch. li. 41. but why it is so called is not so easy to say. The Jewish writers make it to be the same with Babylon, by a change of the letters in the alphabet, put in such a situation, which they call Athbash, in which shin is put for beth, and caph for lumed; and so, instead of Babel or Babylon,

m שאה universis qui attonsi sunt in comam, Vulg. Lat. ; barbitonsis, Syr. \* Nat. Hist. l. 6. c. 28.

CH. XXV. V. 27-51.

you have Sheshach, which is thought to be used rather than Babylen, that Nebuchadnezzar, now besieging Jerusalem, might not be irritated: but others take it to be the name of an idol of the Babylonians, from whence the city was called, which is not improbable; for, as Hillerus has observed, their god Bel and Sheshach signify the same thing. Bel is the same as Behal, swifs; and Sheshach may be derived from the Arabic word

which signifies to more swiftly "; and may both وشک

be names of the sun, worshipped by the Chaldeans, so called from the swiftness of its motion. Now in Babylon stood the temple of Bel or Sheshach, and so might have its name from thence: and it may be further observed, what has been by others, that the Babylonians had a public festival, like the Saturnalia of the Romans, which held five days, and was called Sacchœa or Shace, as is supposed from their god Shach, to whom it was kept: to which may be added, that Mishael had the name of Meshach given him in Babylon; Shach, in the one, answering to El in the other, which signifies God, Dan. i. 7. Shach is used for a king or prince in the Persic language to this day. And now the king of Sheshach or Babylon must drink of the cup, or be punished last of all; who was the instrument of destroying most of the rest, yet should not go unpunished.

Ver. 27. Therefore thou shalt say unto them, &c.] To the several nations before mentioned, prophesied against: thus saith the Lord of hosts, the God of Israel; the Lord of armies, above and below, the Sovereign of the whole universe; but in a special and peculiar manner the God of Israel: drink ye, and be drunken, and spew, and fall, and rise no more; as is sometimes the case of drunken men; they drink till they are quite intoxicated; and become drunk, and then they spew up what they have drunk ; and, attempting to walk, fall, and sometimes so as never to rise more; not only break their bones, but their necks, or fall into places where they are suffocated, or in one or other, where they lose their lives. So it is signified, that these nations should drink of the cup of God's wrath and fury; or his judgments should come upon them in such a manner as that they should be obliged to part with all their riches, power, and authority; and should fall and sink into such a ruinous condition, as that they should never be able to rise more to a prosperous one : because of the sword that I will send among you; by which they should be destroyed. The Targum joins this with the preceding clause, thus, " and ye shall not rise from before those " that kill with the sword, whom I send among you."

Ver. 28. And it shall be, if they refuse to take the cup at thine hand to drink, &c.] To give credit to the prophecies of ruin and destruction delivered by the prophet, but say, these things shall not be: then shalt thou say unto them, thus saith the Lord of hosts, ye shall certainly drink; or those judgments shall certainly be inflicted; there will be no possibility of escaping, whether they were believed or no; or how unwilling soever they were to believe the denunciations of them, or to have them come upon them; yet assuredly so it would be; for thus saith the Lord of hosts, who is omnipotent, and does what he pleases in the armies of heaven, and among the inhabitants of the earth, over whom he has a despotic power and government.

Ver. 29. For, lo, I begin to bring evil upon the city which is called by my name, &c.] Jerusalem, the city of God, the holy city, where his name was called upon, and he was worshipped; on this he would first bring down his judgments; and indeed he had already begun to bring evil on it; for this very year Nebuchadnezzar came up to besiege it, and carried some away captives : and should ye be utterly unpunished ? or could they expect to go free from punishment, who had so grossly sinned, and were guilty of such abominable idolatries, and had been the means of drawing in the people of God into the same; and therefore, since the professing people of God, who had been drawn in by their examples, were punished, they could not, they ought not, to think of escaping. See the like argu-ment in Luke xxiii. 31. 1 Pet. iv. 17, 18. Ye shall not be unpunished; or cleared, or acquitted, or go free; but made instances and examples of vindictive justice : for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts; or I will call them that kill with the sword, as the Targum; who will obey the call, answer to it, and come forth and slay the inhabitants of the earth, and none shall escape.

Ver. 30. Therefore prophesy thou against them all these words, and say unto them, &c.] What follows, as well as declare all that is before spoken concerning the cup of fury all nations must drink of: the Lord shall roar from on high; from heaven, like a lion, in violent claps of thunder; or in such dreadful dispensations of his providence, as will be very amazing and terrifying: and utter his voice from his holy habitation; from heaven, as before; and though it will be terrible, yet quite consistent with his holiness and justice: he shall mightily roar upon his habitation ; the temple at Jerusalem, where he had his residence; but now should be deserted by him, and feel the effects of his wrath in the destruction and desolation of it: or rather, since the address is made to the nations of the world, and not to the Jews, it may be rendered, in or out of his habitation 9; and so designs heaven, as before; and all these expressions are intended to shew both the certainty and terribleness of the dispensation. He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth; or, answer a shout; give the onset for battle against the inhabitants of the earth, as the general of an army; which is accompa-nied with a shout, like that which is made by workmen treading in the wine-press, to encourage one another to go on the more cheerfully in their work.

Ver. 31. A noise shall come up even to the ends of the earth, &c.] Wars, and rumours of wars, everywhere, till the cup has gone round, and all nations have drank of it, and have felt the power of divine wrath for their sins: for the Lord hath a controversy with the nations; will enter into a judicial process with them; will liti-

<sup>•</sup> Onomastic. Sacr. p. 596, 597, 598, 611.

eler fuit, celeriter processit, Golius, sol. 2676.

٩ ٢٠٠٠ ל זוי in habitaculo sao, Junius & Tremellius ; vel ex habitaculo, Gataker, Schmidt.

יענה ' heded respondebit, Schmidt; celeusma respondebit, Gataker.

gate the point with them, and try it openly; that it || may be seen who is in the right, and who in the wrong: he will plead with all flesh; or enter into judgment with them, as Kimchi; or reprove them in judgment, as Jarchi; he will be too many for them; he will carry his case, overcome them in judgment, and reprove and condemn them. Or the words may be rendered, he will be judged by all firsh '; he will sub-mit it to the judgment of the whole world, if it is not a righteous thing in him to do what he is about to do, and will do; he will make it clear and manifest that he does nothing unjustly, but all according to the strict rules of justice and equity : he will give them that are wicked to the sword, saith the Lord ; to be destroyed by it, and none but them; and seeing they are such that deserve it, he is not to be charged with unrighteousness in so doing.

Ver. 32. Thus saith the Lord of hosts, behold, evil shall go forth from nation to nation, &c.] Begin in one nation, and then go on to another; first in Judea, and then in Egypt; and so on, like a catching distemper, or like fire that first consumes one house, and then another; and thus shall the cup go round from nation to nation, before prophesied of : thus, beginning at Judea, one nation after another was destroyed by the king of Babylon; then he and his monarchy were destroyed by the Medes and Persians; and then they by the Macedonians; and then the Greeks by the Romans. And a great whirlwind shall be raised up from the coasts of the earth; or from the sides of it'; that is, from the ends of it, as the Targum, which paraphrases it, " and " many people shall come openly from the ends of the " earth;" this was first verified in the Chaldean army under Nebuchadnezzar, compared to a whirlwind, ch. iv. 13. and then in the Medes and Persians under Cyrus; and after that in the Greeks under Alexander; the great and last of all in the Romans under Titus Vespasian.

Ver. 33. And the slain of the Lord, &c.] Slain by his permission, yea, by his orders, according to his will, in his wrath and sore displeasure, and to glorify his vindictive justice: shall be at that day from one end of the earth even unto the other end of the earth; not that this should be at one and the same time; for there never was such a time, that there was such a general slaughter in the world, that the slain should reach from one end to the other; but that within the dispensation, in which the cup should go round to all nations, meant by that day, the slain of the Lord would be in all parts of the world; or that, according to his will, there would be a great slaughter everywhere, as the cup went round, or the sword was sent, first ravaging one country, and then another. They shall not be lamented ; having no pity from their enemies; and as for their friends, they'll share the same fate with them; so that there will be none to mourn over them : neither gathered ; taken up from the field of battle where they fall; but, where they should fall, there they should lie; none gathering up their bodies or bones, in order for interment: nor buried; in the sepulchres of their fathers, nor indeed in any place, or in any manner; as

י דוא לכל בשר judicium subibit ipse cum omni carne, Tigurine version. not in any grand and magnificent manner, so not so much as in a common way. They shall be dung upon the ground; spread upon it, and lie above it, as dung, to manure the earth.

Ver. 34. Howl, ye shepherds, and cry, &c.] The Targum is, " how, ye kings, and cry;" and the rulers and governors of the nations before threatened with destruction are meant; who are here called upon to lamentation and mourning for the ruin and loss of their kingdoms; though Calvin thinks that this is an apostrophe to the Jewish nation, and the rulers of it. It is no uncommon thing in Scripture to call kings and civil magistrates shepherds; see Jer. xxiii. 1, 2. Zech. x. 3. and xi. 3. And wallow yourselves in the ashes, ye principal of the flock; or roll yourselves in dust, as a token of mourning; as being in the utmost distress, and incapable of helping themselves, and redressing the grievances of their people; and therefore lie down and tumble about as in the greatest anxiety and trouble. The Targum is, "cover your heads with ashes, ye "mighty of the people;" meaning those who were in the highest posts of honour and profit; the chief as to authority and power, riches and wealth. For the days of your slaughter and of your dispersions are accomplished; the time is come when they who were the fat of the flock, and were nourished up for slaughter, should be slain. The allusion to shepherds and sheep is still kept up; and such who should escape that, should be scattered up and down the world, as a flock of sheep is by the wolf, or any other heast of prey, when some are seized and devoured, and others dispersed; and this was not the case of the Jews only. but of other nations in their turn. And ye shall fall like a pleasant vessel ; a vessel of worth and value, and so desirable; as vessels of glass, of gems, or of earth, as of Venice glass, of alabaster, of China; which when they fall and are broken, become useless, and are irreparable; signifying hereby, that their desirableness and excellency would not secure them from destruction, and that their ruin would be irretrievable.

Ver. 35. And the shepherds shall have no way to flee, &cc.] Or, and flight shall perish from the shepherds"; though they may attempt it, they shall not be able to accomplish it; neither the dignity of their persons, the greatness of their power, or the abundance of their riches, would make a way for them; their enemies being so numerous, powerful, and watchful: nor the principal of the flock to escape: this was particularly verified in Zedekiah and his princes, ch. xxxix. 4, 5, 6. The Targum is, " and the house of fugitives shall " perish from the kings, and deliverance from the " mighty of the people."

Ver. 36. And a voice of the cry of the shepherds, &c.] Or of the kings, as the Targum: and an howling of the principal of the flock, shall be heard; of the mighty of the people, as the same; what is before called for is here represented as in fact, because of the certainty of it: for the Lord hath spoiled their pastures; their kingdoms, provinces, cities, and towns; or their people, as the Targum, among whom they lived, and by whom

ירכתי ארץ a lateribus terræ, Schmidt ; a finibus terræ, Vatablus. אבר מנוס מן הרעים ש≀ et peribit fuga a pastoribus, Vulg. Lat ; effugiumperibit, Schmidt ; perfugiuna, Cocceius.,

they were supported ; still keeping up the metaphor of the shepherd and flock. This the Lord is said to do, because he suffered it to be done, yea, ordered it to be done, as a punishment for their sins.

Ver. 37. And the peaceable habitations are cut down, &c.] Or, their peaceable ones, as the Targum; the palaces and stately dwellings, in which they lived in great pomp and prosperity, in great peace, plenty, and safety, are destroyed by the enemy, and laid waste, and become desolate; yea, even those that lived peaceably and quietly, and neither were disturbed themselves nor disturbed othern wat are instructed themselves, nor disturbed others, yet, as is usual in times of war, share the same fate with their neighbours, who have been more troublesome and molesting: because of the fierce anger of the Lord; or from before it, from the face of it; shall be destroyed by it, that being displayed; and using enemies as instruments in the destruction of them. Sin is the cause of God's wrath and fierce anger, and his wrath and anger the cause of the destruction of men and their habitations, whoever are the instruments.

Ver. 38. He hath forsaken his covert as a lion, &c.] Which some understand of God leaving Jerusalem, or the temple, where he dwelt; who, whilst he made it his residence, protected it; but when he forsook it, it became exposed to the enemy. Kimchi says it may be understood of the destruction of the first temple by pret it of the destruction of the second temple ; that is, || but many others.

by the Romans, when it was left desolate by Christ, the Lion of the tribe of Judah. But it may be understood of Nebuchadnezzar leaving Babylon, his den, and ranging about like a lion for his prey; see ch. iv. 7. and 1. 17. So the Targum, "and a king has removed from "his tower or fortress." And the land is desolate ; the land of Judea, or whatsoever country he comes into with his army; that, or Egypt, or any other : because of the fierceness of the oppressor; the tyrant Nebuchad-nezzar; or oppressing sword ", as some supply it, it. being feminine; and so the Targum, "from before the "sword of the enemy." Some render it, because of the fierceness of the dove; so the Vulgate Latin; and understand it of the Babylonians or Chaldeans ; who, as the Romans had an eagle, they had the dove on their standards or ensigns; which they received from the Assyrians, when they succeeded them in their monarchy; and those from Semiramis their first queen, who had it, it is said, on her standard \*; and was re-tained in honour of her, and in memory of her being nourished by a dove, and turned into one after her death, as commonly believed "; and who had her name, as is affirmed <sup>z</sup>, from the word צמידא, semira, signify-ing, in the Chaldee language, the song or cooing of the dove; but fierceness ill agrees with the dove, which is a meek and harmless creature. And because of his fierce anger; either of God, or of the king of Babylon Nebuchadnezzar; but he thinks it is rightest to inter- his instrument, in destroying nations; not Judea ouly,

# CHAP. XXVI.

THIS chapter gives an account of Jeremiah's preaching; of his being apprehended by the people; of his defence of himself, and acquittance upon it. The time when, place where, and persons to whom the prophet delivered his discourse, are pointed at in ver. 1, 2, the substance of it was, that if the people of the Jews would repent of their sins and turn from them, the Lord would avert the evil he had threatened them with; but if not, he would make their temple like Shiloh, and their city a curse to all the earth, ver. 3, 4, 5, 6. upon hearing which the people seized him, and vowed he should die, because he had prophesied of the destruction of their city and temple, ver. 7, 8, 9. which the princes hearing of, came from the king's house to one of the gates of the temple, and sat as a court of judicature; to whom the priests and prophets accused Jeremiah of the above things as worthy of death, ver. 10, 11. and before whom the prophet made his defence, alleging his mission and orders from the Lord; and therefore, instead of recanting, repeats his exhortation; and as for himself, he was not careful what they did to him; but advises them not to shed innocent blood, since it would bring evil upon them, ver. 12, 13, 14, 15. upon which the princes acquit him, and declare him innocent, ver. 16. and this is confirmed by a like

instance of Micah the prophet, in the times of Hezekiah, who prophesied of the destruction of Jerusalem, and yet was not put to death, ver. 17, 18, 19. and by a contrary instance of Uriah, in the then present reign of Jehoiakim, who had been put to death for the like, but wrongly, ver. 20, 21, 22, 23, and, in the issue, Jeremiah, through the good office of Ahikam, the son of Shaphan, particularly, was saved from being put to death, ver. 24.

Ver. 1. In the beginning of the reign of Jehoiakim the son of Josiah king of Judah, &c.] So that the prophecy of this chapter, and the facts and events con-nected with it, were before the prophecy of the pre-ceding chapter, though here related; that being in the fourth year, this in the beginning of Jeholakim's reign. Josiah was lately dead; Jehoahaz his son reigned but three months, and then was deposed by Pharaoh-necho king of Egypt; and this Jehojakim, another son of Josiah, who before was called Eliakim, was set on the throne; and quickly after his coming to it came this word from the Lord, saying; as follows, to the prophet. This was in the year of the world 3394, and hefore Christ 610, according to Bishop Usher\*; with whom agree Mr. Whisten , and the authors of the Universal History .

<sup>&</sup>quot; הזויח gladii opprimentis, Junius & Tremellius; gladii abripientis, Piseator. So Gataker and Ben Melech. " R. David Gantz, Tzemach David, par. 9. fol. 4. 1. Vid. Lydium, de Re Militare, 1. 3. c. 7. p. 83, 84. Y Vid. Diodor. Sicul. 1. 9. p. 93, 107. Ed. Rhodoman.

<sup>&</sup>lt;sup>2</sup> R. Azarias, Meor Enayim, c. 21. fol. 89. 2. Vid. Selden, De Dis-Syris, I. 2. C: 3. p. 275. Annales Vet. Text. p. 118. Chronological Tables, cent. 9.

<sup>\*</sup> Vol. 21. p. 58.

Ver. 2. Thus saith the Lord, stand in the court of the Lord's house, &c.] In the great court of Israel, where the people used to meet together for worship: and speak unto all the cities of Judah; the inhabitants of them; not only to those that dwelt at Jerusalem, but in the rest of the cities of Judah; for what he was to say concerned them all, they having all sinned, and ueeded repeutance and reformation; without which they would be involved in the general calamity of the nation : which come to worship in the Lord's house; as they did three times in the year, at the feasts of passover, pentecost, and tabernacles; and it was now the last of these, as Bishop Usher thinks, when this prophecy was to be delivered to them : all the words that I command thee to speak to them; nothing must be kept back, the whole counsel of God must be declared; not a word suppressed through affection to them, or fear of them; God commanded, and must be obeyed, let the consequence be what it will: diminish not a word; soften not any expression, or alter any word, by putting one more smooth for one rough ; or change the accent, or abate of the vehemency of delivering it; but both for matter, manner, and form, let it be as directed, without any subtraction and diminution, change or alteration: a rule which every minister of the word ought to attend to; seeking not to please men, but God that sends him, and Christ whose minister he is.

Ver. 3. If so be they will hearken, &c.] And obey; which is expressive not of ignorance and conjecture in God, but of his patience and long-suffering, granting space and time for repentance, and the means of it; which, disregarded, leave without excuse: and turn every man from his evil way; his series and course of life, which was evil, and was the case of every one; so that as their sin was general, the reformation ought to be so too: that I may repent me of the evil which I purpose to do unto them ; or am thinking, or devising 4, to do unto them; which repentance must be understood not of a change of mind, but of the course of his providence towards them, which, by his threatenings, and some steps taken, portended ruin and destruction ; yet, in case of repentance and reformation, he would change his method of action agreeably to his will: because of the evil of their doings; this was the reason why he had threatened them with the evil of punishment, because of the evil of their actions; which were breaches of his law, and such as provoked the eyes of his glory.

Ver. 4. And thou shalt say unto them, &c.] What follows is the substance of the prophecy, and the sum of the sermon of discourse he was sent to deliver, without diminishing a word of it: if ye will not hearken to me, to walk in my law which I have set before you; first by Moses, by whose hands it was given to their fathers; and by the prophets, the interpreters of it to them; before whom it was set as a way for them to walk in, and a rule to walk by; a directory for them in their lives and conversations; and which continues to be so, as it is set before us Christians by our King and Lawgiver Jesus Christ; though not to obtain righteousness and life by the works of it; which should not be sought for, nor are attainable thereby. Ver. 5. To hearken to the words of my servants the prophets, &c.] The interpretations they give of the law; the doctrines they deliver; the exhortations, cautions, and reproofs given by them in the name of the Lord, whose servants they were; and therefore should be hearkened to; since hearkening to them is hearkening to the Lord himself, in whose name they speak, and whose message they deliver: whom I sent unto you, both rising up early and sending them; they had their mission and commission from the Lord; and who was careful to send them betimes, if they might be instruments to do them good and prevent their ruin; they had the best of means, and these sersonable, and so were left without excuse: (but ye hare not hearkend:) neither to the Lord, nor to his prophets; but went on in their own ways, neglecting the law of the Lord and the instructions of his servants.

Ver. 6. Then will I make this house like Shiloh, &c.] Where the ark was until it was taken by the Philistines, and then the Lord forsook his tabernacle there, Psal. Ixxviii. 60. and so he threatens to do the like to the temple at Jerusalem, should they continue in their disobedience to him; see the note on ch. vii. 12, 14: and will make this city a curse to all the nations of the carth; that is, the city of Jerusalem, which should be taken up, and used proverbially in all countries; who, when they would curse any one, should say, the Lord make the as Jerusalem, or do unto thee as he has done to Jerusalem.

Ver. 7. So the priests, and the prophets, and all the people, &c.] As it was in the temple, in one of the courts of it, that Jeremiah was, and said the above things, it is no wonder to hear of the priests, since they were there about their work and service ; the prophets were the false prophets, as the Septuagint and Arabic versions expressly call them; and all the people were all the males out of the several cities of Judah, who were come up to the temple on the account of the feast; see ver. 2: now these heard Jeremiah speaking these words in the house of the Lord ; in the temple ; in the court of Israel; they heard him out, and did not interrupt him while he was speaking; and having heard him, they were angry with him, and were witnesses against him; they did not hear him so as to obey his words, receive his instructions, and follow his directions; but they heard him with indignation, and were determined to prosecute him unto death.

Ver. 8. Now it came to pass, when Jeremiah had made an end of speaking, &c.] For they let him alone till he had done, either out of reverence of him as a priest and prophet; or they were awed by a secret influence on their minds that they might not disturb him: all that the Lord had commanded him to speak unto all the people; he did as he was ordered, kept back nothing, not fearing the resentment of the people, but fearing God: that the priests, and the prophets, and all the people, took him; the priests and the prophets were the leading men in this action; they stirred up the people against him, and through their instigation he was seized and laid hold on: saying, thou shall surely die; signifying that they would bring a charge against him, which they were able to support, and which by the

ל אשר אוכי חשב quod ego (sum) cogitans, Schmidt.

Ver. 9. Why hast thou prophesied in the name of the Lord, &c.] Made use of his name in declaring a falsehood, as they would have it; this was the crime: had he said what he thought fit to say in his own name, they suggest it would not have been so bad; but to vent his own imaginations in the name of the Lord, this they judged wicked and blasphemous, and de-serving of death; especially since what he said was against their city and temple: saying, this house shall be like Shiloh ; forsaken and destroyed ; that is, the temple: and this city shall be desolate without an inhabitant? so they wrested his words; for this he did not say, only that it should be a curse to all the nations of the earth : and all the people were gathered against Je-remiah in the house of the Lord ; besides those that were in the temple that heard him, others, upon a rumour that he was apprehended by the priests, and prophets, and people in the temple, got together in a mob about him: or, they were gathered to him; to hear what he had to say in his own defence; and it appears afterwards that they were on his side, ver. 16.

Ver. 10. When the princes of Judah heard these things, &c.] The tumult there was in the temple; these were the princes of the blood, or the nobles of the realm, particularly the courtiers, and who were of the king's privy-council; or else the great sanhedrim, consisting of seventy persons, and were the chief court of judicature: then they came up from the king's house to the house of the Lord; from the royal palace where they resided; by which it should seem that they were the king's courtiers, and counsellors, and officers of state ; unless in those times the sanhedrim sat there; from hence they came up to the temple, where Jeremiah and the priests, &c. were, which, being built on a hill, was higher than the king's palace; and therefore are said to come up to it : and sat down in the entry of the new gate of the Lord's house; as a court of judicature, to hear and try the cause between the prophet and his accusers. This gate of the temple is thought to be the higher gate, which Jotham built, 2 Kings xv. 35. The Targum calls it the eastern gate; and so Kimchi says it was; and that it was called the new gate, according to the Rabbins, because there they renewed the constitutions and traditions; though he thinks the better reason is, because newly repaired, or some new building was added to it. Jarchi also says it was the eastern gate ; and gives this reason for its being called new; that when Jehoiakim was carried captive, and some of the vessels of the temple, Nebuchadnezzar's army broke the eastern gate, which Zedekiah afterwards repaired, and made new; but if so, it is here called new by a prolepsis; or this account was written after that time.

Ver. 11. Then spake the priests and the prophets unto the princes, and to all the people, &c.] The priests and

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the prophets they were the accusers; the princes were the court before whom the cause was brought; and the people were the hearers of it; though it does not seem as if they were a sort of jury, or had any vote in determining; though they sometimes had in instigating a court, and the judges of it, to take on the side of the question they were for: saying, this man is worthy to die; or, the judgment of death is to this man'; he is guilty of a capital crime, and judgment ought to be given against him, and he condemned to die: for he hath prophesied against this city; the city of Jerusalem; saying that it should be a curse to other nations; or, as they interpreted it, that it should be utterly destroyed, and become desolate, and none should inhabit it: as ye have heard witk your ears; this must be directed to the people only; for the princes did not hear

Jeremiah's prophecy. Ver. 12. Then spake Jeremiah unto all the princes, and to all the people, saying, &c.] In his own defence; which, as Jerom observes, was with prudence, humility, and constancy : the Lord sent me to prophesy against this house, and against this city, all the words that ye have heard; he does not deny but that he had prophesied against the city of Jerusalem and against the temple, and that they should both come to ruin, unless the people repented and reformed; but then he urges, that he was sent by the Lord on this errand, and that every word that he had said, and they had heard, he was ordered to say by the Lord; and therefore what was he, that he should withstand God? he surely was not to be blamed for doing what the Lord commanded him to do; besides, all this was threatened only in case they continued obstinate and impenitent; wherefore he renews his exhortations to them in the follow-

ing verse. Ver. 13. Therefore now amend your ways and your doings, &c.] Make them good; leave your evil ways, and walk in good ways; forsake your evil works, and do good works: and obey the voice of the Lord your God; and that because he is your God, as well as what his word directs to is good, and for your good: and the Lord will repent him of the evil that he hath pronounced against you; will do as men do when they repent, change their method of acting, and manner of behaviour; so the Lord is said to repent or turn, when he changes the method and conduct of his providence towards men, though he never changes his mind or counsel.

Ver. 14. As for me, behold, 1 am in your hand, &c.] In their power, as they were the chief court of judicature; and to whom it belonged to judge of prophets, and to acquit or condemn them, as they saw fit; wherefore he submits to their authority: do with me as seemeth good and meet unto you; he was not careful about it; he readily submitted to their pleasure, and should patiently endure what they thought fit to inflict upon him; it gave him no great concern whether his life was taken from him or not; he was satisfied he had done what he ought to do, and should do the same, was it to do again; and therefore they might proceed just as they pleased against him.

לאיש הוה judicium mortis est viro huic, Vulg. Lat. Vatablus, Pagninus, Montanus; reatus mortis, &c. Schmidt.

d Jeremiam, Junius & Tremellius, Piscator, Cocceius, Schmidt.

Ver. 15. But know ye for certain, that if ye put me to death, &c.] Take this along with you, and then do as you will; that if ye take away my life on this account, you may depend upon it; nothing is more certain than this: ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; that is, the guilt of innocent blood, which would cry for vengeance upon them that brought the accusation, and insisted upon his being brought in guilty; and upon those that sat in judgment, and condemned him; and upon all the inhabitants of the city of Jerusalem, who should agree to the putting him to death : for of a truth the Lord hath sent me unto you to speak all these words in your ears ; and therefore I am no false prophet, and am clear of the charge brought against me; and have said nothing but what I had a mission and an order from the Lord for, of which you may assure yourselves; and therefore he will avenge my blood, should it be shed on that account; so that you will only increase your guilt, and add to that great load that lies upon you, and will be your ruin, unless you repent and reform.

Ver. 16. Then said the princes and all the people unto the priests and to the prophets, &c.] Hearing Jeremiah's apology for himself, by which it appeared that he was to be justified in what he had done, took his part, and acquitted him; and the people, who before were on the side of the priests and false prophets; yet hearing what Jeremiah had to say for himself, and also the judgment of the princes, took his part also, and joined with the court in an address to the priests and prophets, who were the chief accusers, and who would fain have had him brought in guilty of death : this man is not worthy to die; or, the judgment of death is not for this man; we can't give judgment against him; he is not guilty of any crime deserving death; see the note on ver. 11: for he hath spoken to us in the name of the Lord our God; not in his own name, and of his own head; but in the name of the Lord, and by his order; and therefore was not a false, but a true prophet: what methods they took to know this, and to make it appear to the people, is not said; very probably the settled character of the prophet; their long acquaintance with him, and knowledge of him; his integrity and firmness of mind; the plain marks of seriousness and humility, and a disinterested view, made them conclude in his favour.

Ver. 17. Then rose up certain of the elders of the land, &c.] The same with the princes; some of the court, who rose up as advocates for the prophet: and spake to all the assembly of the people; to justify the vote of the court, and to confirm the people in a good opinion of it, by giving them examples and instances of the like kind: saying; as follows:

Ver. 18. Micah the Morasthite prophesied in the days of Hezekiah king of Judah, &c.] Or, Micah of Maresha, as the Targum. Mareshah was a city of the tribe of Judah, Josh. xv. 44. the native place of this prophet; who appears, by the following quotation, to be the same Micah that stands among the minor prophets; and who is also so called, and lived in the times of Hezekiah, Mic. i. 1: and spake to all the people of Judah; very openly and publicly, and just as Jeremiah had done, ver. 2, 7, 8: saying; thus saith the

Lord of hosts, Zion shall be ploughed like a field, and Jerusalem shall become heaps; Mount Zion, on part of which the temple was built, and on the other the city of David, together with the city of Jerusalem, should be so demolished, as that they might be ploughed, and become a tillage; as the Jews say they were by Terentius, or Turnus Rufus, as they call him, after their last destruction by the Romans: and the mountain of the house as the high places of the forest; covered with grass and shrubs, and thorns and briers; even Mount Moriah, on which the temple stood, which is designed by the house; and so the Targum calls it the house of the sanctuary. Now this was saying as much against the city and temple as Jeremiah did; and was said in the days of a good king too, who encouraged a reformation, and carried it to a great pitch. See Mic. iii. 12.

Ver. 19: Did Hezekiah king of Judah and all Judah put him at all to death ? &c.] No, they did not : neither the king, by his own authority; nor the sanhedrim, the great court of judicature, for the nation; they never sought to take away his life, nor sat in council about it; they never arraigned him, and much less condemned him : did he not fear the Lord, and besought the Lord ; that is, Hezekiah; he did, as knowing that Micah was a prophet of the Lord, and sent by him; wherefore he received his prophecy with great awe and reverence, as coming from the Lord, and made his supplications to him that he would avert the judgments threatened : and the Lord repented of the evil which he had pronounced against them? the king and his people, the city and the temple; and so the threatened evil came not upon them in their days : thus might we procure great evil against our souls; should we put Jeremiah to death: it is therefore much more advisable to do as Hezekiah did, pray unto the Lord to avert the threatened evil, or otherwise it will be worse This precedent is urged to strengthen the with us. decree of the council in favour of Jeremiah.

Ver. 20. And there was also a man that prophesied in the name of the Lord, &c.] These are not the words of the same persons continued; because the following instance is against them; but of some other persons in the sanhedrim, who were on the side of the priests and prophets; who in effect said, why tell you us of an instance in Hezekiah's time, when there is so recent an one in the present reign, of a man that prophesied just as Jeremiah has done, and was put to death, and so ought he? after this manner Kimchi interprets it; and so Jarchi, who adds, that it is so explained in an ancient book of theirs, called Siphri; though some think they are the words of the same persons that espoused the prophet's cause; and observe the following instance with this view; that whereas there had been one prophet of the Lord lately put to death for the same thing, should they take away the life of another, it would be adding sin to sin, and bring great evil upon their souls; and it might be observed, that Hezekiah prevented much evil by the steps he took; whereas, should they proceed as they had begun in the present reign, they might expect nothing but ruin, which they might easily see with their own eyes was coming upon them: others are of opinion that this instance is added by the penman of this book, either the pro-phet himself or Baruch, to shew the wonderful preservation of him; that though there had been very lately a person put to death for the very same thing, yet he was preserved through the good offices of a person mentioned at the close of the chapter; and which seems to make this account probable. The name of the prophet was Urijah the son of Shemaiah of Kirjath-jearim; which was a city of Judah, Josh. xviii. 14. but who he was is not known, there being no account of him elsewhere: who prophesied against this city, and against this land, according to all the words of Jereniah; just as he had done, in much the same words, if not altogether; so that their case was similar. Ver. 21. And when Jehoiakim the king, with all his

mighty men, &c.] Either his courtiers, or his soldiers, or both : and all the princes, heard his words ; the words of the Prophet Urijah; not with their own ears very probably, but from the report of others: the king sought to put him to death; as being a messenger of bad tidings, tending to dispirit his subjects, and allay the joy of his own mind upon his advancement to the throne: but when Urijah heard it, he was afraid, and fled, and went into Egypt; which some understand as a piece of prudence in him; but rather it was the effect of pusillanimity and cowardice: it seems to shew want of faith and confidence in the Lord; and the fear of man, which brings a snare; and besides, it was no piece of prudence to go to Egypt, whatever it was to flee; since there was such an alliance between the kings of Egypt and Judah; and the latter, though dependent on the former, yet the king of Egypt would easily gratify him in delivering up a subject of his, and a person of such a character.

Ver. 22. And Jehoiakim sent men into Egypt, &c.] To seek for him; and to require the delivery of him upon being found: namely, Elnathan the son of Achbor; the father of this man very probably is the same we read of in Josiah's time, 2 Kings xxii. 12, 14. who is called Abdon in 2 Chron. xxxiv. 20: and certain men with him, into Egypt; to assist him in taking him, whose names are not mentioned; Elnathan's is,

as being the principal, and to fix an eternal infamy upon him.

Ver. 23. And they fetched forth Urijah out of Egypt, &c.] Having found him, they seized him, and brought him away, with the leave of the king of Egypt; which, no doubt, was easily obtained: and brought him to Jehoiakim the king, who slew him with the sword : very probably with his own hand; or however it was done by his order, and in his presence, most likely: and cast his dead body into the graves of the common people: either where they were buried in heaps promiscuously, as some think; or in the common burying-ground; and not where persons of distinction were laid, as prophets, and others<sup>§</sup>; this he did to reflect dishonour upon the prophet.

Ver. 24. Nevertheless, the hand of Ahikam the son of Shaphan was with Jeremiah, &c.] Though this instance was urged as a precedent to go by, being lately done; or though the king's cruelty had been so lately exercised in such a manner; yet this man, who had been one of Josiah's courtiers and counsellors, 2 Kings xxii. 12. stood by Jeremiah, and used all his power, authority, and influence, in his favour : that they should not give him into the hand of the people, to put him to death; that the sanhedrim should not; who, by the last precedent mentioned, might seem inclined to it; but this great man, having several brothers, as well as other friends, that paid a regard to his arguments and solicitations; he prevailed upon them not to give leave to the people to put him to death, who appear to have been very fickle and mutable; at first they joined with the priests and false prophets against Jeremiab, to accuse him; but upon the judgment and vote of the princes, on hearing the cause, they changed their sentiments, and were for the prophet against the priests; and now, very probably, upon the instance of Urijah being given as a precedent, they altered their minds again, and were for putting him to death, could they have obtained leave of the court; and which only Ahikam's interest prevented.

## CHAP. XXVII.

THIS chapter contains a prophecy of the subjection of the king of Judah, with five neighbouring kings, to the king of Babylon; signified by bonds and yokes on the prophet's neck, which they are exhorted patiently to bear, as being most for their good; and not to give heed to false prophets, who would persuade them to the contrary. The date of the prophecy is in ver. 1. the order to make the yokes, and send them to the several neighbouring princes by their messengers at Jerusalem, ver. 2, 3. what they should say to their masters from the God of Israel, who is described from his power in the creation of the earth, and the disposal of it, ver. 4, 5. as that he had given all their lands into the hand of the king of Babylon, whom they should serve, or it would be worse for them, ver. 6, 7. 8. and therefore should not hearken to their pro-

phets, who prophesied lies; if they did, it would be to their hurt; whereas, if they quietly submitted, they would dwell in their own land, ver. 9, 10, 11. particularly Zedekiah king of Judah is exhorted to submit; and both he, and the priests and the people, are advised not to hearken to the false prophets, ver. 12, 13, 14, 15. particularly as to what they said concerning the speedy return of the vessels of the temple, which were carried away to Babylon; but might assure themselves they should remain there; and the rest also should be taken, and not returned until the end of the seventy years, ver. 16, 17, 18, 19, 20, 21, 22.

his power in the creation of the earth, and the disposal of it, ver. 4, 5. as that he had given all their lands into the hand of the king of Babylon, whom they should serve, or it would be worse for them, ver. 6, 7, 8. and therefore should not hearken to their pro-

• Vid. Nicolai de Sepulchris Heb. c. 3. p. 126.

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as belonging to it; and by which they would reconcile || a difficulty that arises here; the orders for making the yokes being given in the beginning of Jehoiakim's reign, which yet were to be sent to the messengers of the neighbouring kings that were come to Zedekiah at Jerusalem, who did not begin to reign until eleven years after this time; but the word saying, at the end of the verse, shews it not to belong to the preceding, but to what follows: others think it is a mistake of the copy, and that Jehoiakim is put for Zedekiah; and the Syriac and Arabic versions read Zedekiah; but he was not the son of Josiah, as this king is said to be, but his brother: others therefore think, that though the prophecy was delivered to Jeremiah, and the orders were given him to make the bonds and yokes after mentioned, at this time; yet this prophecy was concealed with him, and the orders were not executed till Zedekiah's time; or that the prophet, in the beginning of Jehoiakim's reign, made the yokes as he was ordered, and put one on his neck, to signify the subjection of Judah to the king of Babylon, which quickly took place, about the third or fourth year of this reign ;and that the rest were sent to the ambassadors of the neighbouring nations in Zedekiah's time; which latter seems most probable: came this word unto Jeremiah from the Lord, saying; as follows. This verse is not in the common editions of the Septuagint; but it is in

the king of Spain's Bible. Ver. 2. Thus saith the Lord to me, make thee bonds and yokes, &c.] The yokes were made of wood, as appears from ch. xxviii. 13. and the bonds were strings or thongs, which bound the yoke together, that it might not slip off the neck, on which it was put: and put them upon thy neck; not all of them together, but one after another, at different times; and this was very significant; for the prophet being seen abroad with a yoke upon his neck, it would be natural to inquire the meaning of it; when they would be told it was to signify the subjection of Judah, and so of other nations, to the king of Babylon; and that he did wear at times such a yoke, even fifteen years after, in the fourth of Zedekiah's reign, appears from ch. xxviii. 1, 10.

1, 10. Ver. 3. And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, &c.] All neighbouring kings and states, to whom the wine-cup of God's wrath was to be sent, and they made to drink of it, ch. xxv. 21, 22. and against whom Jeremiah aftewards prophesies: by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah: who were sent by their masters, either to congratulate Zedekiah upon his accession to the throne; or to enter into a league with him against the king of Babylon, and shake off his yoke; or to reside at his court, as ambassadors of nations at peace and in alliance usually do; and it may be for all those purposes. The yokes therefore are ordered to be sent to them, as being the most proper and easy way and method of conveying them, with the meaning of them, to their respective masters.

Ver. 4. And command them to say unto their masters, &c.] The prophet is sent with authority, and ordered CH. XXVII. V. 2-7.

to speak in a very high strain, having his orders from the King of kings and Lord of lords; a greater master than those messengers had; and to enjoin them to tell their several masters in his master's name; as follows: thus saith the Lord of hosts, the God of Israel; who, though in a peculiar manner the God of Israel, yet was Lord of the whole world, and had all the armies of heaven and earth at his command, to enforce his power and authority; wherefore what he says ought to be attended to: thus shall ye say to your masters; deliver to them the following words of the great Jehovah.

Ver. 5. I have made the earth, the man and the beast that are upon the ground, &c.] The earth was made by him on the first day, and man and beast on the sixth day, of the creation; the earth is still supported in its being, and man and beast are continued on it in succession: this is mentioned to shew his right and authority to dispose of the earth, and all in it, at his pleasure; which is founded on his creation and sustentation of it, and all creatures in it: which was, and is, as he says, by my great power, and by my outstretched arm; for nothing less could have created the original chaos out of nothing, and brought that into form and order, and produced out of it such creatures as man and beast; and nothing less than that could continue it in being, and a succession of creatures on it : and have given it unto whom it seemed meet unto me ; some part of it to one, and some to another; and more to one than to another; but to none according to their merit, but according to his own sovereign will and pleasure; see Psal. cxv. 16.

Ver. 6. And now I have given all these lands, &c.] Before mentioned; of Edom, Moab, Ammon, Tyre, Zidon, and Judea: into the hand of Nebuchadnezzar the king of Babylon, my servant; whom God used as an instrument in correcting and chastising the nations; and who obeyed his will, though he knew it not; nor did what he did in obedience to it; and yet had the honour of being called his servant, and of being rewarded with a very large empire; which was owing, not so much to his prowess and valour, wisdom and management, as to the providence of God; who delivered the above kingdoms, with others, into his hands, as being the sole proprietor and sovereign disposer of them : and the beasts of the field have I given him also to serve him; either to bring him, and his armies, and his carriages of provisions for them, and warlike stores, for the invasion and taking the above countries; or the cattle found there, which belonged to these countries, and the inhabitants thereof, which would fall into his hands with them.

Ver. 7. And all nations shall serve him, &c.] That is, all those, all above mentioned; though there were others also that were tributary to him, but not every nation under heaven: and his son, and his son's son; their Scripture names were Evil-merodach and Belshazzar, Jer. lii. 31. Dan. v. 1. and by Ptolemy, in his canon, are called Hoarudamus and Nabonadius; between whom he places Niricassolassarus, or Neriglissarus; who was not a son of Evil-merodach, but his sister's husband. A son of his succeeded him, called Laborosoarchod; who, reigning but nine months, is

#### CH. XXVII. V. 8-12.

not placed in the canon; agreeably to which is the account of Berosus<sup>b</sup>; by whom the immediate son of Nebuchadnezzar is named Evil-maradouchus; or Evilmalaurouchus, as in Eusebius<sup>1</sup>; who, after he had reigned two years, was slain by Neriglissoor, or Neriglissar, as in the above writer, his sister's husband; who, after he had enjoyed the kingdom four years, died, and left it to his son, whom he calls Chabaessoarachus, or Laborosoarchados, as before, who reigned but nine months; and then Nabonnidus succeeded, the name he gives him who was conquered by Cyrus in the seventeenth year of his reign; and not very different is the account of Nebuchadnezzar's successors, and the names of them, as given by Abydenus, out of Megasthenesk; according to whom, Evil-malaurouchus, the son of Nebuchadnezzar, was his successor; then Neriglissar, his sister's husband, who left a son called Labassoarascus; and after him Nabannidochus, in whose times Cyrus took Babylon; and who appears to be the same with Belshazzar, the grandson of Nebuchadnezzar; so that the Scripture is very just and accurate in mentioning these two only as the son, and son's son of Nebuchadnezzar, whom the nations should serve; for in the last of these ended the Babylonish monarchy: until the very time of his land come; or that itself; also he himself<sup>1</sup>; or, also of himself, as the Vulgate Latin version. The Targum is, " until the time of the de-" struction of his land come, also of himself;" there was a time fixed for his life, and so long the nations were to serve, and did serve, him personally; and there was a time fixed for the continuance of his monarchy, in his son, and son's son; when it was to end, as it did, in Belshazzar's reign; and when the seventyyears' captivity of the Jews was up: and then many nations and great kings shall serve themselves of him; and his kingdom; subdue it, and make it tributary to This was accomplished by the Medes and them. Persians, with Darius and Cyrus at the head of them, and other nations and kings, allies and auxiliaries to them, and associates with them; see ch. xxv. 14. The Vulgate Latin version renders it, and many nations and great kings shall serve him; so the Targum; which falls in with the former part of the verse; wherefore the other sense is best.

Ver. 8. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, &c.] Will not, upon his approaching to them, invading and besieging them, submit and become tributary to him, as is more fully expressed in the next clause : and that will not put their neck under the yoke of the king of Babylon; or volun-tarily become subject to him, and pay a tax he shall impose upon them. This refers to, and explains the symbol of, Jeremiah's making and wearing yokes, ver. 2: that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence ; with one judgment after another; some will perish by the sword of the enemy, sallying out upon them, or endeavouring to make their escape; others by famine their provisions being spent through the length

of the siege; and others by pestilence, or the plague, by the immediate hand of God: until I have consumed them by his hand; Nebuchadnezzar's; by means of him; by his sword, and strait besieging them; or, into his hand ; and so the Targum, " until I have de-" livered them into his hand ;" having consumed multitudes by the sword, famine, and pestilence, will deliver the rest into his hands to be carried captive by him.

Ver. 9. Therefore hearken not ye to your prophets, c.] False prophets, as the Targum. These words &c.] False prophets, as the Targum. These words are not directed to the Jews, but are a continuation of what the messengers of the nations should say to their masters from the God of Israel, by the mouth of his prophet; for they had their prophets as well as the Jews; as the prophets of Baal, and others : nor to your diviners; or soothsayers; such an one as was Balaam: nor to your dreamers; or dreams; such as they had themselves, and laid great stress upon; or to those who pretended to interpret them to them: nor to your enchanters; or star-gazers; astrologers, who pretended by the position of the stars to foretel what would come to pass: nor to your sorcerers; or wizards, or necromancers; who, by unlawful methods, pretended to acquire knowledge of future things : which speak unto you, saying, ye shall not serve the king of Babylon; meaning, either that they ought not to become tri-butary to him; or they should not be brought into subjection by him: and so were stirred up to oppose him, and not submit to him.

Ver. 10. For they prophecy a lie unto you, &c.] That which was vain and false, and proved so; though they might not know it was when delivered : to remove you far from your land; not that they designed it by their prophecies, but so it was eventually; for, standing it out against Nebuchadnezzar, encouraged by the lies and dreams of their prophets, he, in process of time, took them, and carried them captive into Babylon; whereas, had they surrendered at once, they might have con-tinued in their own land, paying a tax or tribute to the king of Babylon: and that I should drive you out. and ye should perish ; drive them out of their own land, and so perish in a foreign land : God is said to do that which his servant or instrument did, being provoked by the sin and disobedience of the people, hearkening to their lying prophets, and not to him.

Ver. 11. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, &c.] That at once, and readily, submit unto him, and pay him tribute: those will I let remain still in their own land, saith the Lord ; undisturbed by any other enemy ; peaceably dwelling in their own habitations; following their occupations and business of life; and enjoying their substance and estates, only paying the tax imposed on them : and they shall till it, and dwell therein ; manure and cultivate it, and gather and eat the fruit of it, and continue to do so, they and their posterity after them.

Ver. 12. I spake also to Zedekiah king of Judah. &c.] At the same time that he delivered the above message

י בוא דוא בב etiam illud, vel ipsum, Junius & Tremellius, Piscator, Schmidt.

h Apud Joseph. contra Apion. l. 1. sect. 20. p. 1344.

<sup>&</sup>lt;sup>1</sup> Præpar. Evangel. l. 9. c. 40. p. 455. <sup>k</sup> Apud Euseb. Præpar. Evangel. l. 9. c. 41. p. 457.

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from the Lord to the ambassadors of several nations, who were then residents in Zedekiah's court, or however in Jerusalem : according to all these words ; the same things, and much in the same language, he said to the king of Judah, as to the messengers of the nations: saying ; as follows: bring your necks under the yoke of the king of Babylon; you, O king, your nobles, and your people. Zedekiah was set upon the throne by the king of Babylon, was a tributary to him, and had took an oath to be faithful to him; and yet was now meditating rebellion against him; and was consulting and entering into a confederacy with the neighbouring nations to throw off the yoke, and be independent on him: wherefore the sense of this advice must be to bring themselves, he and his people, to a cheerful submission to it, and a patient bearing it, and not attempt to shake it off: and scrve him and his people, and live; the king of Babylon, and the Chaldeans, by faithfully paying the tribute, and acknowledging subjection to him; and so live in their own land, enjoying all other civil and religious privileges.

Ver. 13. Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, &c.] Through a blockade of the Chaldean army, which would invade their land, and besiege their city, upon a refusal to be subject to their yoke: as the Lord hath spoken against the nation that will not serve the king of Babylon? as the Lord has threatened shall be the case of any and every one of the above nations that should refuse to be tributary to him; of which, no doubt, Zedekiah and his court had been apprized; see ver. 8.

Ver. 14. Therefore hearken not unto the words of the prophets, &c.] The false prophets, as the Targum; such bad kings always had about them, to whom they listened, and which often proved of bad consequence to them: that speak unto you, saying; as follows: ye shall not serve the king of Babylon; ye ought not to do it, but cast off his yoke; to which if ye do not willingly submit, he'll never be able to force you to it: for they prophesy a lie unto you; and therefore should not be hearkened to, particularly when they promise safety from the king of Babylon.

Ver. 15. For I have not sent them, saith the Lord, &c.] See ch. xxiii. 21: yet they prophesy a lie in my name; to deliver out a lie was a very wicked thing, sinful in them, and fatal to others; but to make use of the name of the Lord, and cover it with that, and back it with his authority, was much more wicked and abominable: that I might drive you out, and that ye might perish; being driven out of their own land, perish in another; which, though the false prophets did not intend by their prophesying, yet such would be, and was, the issue of it: ye, and the prophets that prophesy unto you; for it would end in the ruin and destruction of them both; both of the false prophets, as the Targum here again calls them, and those that listened to their prophecies; both would fall into the same ditch.

Ver. 16. Also I spake to the priests, and to all this people, saying, &c.] From the court he went to the temple, and spoke to the priests that were ministering there, and to all the people that were assembled for

divine worship; either at the ordinary time of it, or at some one of the solemn feasts: this was a proper time and place to meet with the people and the pricsts; which latter especially had a concern in what lie had to say concerning the vessels of the temple: whus saith the Lord, hearken not to the words of your prophets that prophesy unto you; your false prophets, as the Targum: saying; as follows: behold, the vessels of the Lord's house shall now shortly be brought again from Babylon; which were carried thither, both in the times of Jehoiakim, and of Jeconiah, 2 Chron. xxvi. 7, 10. these the false prophets gave out would in a short time be returned; that the king of Babylon, either willingly and of his own accord, or being pressed or forced to it, would send them back; so little reason had they prophesy a lie unto you; that which is false, and will never be accomplished, at least in any short time.

Ver. 17. Hearken not unto them, &c.] The false prophets: serve the king of Babylon, and live; pay homage and tribute to him; which is the way to live in your own land, and enjoy the benefits of that, and of the temple-worship; which, if not, you will be utterly deprived of: wherefore should this city be laid waste? as it certainly will, should you rebel against the king of Babylon; and as it was in a few years after, when they did.

Ver. 18. But if they be prophets, and if the word of the Lord be with them, &c.] The true prophets of the Lord are sent by him, and have his word put into them: let them now make intercession to the Lord of hosts ; use their interest with him, as they must have one, if they are true prophets; let them pray unto him, who doubtless will hear them; and this will be acting in character, for prophets ought to be praying persons; and this will turn to some good account: that the vessels which are left in the house of the Lord, and in the house of the king of Judah, and at Jerusalem, go not to Babylon; instead of prophesying about the return of what are gone, let them pray for the preservation and continuance of what are left, that they don't go also; of which there was great danger, yea, certainty, in case of non-submission to, and rebellion against, the king of Babylon ; there were some vessels of the sanctuary which yet remained, as well as others in the king's palace, and in the houses of the noble and rich men in Jerusalem; for the keeping of which they would do well to shew a proper concern, and make use of proper means; and nothing more effectual than prayer to God; and, next to that, submission to the Chaldean yoke.

Ver. 19. For thus saith the Lord of hosts concerning the pillars, &c.] The pillars of brass that stood in the temple; the one called Boaz, and the other Jachin, 1 Kings vii. 15, 21: and concerning the sea; the sea of moiten brass, which stood upon twelve oxen, 1 Kings vii. 23, 25: and concerning the bases : the ten bases, which also were made of brass, 1 Kings vii. 27-37: and concerning the residue of the vessels that remain in this city; in the king's palace, and in the houses of the noblemen, and of the rich and wealthy inhabitants of Jerusalem.

Ver. 20. Which Nebuchadnezzar king of Babylon took

not, &c.] For he seems only to have taken the vessels of gold, and left the vessels of brass, as the above were; see 2 Kings xxiv. 13: when he carried away captive Jeconiah, the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem ; of which see 2 Kings xxiv. 12-16.

Ver. 21. Yea, thus saith the Lord of hosts, the God of Israel, concerning the vessels that remain in the house of the Lord, &c.] Which are mentioned in ver. 19. together with others: and in the house of the king of Judah, and of Jerusalem; see ver. 18. Ver. 22. They shall be carried to Babylon, &c.] As

they were; and of which, with others, there is a particular account in 2 Kings xxv. 13-17: and there

shall they be until the day that I visit them; the Chaldeans in a way of wrath, and the Jews in a way of grace and favour; which was at the end of the seventyyears' captivity; and so long the vessels of the sanctuary continued there; for we read of them as in use the very night that Belshazzar was slain, and Babylon taken, Dan. v. 2, 30: then will I bring them up, and restore them to this place; which was fulfilled when the Lord stirred up the spirit of Cyrus, king of Persia, to give leave to the Jews to return to their own land, and rebuild their temple; and at the same time de-livered into the hands of Sheshbazzar, prince of Judah, the vessels of the temple, Ezra i. 1, 7.

# CHAP. XXVIII.

 $\mathbf{T}$ HIS chapter relates a false prophecy of Hananiah, who broke off the yoke from Jeremiah; but in return the people are threatened with an iron yoke, and he with death; which came to pass. The time, place, and substance of his prophecy, are in ver. 1, 2, 3, 4. Jeremiah's answer to it, ver. 5, 6, 7, 8, 9. Hananiah breaks Jeremiah's yoke, and explains the meaning of it to the people, ver. 10, 11. Jeremiah prophesies that iron yokes should be given instead of wooden ones, ver. 12, 13, 14. and foretels the death of the false prophet, ver. 15, 16, 17.

Ver. 1. And it came to pass the same year, &c.] That the prophet was bid to make yokes and bonds, and send them to the neighbouring kings, whose ambassadors were in Zedekiah's court; and when he spoke the things related in the preceding chapter to Zedekiah, the priests, and people: in the beginning of the reign of Zedekiah king of Judah; perhaps in the first year of his reign: in the fourth year, and in the fifth month; not in the fourth year of Zedekiah's reign, though the Septuagint and Arabic versions so render it; since his reign was but eleven years in all, and therefore the fourth could not be called with so much propriety the beginning of his reign: though, according to Jarchi, it was the fourth of Zedekiah's reign, the same year in which he paid a visit to the king of Babylon, ch. li. 59. and was not only confirmed in his kingdom by him, but, according to the same writer. had it enlarged, and was made king over five neighbouring kings; and so this, though the fourth of his reign over Judah, was the first of his enlarged dominions: but rather this was the fourth year of the sabbatical year, or the fourth after the seventh-year's rest of the land, as Kimchi observes; which was the first of Zedekiah's reign, who reigned eleven years, and the temple was destroyed at the end of a sabbatical year: in which he is followed by many, though there is nothing in the text or context that directs to it. Some divide Zedekiah's reign into three parts, the beginning, and middle, and end; and so what was done within the first four years of his reign might be said to be in the

beginning of it. Others think that here are two distinct dates; that the former respects the things in the preceding chapter, which were in the beginning of his reign; and the latter that affair of Hananian, which was in the fourth year of it. But Noldius", after Glassius", gets clear of the difficulties of this text, by rendering the words, and it was from that year, the be-ginning of the reign of Zedekiah king of Judah, unto the jourth year of his reign; that is, the prophet went on for the space of four years, signifying the will of the Lord by words and types; when in the fifth month of the fourth year, which was the month of Ab, answering to part of our July and of August, Hananiah the son of Azur the prophet; the false prophet, as the Targum, Sep-tuagint, Syriac, and Arabic versions call him, which was of Gibeon; a city of the priests; so might be a priest, though not the high-priest, as some have thought: spake unto me in the house of the Lord, in the presence of the priests, and of all the people ; he came to the temple, where Jeremiah was, to confront him; and he addressed himself to him, the priests and all the people being present, who were come thither to minister and worship: saying; as follows:

Ver. 2. Thus speaketh the Lord of hosts, the God of Israel, &c.] Using the language of the true prophets, and describing the Lord just in the same manner they do, when coming from him, and speaking in his name: a bold and daring action, when he knew the Lord had not sent him, nor had said any such thing to him: he next relates with all assurance, saying, I have broken the yoke of the king of Babylon; which he had put upon the neck of the king of Judah; signifying that he should be no more subject to him; that is, he had determined to do it, and would do it, in a very short time.

Ver. 3. Within two full years, &c.] Or, within two years of days"; when they are up to a day. The Tar-gum is, "at the end of two years;" what the false pro-phets before had said would be done in a very little time; this fixes the precise time of doing it; a very short time, in comparison of the seventy years that

<sup>\*</sup> Concord. Ebr. Partic. p. 143. No. 677. \* Philolog. Sacr. 1. 4. p. 625.

ימים: in adhuc duobis annis dierum, Montanus; intra adhuc biennium dierum, Schmidt; intra biennium dierumy Cocceius.

Jeremiah had spoke of, ch. xxv. 11, 12: will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon took away from this place; the temple, where he now was; namely, all such vessels as before this time had been taken by him, both in Jehoiakim's reign, and at the captivity of Jeconiah: and carried them to Babylon; where they still remained, and according to Jeremiah still would; and were so far from being brought back in a short time, that what were left would be carried thither also, ch. xxvii. 19-21.

xxvii. 19-91. Ver. 4. And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, &c.] This he knew would please the people, who looked upon Zedekiah only as a deputy of the king of Babylon, and not properly their king; but Jeconiah, as he is here called; and he knew that Zedekiah durst not resent this, but was obliged to dissemble a desire of Jeconiah's return, though otherwise not agreeable to him: with all the captives of Judah that went into Babylon, saith the Lord: the princes, officers, and others, that should be living at the time fixed: for I will break the yoke of the king of Babylon; weaken his power over other nations, and particularly deliver the king of Judah from his bondage, and from subjection to him.

Ver. 5. Then the Prophet Jeremiah said unto the Prophet Hananiah, &c.] The false prophet, as he is called by the Targum, Syriac, and Arabic versions: in the presence of the priests, and in the presence of all the people that stood in the house of the Lord; waiting and worshipping in the temple; and said boldly and before them all, in answer to Hananiah's prophecy, what follows.

Ver. 6. Even the Prophet Jeremiah said, Amen, &c.] Or, so be it; he wished it might be so as Hananiah had said, if it was the will of God; as a prophet he knew it could not be; as an Israelite, out of respect to his country, he wished it might be; or, however, he wished that they would repent of their sins, that the evil he had threatened them with might not come upon them, and the good that Hananiah had prophesied might be fulfilled : the Lord do so : the Lord perform the words which thou hast prophesicd ; such a hearty regard had he for his country, that, were it the Lord's pleasure to do this, he could be content to be accounted a false prophet, and Hananiah the true one; it was very desirable to him to have this prophecy confirmed and fulfilled by the Lord. The Jews P have a saying, that whoever deals hypocritically with his friend, at last falls into his hand, or the hands of his son, or son's son; and so they suppose Jeremiah acted hypocritically with Hananiah, and therefore fell into the hands of the son of his son's son, ch. xxxvii. 13. but he rather spoke ironically, as some think: to bring again the vessels of the Lord's house, and all that is carried away captive, to Babylon into this place ; as a priest, this must be very desirable to Jeremiah, the Jews observe, since he would be a gainer by it; being a priest, he should eat of the holy things; when Hananiah, being a Gibeonite, would be a hewer of wood and a drawer of water to him. speak in thine ears, &c.] Though this would be very acceptable to me, and I should be glad to have it fulfilled; yet carefully attend to what I am about to say, it being what greatly concerns thee to observe, as well as all present to liston to: and therefore it is added, and in the ears of all the people; that stood round to hear the conversation that passed between the two prophets.

Ver. 8. The prophets that have been before me, and before thee of old, &c.] Such as Isaiah, Hosea, Joel, Amos, Micah, Nahum, Habakkuk, Zephaniah, and others: these prophesied both against many countries and against great kingdoms: as Egypt, Babylon, Syria, Ethiopia, Moab, &c.: as Isaiah particularly did: of war, and of evil, and of pestilence; by evil some think is meant famine, because that usually goes along with the other mentioned, and there being but one letter in which the words for evil and famine differ; and now the prophets that prophesied of these were sent of God, were the true prophets of the Lord; and therefore this ought not to be objected to the prejudice of Jeremiah, that his prophecies were of this sort: yea, if they should not come to pass, yet a man is not to be counted a false prophet, because such things are threatened in case nations do not repent of their sins and reform, which they may do; and then the evils threatened are prevented, as in the case of the Ninevites. Ver. 9. The prophet which prophesieth of peace, &c.]

Of prosperity, of good things, as Hananiah did, and which are always acceptable to men; and such a prophet is agreeable to them: when the word of the Lord shall come to pass; when the prophecy of good things, which he delivers in the name of the Lord, shall be fulfilled: then shall the prophet be known that the Lord hath truly sent him ; and not till then ; it is the event that must make it manifest: in the other case it may be in a good measure known before it comes to pass, and, whether it comes to pass or no, that a prophet is a true prophet; because his prophecies are agreeable to the word and the declared will of God; contain evils threatened on account of sin, and in order to bring men to repentance, which must needs be right ; and besides, they have no interest of their own to serve, but run contrary to the stream of the people, and are exposed to their rage and censure : whereas, a man that prophesies of peace, he is more to be suspected of flattering the people, and of prophesying out of his own heart; and nothing but the event can shew him a true prophet; which if he delivers with a proviso, that the people do not do that which is evil in the sight of God, to provoke him to deny them the promised good, is always certainly fulfilled ; and if it is not, then he appears manifestly a false prophet.

Ver. 10. Then Hananiah the prophet took the yoke from off the Prophet Jeremiah's neck, &c.] Which he wore as a symbol of the subjection of Judea, and other nations, to the king of Babylon: an impudent and insolent action this was, to take the prophet's yoke from his neck; and the more so, as it was by the command of God that he made it, and wore it: and brake it; being made of wood, as it afterwards appears, and so might easily be broken.

Ver. 7. Nevertheless, hear thou now this word that I

P T. Bab. Sotah, fol. 41. 2. & 42. 1.

Ver. 11. And Hananiah spake in the presence of all the people, &c.] Explaining to them his meaning, in taking the yoke, and breaking it: saying, thus saith the Lord; wickedly making use of the Lord's name, to give countenance to his words and actions: even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations, within the space of two full years; the time he had fixed for the bringing back of the vessels of the sanctuary, ver. 3: and the Prophet Jeremiah went his way; shewing thereby his dissent from him, and his dislike and detestation of his lies and blasphemies; patiently bearing his affronts and insolence; and prudently withdrawing to prevent riots and tumalts; returning no answer till he had received one from the Lord himself, which he quickly had.

Ver. 12. Then the word of the Lord came to Jeremiak the prophet, &c.] When in his own house or apartment, to which he retired; and this came to him either in a vision or dream, or by some articulate voice, or by an impulse upon his spirit, directing him what to say to the false prophet: after that Hananiah the prophet had broken the yoke from off the neck of the Prophet Jeremiah; how long afterwards is not known, perhaps the same day; or, however, it is certain it was in the same year, and less than two months after, ver. 17. and very probably in a few hours after: saying; as follows:

Ver. 15. Go and tell Hananiah, saying, thus saith the Lord, &c.] Whose name he had abused; whose prophet he had ill-treated; and whose prophecies he had contradicted, and the symbols of them had contumeliously used: thou hast broken the yokes of wood; or, bonds, or the thongs<sup>9</sup>; with which the yokes of wood were bound and fastened, as Kimchi interprets it: but thou shalt make for them yokes of iron; not Hananiah, but Jeremiah; who should prophesy of a more severe bondage the nations should be brought into by Nebuchadnezzar, in direct contradiction to Hananiah's prophecy; instead of wooden yokes, they should have iron ones; which should lie heavier, and bear harder upon them, and which could not be broken nor taken off.

Ver. 14. For thus saith the Lord of hosts, the God of Israel, &c.] Under which titles he is often spoken of; and which he uses, when he delivered any thing to his prophets to declare in his name to others : I have put a yoke of iron upon the neck of all these nations; mentioned in ch. xxvii. 3: that they may serve Nebuchadnezzar king of Babylon, and they shall serve him ; directly contrary to what Hananiah had prophesied, ver. 11. that his yoke should be broke off from them ; but instead of that, it should become heavier unto them, and they should be obliged to serve him, whether they would or no; and refusing to pay tribute to him, should be carried captive by him, as had been foretold : and I have given him the beasts of the field also; as he had said he would, ch. xxvii. 6. and which is repeated, to shew that the whole would be punctually fulfilled; that not only those nations, the men, the inhabitants of them, would be delivered to him; but even the very cattle. and all that belonged to them.

Ver. 15. Then said Jeremiah the prophet unto Hananiah the prophet, &c.] The false prophet, as he is again called by the Targum, and in the Syriac version; where he went to him, and met with him, whether in the temple or elsewhere, is not mentioned; very probably in some public place, that there might be witnesses of what was said; for it was for the conviction of others, as well as for his own confusion, the following things are observed : hear now, Hananiah, the Lord hath not sent thee; though he spoke in his name, and pretended a mission from him, when he had none, which was abominable wickedness : but thou makest this people to trust in a lie; that the Lord would break off the yoke of the king of Babylon, and free the nations from servitude to him, particularly Judea; and that the king, and his princes, and people, and the vessels of the temple, carried away with him, would be returned within two years; this the people depended on as coming from the Lord, when he was not sent by him.

Ver. 16. Therefore thus saith the Lord, &c.] Because of this heinous offence, in lying in the name of the Lord, and deceiving the people : behold, I will cast thee from of the face of the earth; with the utmost indignation and abhorrence, as not worthy to live upon it : it signifies that he should die, and that not a natural, but violent death, by the immediate hand of God, by some judgment upon him; and so be by force taken off the earth, and buried in it, and be no more seen on it : this year those shalt die ; within the present year, reckoning from this time: so that, had he died any time within twelve months from hence, it would have been sufficient to have verified the prophecy: because thou hast taught rebellion against the Lord; to despise his word by his prophet; to contradict his will; to refuse subjection to the king of Babylon; to neglect his instructions, directions, and exhortations; and to believe a lie.

Ver. 17. So Hananiah the prophet died the same year, &c.] That he had delivered out his prophecy; in the same year in which Jeremiah said he should die; which proved him to be a false prophet, and Jeremiah to be a true one: in the seventh month; it was two months after he had prophesied; for it was in the fifth month that he prophesied, and in the seventh he died; not after seven months, as Theodoret remarks, but in two months; so he that prophesied, that within two years what he foretold would come to pass, in two months time dies himself, according to the word of the Lord, and his prophecies die with him. The Jewish writers move a difficulty here, how he should be said to die the same year, when the seventh month was the beginning of another year; for the civil year of the Jews began from the seventh month, or the month Tisri ; as their ecclesiastical year from the month Nisan or Abib. To solve this they observe a tradition, that he died the last day of the sixth month, or the eve of the new year; and ordered his sons and his servants. before his death, to hide it, and not bring him out to be buried till after the year was begun, to make Jeremiah a liar : to which agrees the Targum, both of the clause in the preceding verse, and this; the former of which it paraphrases thus, "this year shalt thou die: " and in the other year (or the year following) thou

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י זע lora lignea, Junius & Tremellius.

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" shalt be buried;" and this verse thus, " and Hana-" niah the false prophet died this year, and was buried " in the seventh month:" but there was no occasion greater, and contradicts the very text, which says, he to raise such a difficulty, since it would have been died in the seventh month. enough to have verified the prediction, that he died

### CHAP. XXIX.

THIS chapter contains a letter of Jeremiah to the captives in Babylon; and gives an account of another sent from thence by Shemaiah to the people at Jerusalem; and is closed with threatening him with pu-nishment for so doing. Jeremiah's letter concerns both the captives at Babylon, and the people left at Je-rusalem, The persons to whom and by whom it was sent, and the time of writing and sending it, are mentioned in ver. 1, 2, 3. and though the prophet was the amanuensis, God was the author of it, as well as of their captivity, ver. 4. the contents of it, respecting the captives, are advices to them to provide for their comfortable settlement in Babylon, and not think of returning quickly, by building houses, planting gardens, marrying, and giving in marriage, ver. 5, 6. and to seek and pray for the prosperity of the place where they were, in which their own was concerned, ver. 7. to give no heed to their false prophets and diviners, ver. 8, 9. and to expect a return to Jerusalem at the end of seventy years; which they might be assured of, since God had resolved upon it in his own mind, ver. 10, 11. and especially if they called upon him, prayed to him, and sought him heartily, ver. 12, 13, 14. the other part of the letter respects the Jews in Jerusalem; concerning whom the captives are directed to observe, that both the king and people should suffer much by sword, famine, pestilence, and captivity, with the reason of it, ver. 15, 16, 17, 18, 19, par-ticularly it is foretold, that Ahab and Zedekiah, two lying prophets, should be made an example of vengeance; and a proverbial curse should be taken of them, because of their villany, lewdness, and lies, ver. 20, 21, 22, 23. next follows some account of Shemaiah's letter from Babylon, to the people and priests at Jerusalem, stirring them up against Jeremiah the prophet; which came to be known, by the priests reading it to him, ver. 24, 25, 26, 27, 28, 29. upon which Shemaiah is threatened with punishment, and his seed after him, ver. 30, 31, 32.

Ver. 1. Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem, &c.] The argument and tenour, the sum and substance, of an epistle, which the Prophet Jeremiah, being at Jerusalem, wrote, under the inspiration of God, to his countrymen abroad, afterwards described; so the prophets under the Old Testament instructed the people, sometimes by their sermons and discourses delivered by word of mouth to them, and sometimes by letters and epistles; as did the apostles of the New Testament; and they were both ways useful and profitable to men : unto the residue of the elders which were carried away captive; some perhaps dying by the way, and others quickly after they came to Babylon; some were left, who had been rulers or civil magistrates in Judea, and || titles which the Lord here takes are worthy of notice:

perhaps of the great sanhedrim: and to the priests, and to the prophets; false prophets, as the Syriac version; for we read only of one true prophet that was carried captive, and that was Ezekiel; but of false prophets several: and to all the people, whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon; which was eleven or twelve years before their last captivity thither. This was a catholic epistle, common to all the captives of every rank and class, age or sex.

Ver. 2. After that Jeconiah the king, &c.] Of Judah; the same with Jehoiachin, who was carried captive into Babylon when he had reigned but three months: and the queen; not Jeconiah's wife, for he had none; but his mother, whose name was Nehushta, and who was carried captive with him, 2 Kings xxiv. 8, 12: and the eunuchs; or chamberlains to the queen; the Targum calls them princes; these were of the king's household, his courtiers; and such persons have been everywhere, and in all ages, court-favourites: and the princes of Judah and Jerusalem; the noblemen and grandees of the nation : and the carpenters, and the smiths, were departed from Jerusalem; whom Nebuchadnezzar took with him, partly for his own use in his own country; and partly that the Jews might be deprived of such artificers, that could assist in fortifying their city, and providing them with military weapons; see the note on ch. xxiv. 1. Ver. 3. By the hand of Elasah the son of Shaphan,

&c.] Perhaps the brother of Ahikam, and of Jaazaniah, ch. xxvi. 24. Ezek. viii. 11: and Gemariah the son of Hilkiah ; to distinguish him from Gemariah the son of Shaphan the scribe, ch. xxxvi. 10: whom Zedekiah king of Judah sent unto Babylon, to Nebuchadnezzar king of Babylon; as his ambassadors, on what account it is not certain; perhaps to pay the tributemoney to him; or to treat with him about the restoration of some of the captives; or to cultivate friendship, and promise submission, and that he would faithfully keep the covenant he had made with him : and perhaps he might be jealous of Jeconiah using his interest with the king of Babylon for his restoration, which could not be acceptable to Zedekiah; and this might be one reason why he admitted his messengers to carry Jeremiah's letter to the captives, if he knew of it, or saw it; since it exhorted them not to think of a return, but provide for a long continuance where they were; however, by the hand of these messengers Jeremiah sent his letter to them : saying ; as follows :

Ver. 4. Thus saith the Lord of hosts, the God of Israel, &c.] For the letter was written by the order of the Lord, was endited by him, and was sent in his name, the prophet was only his amanuensis; and the

# CH. XXIX. V. 5-10.

the Lord of hosts : of the armies above and below, that # does according to his pleasure in heaven and in earth, with whom nothing is impossible; who could easily destroy the enemies of his people, and deliver them, either immediately by his power, or mediately by means of armies on earth, whom he could assemble, and send at pleasure; or by legions of angels at his command: the God of Israel; their covenant-God; who still continued to be so, notwithstanding their sins and transgressions, and though in captivity in a foreign land; and a good hint this, to preserve them from the idolatry of the country they were in, and to observe unto them that he only was to be worshipped by them: unto all that are carried away captives; or, to all of the captivity ; or, to the whole captivity '; high and low, rich and poor; this letter was an interesting one to them all: whom I have caused to be carried away from Jerusalem unto Babylon; for though their sins and iniquities were the moving, meritorious, and procuring causes of their captivity; and Nebuchadnezzar and his army the instruments; yet God was the efficient cause: the Chaldeans could never have carried them captive, if the Lord had not willed it, or had not done it by them; for there is no evil of this kind in a city, and the Lord hath not done it, Amos iii. 6.

Ver. 5. Build ye houses, and dwell in them, &c. ] Intimating hereby that they must not expect a return into their own land in any short time, but that they should continue many years where they were; suggesting also, that as they had ability, so they should have liberty, of building themselves houses; nor should they be interrupted by their enemies; nor would their houses be taken from them, when built; but they should dwell peaceably and quietly in them, as their own; which they might assure themselves of from the Lord, who gives these, and the following directions: and plant gardens, and eat the fruit of them; and live as comfortably as you can in a foreign country; plant your gardens with vines and pomegranates, and all sorts of fruitful trees the country produces; and fear not the fruit being taken away from you; depend upon it, you shall eat the fruit of your own labour, and not be deprived of it.

Ver. 6. Take ye wives, and beget sons and daughters, That is, such as had no wives, who were either &c.] bachelors or widowers; not that they were to take wives of the Chaldeans, but of those of their own nation; for intermarriages with Heathens were forbidden them ; and this they were to do, in order to propagate their posterity, and keep up a succession : and take wives for your sons, and give your daughters to husbands; or men<sup>\*</sup>; preserving and establishing the right of parents to give their children in marriage, and pointing to them their duty to provide suitable yoke-fellows for them; and hereby is signified, that not only they, but their children after them, should continue in this state of captivity: that they may bear sons and daughters, that ye may be increased there, and not diminished; like their ancestors in Egypt, who grew very numerous amidst all their afflictions and bondage.

Ver. 7. And seek the peace of the city, &c.] The prosperity and happiness of Babylon, or any other city in Chaldea, were they were placed: this they were to

י יוולה universæ migrationi, Schmidt ; omni transmigrationi, Pagninus, Montanus.

do by prayer and supplication to God, and by all other means that might be any ways conducive to the good of the state where they were: whither I have caused you to be carried away captives; and as long as they continued so; for being under the protection of the magistrates of it, though Heathens, they owed them submission, and were under obligation to contribute to their peace and welfare: and pray unto the Lord for it: the city, where they dwelt; for the continuance, safety, peace, and prosperity of it; and therefore much more ought the natives of a place to seek and pray for its good, and do all that in them lies to promote it; and still more should the saints and people of God pray for the peace of Jerusalem, or the church of God, where they are born, and brought up in a spiritual sense; see 1 Tim. ii. 1, 2. Psal. cxxii. 6, 7, 8, 9: for in the peace thereof shall ye have peace; which is an argument taken from self-interest; intimating, that whilst the city in which they were was in safety and prosperity, was in a flourishing condition, as to its health and trade, they would partake more or less with them of the same advantages; and on the other hand, should they be distressed with the sword, famine, or pestilence, or any grievous calamity, they would be involved in the same.

Ver. 8. For thus saith the Lord of hosts, the God of Israel, &c.] See the note on ver. 4: let not your prophets and your diviners, that be in the midst of you. deceive you; their false prophets, as the Targum; and there were many such in the captivity; see Ezek. xiii. 2, 3, 4. and such who pretended to divine and foretel future things, and so impose upon the people, who were too apt to believe them; these insinuated, that in a little time they should have their liberty, and return to their own land again, contrary to the prophecies that came from the Lord himself: neither hearken to your dreams which ye cause to be dreamed ; for that of a speedy return to their own land was no other than a dream, which they both dreamed themselves; their thoughts running on it in the day-time, they dreamed of it at night; and fancied it was from the Lord; a divine dream; and so built much upon it; and also which they encouraged the false prophets and diviners to dream, and tell their dreams, by their listening to them, and being pleased with them, giving credit to them as if they came from God.

Ver. 9. For they prophesy falsely unto you in my name, &c.] They pretended to have the authority of God for what they said; that their prophecies and dreams were from him, and as such they delivered them in his name; though they were false ones; that they might be the better received by the people: I have not sent them, saith the Lord; they had no mission or commission from the Lord; no warrant or authority from him; they set up themselves; and ran without being sent; and prophesied out of their own hearts what came into their heads, the fancies of their own brain, or the delusions of Satan, under whose power and influence they were; therefore sad must be the case of a people giving heed to such seducing spirits.

Ver. 10. For thus saith the Lord, that after seventy years be accomplished at Babylon, &c.] These seventy

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י viris, Junius & Tremellius, Piscator, Schmidt.

years are not to be reckoned from the last captivity under Zedekiah; nor from the precise present time; nor from the first of Jeconiah's captivity; but from the fourth year of Jehoiakim, and the first of Nebuchadnezzar, when he first came up against Jerusalem; see ch. xxv. 1, 2, 11: I will visit you; in a way of mercy, by stirring up Cyrus king of Persia to grant them their liberty: and perform my good word towards you, in causing you to return to this place; meaning the promise of return from their captivity to their own land; which was a good word of promise, a promise of good things; which was good news to them, and of which there was no doubt of its performance, since God is faithful who has promised, and is able also to perform. It was from hence, and ch. xxv. 11, 12. that Daniel learned the time of the captivity, and the return from it, Dan. ix. 2.

Ver. 11. For I know the thoughts that I think towards you, saith the Lord, &c.] The purposes and resolutions of his heart concerning their welfare, particularly the restoration of them to their own land; these were within him, and known to him, and him only; they were remembered by him, and continued with him, as the thoughts of his heart are to all generations; and so would not fail of being performed; men think and forget what they have thought of, and so it comes to nothing; but thus it is not with God; he has taken up many thoughts in a way of love, grace, and mercy, concerning sinful men; about their election in Christ; a provision of all spiritual blessings for them; redemption and salvation by Christ; their effectual vocation, adoption, and eternal life: thoughts of peace, and not of evil; or for evil'; these thoughts were concerning the temporal peace and prosperity of the Jews in Babylon, and not of any thing to their hurt; yea, even their captivity was for their good, ch. xxiv. 5. and thoughts concerning his spiritual Israel, their peace and reconciliation with God, and the manner of bringing it about, by the blood, sufferings, and death of his Son in human nature, with whom he consulted and agreed about this matter; and concerning their inward spiritual peace of mind and conscience now, and their eternal peace hereafter: nor does he ever think of evil for them; whatever evil he thinks towards others, angels or men, he thinks none towards them; and whatever evil befalls them, he means it for good, and it does work for good unto them; he can't think otherwise concerning them, consistent with his everlasting and unchangeable love to them; since he has designed so much good for them, does so much to them, and has so much to bestow upon them. The issue of all which is, to give you an expected end; a very desirable one; such as they wished and hoped to have, and expected; such as would put an end to all their troubles, and put them into the enjoyment of all good things promised and waited for. This, in the mystical sense, may have reference to the Messiah, in whom all God's thoughts of peace, concerning his special people, issue; he is the Alpha and Omega, the beginning and the end, of all things; of all things in creation; of the Scriptures, promises and

prophecies of it: the end of the law for righteousness; the fulfilling end of it, by his obedience, and sufferings, and death; and who was to come, and did come, at the end of the Jewish world, at the end of their civil and ecclesiastical state: he was long promised and prophesied of, and was much waited for and expected, by the saints before the flood ; from thence to Moses; from Moses to David; from David to the Babylonish captivity; from thence to the times of his coming, when there was a general expectation of him; and this expected end was then given, as an instance of God's grace and good will to men. It may also be applied to salvation by Christ; the end of all God's gracious purposes and designs; the end of the covenant of grace, the provisions, blessings, and promises of it: the end of Christ's coming into the world, and of his obedience and death; the end of his prayers and preparations now in heaven; and the end of the faith of the saints on earth: this is an end hoped, waited for, and expected by faith; and for which there is good reason; since it is wrought out, prepared, and promised; saints are heirs of it; and now it is nearer than when they believed; and will be bestowed as a freegrace gift, through Jesus Christ our Lord; and will he enjoyed as the issue and result of God's eternal thoughts of peace concerning them. Some render it, an expected reward"; which is given at the end of the work: others, posterity and hope"; a numerous posterity, and hope and expectation of good things from the Lord, promised in the days of the Messiah.

Ver. 12. Then shall ye call upon me, &c.] When the expected end is about to be given; when God intends and is about to bestow a mercy, he gives his people a spirit of prayer to ask for it; and even the promise of it is a considerable argument to encourage and engage more to pray for it: and ye shall go and pray unto me; walk in my ways; so Jarchi, Kimchi, and Ben Melech; or rather ye shall go into your private closets, or into those public places where prayer was wont to be made, and there put up your petitions; or it may be the meaning is, that they should continue praying unto him; should pray without ceasing, until they enjoyed the blessing, and had the expected end given them: and I will hearken unto you; God is a God hearing prayer; he listens to the requests of his people, and answers them in his own time and way; which is no small encouragement to

pray unto him. Ver. 13. And ye shall seek me, and find me, &c.] When persons seek the Lord aright, they always find him; a God hearing prayer; a God in Christ; bestow-ing favours upon them; granting them his presence; indulging them in communion with him; and favouring them with fresh supplies of his grace, and every thing needful for them; every mercy, temporal and spiritual; that is, when they seek him in Christ, who is the only way to the Father, under the guidance and influence of the blessed Spirit; in the exercise of faith upon him and his promises; with fervency of spirit and ardour of mind; with diligence and importunity; with earnest desires and strong affections; and, as fol-

לא לרעה \* a non in malam, Montanus, Cocceius, Schmidt. " חוקות אורית mercedem & quidem expectatam, Piscator; so Ben Melech.

<sup>\*</sup> Posteritatem & spem, Schmidt.

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lows, with all sincerity of soul: when ye shall search for me with all your heart; which, as Calvin rightly observes, does not design perfection, but integrity and sincerity; when they draw nigh with a true heart, and call upon him in truth, and search for him with eagerness, with a hearty desire to find him, as men search for gold, and silver, and hid treasure.

Ver. 14. And I will be found of you, saith the Lord, &c.] As he is; when his favour is shewn, his presence is enjoyed, and the blessing sought for is obtained : and I will turn away your captivity ; this designs the captivity of Jeconiah, or of the Jews that were carried captive with him; and which had its accomplishment when the Jews returned to their own land, upon the edict of Cyrus: and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; for though the greatest part might be carried to Babylon, and continue there; yet others might be removed or remove into other countries; and besides, this may respect their brethren who should come into captivity, and return with them at the end of the seventy years; for the expressions are very large and general: and I will bring you again into the place whence I caused you to be carried away captive ; that is, Jerusalem, and the land of Judea ; though the Vulgate Latin version renders it, " and I will make you to return "from the place to which I have caused you to go "captive;" meaning Babylon. The sense comes to the same; but the common rendering is most agreeable to the Hebrew text.

Ver. 15. Because ye have said, &c.] That is, some of them; for here the Lord, by the prophet, turns from the godly among the captives, whom he had been advising, encouraging, and comforting before, to those who gave heed to the false prophets, who promised them a speedy return to their own land, and which they believed; and therefore rejected and despised the prophecies of Jeremiah, and others: the Lord hath raised us up prophets in Babylon; and therefore stood in no need of other prophets that were in Judea, or in Jerusalem, nor should hearken to them; but believe those that were raised up among themselves, rather than others at a distance; and though these were false prophets, yet, being such that prophesied to them things that were agreeable, they were willing to believe them, and to consider them, and receive them, as prophets sent of God, when they were not. Ver. 16. Know that thus saith the Lord, &c.] Or

for, or wherefore thus saith the Lord "; for the word know is not in the text, and seems needless; though it is also supplied by other interpreters ". The words are illative, and follow upon the former; and the sense is, that since they gave heed to their false prophets in Babylon, who told them that they should quickly return; therefore the Lord sent the following message to them, informing them that it was so far from being true that they should in a short time return to Jerusalem, that, on the other hand, they that were there should soon be with them in captivity, or be destroyed : of, or concerning the king that sitteth on the throne of David ;

" nam sic ait, Junius & Tremellius, Piscator, Cocceius ; כי כה אמר ideo, Calvin; ita namque, Schmidt. Scitote quod, Vatablus.

that is, King Zedekiah, who was then the reigning king at Jerusalem : and of all the people that dwelleth in this city; the city Jerusalem, where Jeremiah was, and from whence this letter was written, in the name of the Lord, to the captives at Babylon: and of your brethren that are not gone forth with you into captivity; that lived in the several parts of the land of Judea, who were left behind, and not carried captive, when those were to whom these words are directed.

Ver. 17. Thus saith the Lord of hosts, bchold, I will send upon them the sword, &c.] The sword of the Chaldeans. by which many of them should fall, as they did. The Targum is, "I will send upon them those that kill with " the sword :" who, though they were prompted to come against the Jews, through a natural and ambitious desire of conquering and plundering, yet were sent of God; nor would they have come, had he not willed and suffered it: the famine and the pestilence; to destroy others that escaped the sword; both these raged whilst Jerusalem was besieged by the Chaldeans : and will make them like vile figs, that cannot be eaten, they are so evil; to which they are compared, ch. xxiv. 8. The sense is, that as they had made themselves wicked and corrupt, like naughty and rotten figs, so the Lord would deal with them as men do with such, cast them away, as good for nothing. The word \* for vile signifies something horrible; and designs such figs so bad, that they even strike the eater of them with horror.

Ver. 18. And I will persecute them with the sword, with the famine, and with the pestilence, &c.] Or, follow after \* them ; such as should make their escape out of the city, and go into Egypt, or other countries, for shelter and safety, should be pursued by the vengeance of God, and should fall by sword, famine, or pestilence, in other places: and will deliver them ; such as should not perish by the above-mentioned calamities: to be removed to all the kingdoms of the earth ; where they should be scattered, and live in exile: or for a shaking to all the kingdoms of the earth b; who should shake and tremble at such a dreadful spectacle of vengeance; or rather they should shake and tremble at the wrath of God upon them; or else their enemies, among whom they should be, should shake their heads at them, by way of insult and triumph over them : to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them; where men shall look at them with amazement, and curse ther, and hiss at them, and reproach them, as the offscouring of the world.

Ver. 19. Because they have not hearkened to my words, ith the Lord, &c.] Which were spoken to them by saith the Lord, &c.] Which were spoken to them by the prophets; not hearkening to them, but despising them, were the same as not hearkening to him, and despising him; contempt of God, and his word, was the cause of their ruin; see 2 Chron. xxxvi. 15, 16: which I sent unto them by my servants the prophets; such as Hosea, Isaiah, Micah, Jeremiah, and others : rising up early, and sending them ; which denotes the frequency of their mission; the diligent care of God to-

ז בחאנים השערים tanquam ficus horrendas, Junius & Tremellins, Piscator; so Stockius, p. 1199. \* אוריהם אוריהם ארד אחריהם ארד ארדיהם in commotionem, Pagaiuus, Montanus, Schmidt.

wards them: and his earnest solicitude for their welfare; || and the plenty of means they were favoured with; all which were aggravations of their sin: but ye would not hear, saith the Lord ; the words of the Lord by his prophets; the counsel and admonitions he gave them; but pursued their own ways and counsels, and listened to the false prophets.

Ver. 20. Hear ye therefore the word of the Lord, &c.] What he was now about to say concerning their false prophets: all ye of the captivity, whom I have sent from Jerusalem to Babylon; all that were carried cap-tive along with Jeconiah. Some parts of this letter are directed to one sort of the captives, and others to another sort of them ; some being good men, some bad ; but what follows all are called upon to observe, good and bad; it being a prediction of a certain event, which they would see fulfilled in a short time; and therefore might be of service of them; to the godly, for the confirmation of them in the belief of what the Lord had promised; and to the rest, to bring them off from giving heed to false prophets, that should hereafter arise.

Ver. 21. Thus saith the Lord of hosts, the God of Israel, &c.] See the note on ver. 4: of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you: two false prophets, of whom we have no account any where else but here; and are, no doubt, the prophets, or however two of them, that they of the captivity boasted of that God had raised unto them in Babylon, ver. 15. The Jews . say, and so Jerom relates, that these are the two elders that attempted the chastity of Susannah : behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; they should be suffered to commit some crime against the state, of which notice should be given, and they should be seized as seditious persons; which was so permitted in providence, that they might be brought to punishment for other sins they were guilty of: and he shall slay them before your eyes; by roasting them with fire : as follows :

Ver. 22. And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, &c.] A form of cursing; when they cursed any one, or wished him ill, it should be in such-like manner as follows; so odious and detestable would these men be afterwards to them, whom they, at least some of them, took to be the prophets of the Lord: the Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted in the fire; or burnt them '; not at once, but with a slow fire; so the Maccabees were roasted, 2 Maccab. vii. 3. Burning persons with fire, and casting them into a fiery furnace, were ways used by the Chaldeans in putting persons to death, Dan. iii. 6. and roasting men at a fire was used by the Chinese .

Because they have committed villany in Ver. 23. Israel, &c.] Or folly<sup>f</sup>; as the sins of adultery, and prophenying falsely. are afterwards mentioned. This prophesying falsely, are afterwards mentioned. This was not the reason why the king of Babylon put them to death; though the Jews 5 have a tradition that they

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attempted the chastity of Nebuchadnezzar's daughter. for which reason he cast them into a furnace; but rather it was on account of their prophesying immediate destruction to Babylon; and telling the captives that they should be delivered in a short time; and stirring them up to prepare to go to their own land; but the reasons here given are those which moved the Lord to deliver them into the hands of the king of Babylon for their destruction: and have committed adultery with their neighbours' wives ; which was a piece of villany, as well as folly; and which abundantly shewed that these men were not the prophets of the Lord, or were sent by him, being such impure wretches: and have spoken lying words in my name, which I have not commanded them ; as that the people should return to their own land in a short time; this was another part of their villany and folly, and for which they were given up into the hands of the king of Babylon, to be punished : even I know, and am a witness, saith the Lord; for though their adulteries might be very secretly committed, and their lying prophecies were not seen to be such by the people in common; yet God, who is omniscient, saw all their impurity, and knew all their lies and falsehood, and was, and would be, a swift witness against them, here and hereafter. The Targum is, " and before me it is " manifest, and my word is a witness, saith the Lord."

Ver. 24. Thus shalt thou speak to Shemaiah the Nehelamite, &c.] Or, the dreamer h; because he pretended. to have dreams from the Lord; or because what he delivered as prophecies were mere dreams; as that the captives should quickly return to their own land; so Kimchi: but Jarchi takes it to be the name of a. place, from whence he was so called; perhaps the place of his birth, or habitation formerly; so the Targum, paraphrasing " who was of Halem;" he was This latter another of the false prophets in Babylon. part of the chapter is of a later date than the former; and refers to what was done after the above letter of Jeremiah came to the captives in Babylon; and after the return of the messengers from thence, who brought account how it was received, and what umbrage it gave to the false prophets: saying ; as follows :

Ver. 25. Thus speaketh the Lord of hosts, the God of Israel, saying, &c.] See the note on ver. 4: because thou hast sent letters in thy name unto all the people that are at Jerusalem; not in the name of the captives, whom he consulted not; nor with Ezekiel the prophet of the Lord, who was of the captivity; but in his own name, taking upon him to direct and order what should be done in Jerusalem. These letters were sent, very probably, by the hands of the king's messengers, when they returned, whose names are mentioned, ver. 3. some of them were sent to the people, to set them against the prophet of the Lord, Jeremiah, that they might not give any heed and credit to him; and others to the priests, as follows: and to Zephaniah the son of Maaseiah the priest; not the high-priest, but his sagan or deputy; the second priest, as he is called, ch. lii. 24. for Seraiah was high-priest,

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<sup>.</sup> R. Gedaliah Shalshelet Hakabala, fol. 80. 1.

f דן stultitiam, Vulg. Lat. Schmidt. F T. Bab. Sauhedrin, fol. 93. 1. קוולם quasi דורלמי somniator somniorum, Kimchi and Ben Melech.

This Maaseiah was either his immediate parent, or else the head of that course to which Zephaniah belonged, as a common priest, which was the twentyfourth in order, 1 Chron. xxiv. 18: saying ; as follows:

Ver. 26. The Lord hath made thee pricst in the stead of Jehoiada the priest, &c.] The same with Seraiah, who might have more names than one, and Jehoiada be one of them, who either was removed, or carried captive; and this Zephaniah, his sagan or deputy, succeeded him. Some think he refers to the famous Jehoiada in the times of Joash, a great reformer; and that this man was another such an one for his zeal, or at least ought to be, which he would have him exert against Jeremiah; but the former seems most probable: that ye should be officers in the house of the Lord ; or visitors, or overseers i there ; that is, Zephaniah, and the rest of the priests; or that he should see to it, that there were proper officers set there, to take care of it, and suffer none to come in and prophesy there, to the hurt of the people, as he would insinuate: for every man that is mad, and maketh himself a prophet; or, against every man \*; to prevent all enthusiastic persons, and such as are troubled with a phrensy in their brain, and set up themselves for prophets, from speaking in the name of the Lord; so the true prophets of old, and the apostles of Christ, and faithful ministers of the word, have always been represented as beside themselves, and as taking upon them an office that did not belong to them; and therefore should be restrained and persecuted by the higher powers : that thou shouldest put him in prison, and in the stocks ; the former of these words, according to the Hebrew, signifies an engine or instrument, in which the neck was put, like our pillory; and the latter an iron instrument for the hands, a manacle, or handcuff, as Kimchi; see ch. xx. 2. though this rather better agrees with the pillory, being a strait narrow place, in which the hands, feet, and neck, were put

Ver. 27. Now therefore why hast thou not reproved Jeremiah of Anathoth, &c.] Not by words only, but by actions; by beating and scourging, by pillory or imprisonment, and so restraining him from prophesying to the people: which maketh himself a prophet unto you? takes upon him such an office, though not sent of the Lord, as he would insinuate: this shews the haughtiness and insolence of the false prophets in Babylon, to assume such authority to themselves, to dictate to the high-priest, as Kimchi takes him to be, or however the second priest, what he should do, and to rebuke him for not doing his office.

Ver. 28. For therefore he sent unto us in Babylon, saying, &c.] That is, Jeremiah the prophet; and this was the reason, because his mouth was not stopped, and he restrained from prophesying; so that Shemaiah lays all the blame on Zephaniah, and his brethren the priests; who, had they done their duty, would have prevented Jeremiah's letter to the captives, as he suggests; the purport of which was, this captivity is long ;

unless he was now become high-priest in his room. I so Kimchi, Abarbinel, and Ben Melech, supply it; or. it is long "; it will be a long time ere the captives shall return to their own land; and therefore they should not think of it, or provide for it; but, on the contrary, for their continuance in Babylon ; giving the following advice : build ye houses, and dwell in them ; and plant gardens, and eat the fruit of them ; referring to Jeremiah's letter, ver. 5. see the note there.

Ver. 29. And Zephaniah the priest read this letter, &c. ] Of Shemaiah's to him, and the other priests : in the ears of Jeremiah the prophet; whether out of good will, to let him know who were his enemies abroad; or out of ill will, to stir up the people against him; or in pretence of proceeding equitably with him; not taking him up, and punishing him before he brought the accusation and charge against him; and acquainted him who were his accusers, and what evidence there was, and heard what he had to say in his own defence : whether one or the other is uncertain; however, by this means Jeremiah came to the knowledge of Shemaiah's letter.

Ver. 30. Then came the word of the Lord unto Jeremiah, &c.] After he had heard the letter read : saying ; as follows:

Ver. 31. Send to all them of the captivity, &c.] Another letter; not to Shemaiah, but to the people, that they might all know that he was a false prophet; and how his lies were resented by the Lord; and what punishment should be inflicted on him and his, on account of them : saying, thus saith the Lord concerning Shemaiah the Nehelamite ; the letter, though wrote by the prophet, must be sent in the name of the Lord, declaring what he would do with the person mentioned, and the reason of it; which follows : because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie; that they should in a very little time return from their captivity to Jerusalem.

Ver. 32. Therefore thus saith the Lord, &c.] Because he prophesied without being sent of God, and prophesied lies, by which the people were deceived : behold, I will punish Shemaiah the Nehelamite, and his seed; not him only, but his posterity also: thus God sometimes visits the sins of parents on their children, they being, as it were, a part of themselves, and oftentimes partners with them in their iniquities: he shall not have a man to dwell among this people ; either at Babylon, or at Jerusalem, whither he had promised a speedy return : neither shall he behold the good that I will do for my people, saith the Lord ; by returning them, after seventy years captivity, to their own land, and to the enjoyment of all their privileges, civil and religious : because he hath taught rebellion against the Lord ; or, a departure " from him ; taught men to revolt from him, and not give heed to his prophets; to disbelieve what he said by them, concerning their continuance in Babylon; which is called a rebellion against him; and being so heinous a crime, deserved the punishment denounced on him and his; rebels and their offspring are punished among men.

ו הקירים inspectores, Cacceius, Gataker. מערל איש adversus omnem virum, Calvin; contra omnem virum, Schmidt. <sup>1</sup> Vid. Hottinger. Smegma Orientale, l. 1. c. 7. p. 190.

<sup>&</sup>quot; ארכה היא longum est, Pagninus, Cocceins, Schmidt.

י חים apostasiam, Junius & Tremellius, Piscator ; recessionem, Schmidt.

### CHAP. XXX.

conversion of the Jews in the latter day; which being a matter of moment and importance, and that it might continue, and be read hereafter, it is ordered to be written in a book, ver. 1, 2. the thing itself is expressed by a return from captivity to their own land, ver. S. but previous to this there would be most dreadful times, as never were the like, ver. 4, 5, 6, 7. yet there would be a deliverance from them, and from the yoke of the oppressor; when the Jews should serve the Lord God, and the true Messiah, ver. 8, 9. of which deliverance and salvation they are assured in the strongest terms, though all other nations should be made an end of, among whom they were, ver. 10, 11. and though their case might seem to be desperate, ver. 12, 13, 14, 15, 16, 17. nevertheless they should be brought into a very comfortable and happy estate; their city rebuilt; their offspring increased; and religious worship established; and, above all, the Messiah should be made known to them as their King and Priest, and they appear to be the Lord's covenant-people, ver. 18, 19, 20, 21, 22. and the chapter is concluded with threatening utter destruction to the wicked, ver. 23, 24.

Ver. 1. The word that came to Jeremiah from the Lord, &c.] The word of prophecy, as the Targum. Some make this to be the thirteenth sermon of the prophet's; 'tis a consolatory one, as Kimchi observes : saying ; as follows :

Ver. 2. Thus speaketh the Lord God of Israel, &c.] Who is their covenant-God; has not forgotten them; still has a regard for them; and speaks after the following comfortable manner concerning them : saying, write thee all the words that I have spoken unto thee in a book; being things of consequence, that they might remain to after-ages; and be read to the use, comfort, and edification of the Lord's people, in times to come; and be a support to their faith and hope, as well as be a testimony of the truth and faithfulness of God. Some think this charge refers to all the prophecies that go before, as well as follow after, to put them all together in a book or roll, that they might be preserved; though others think it refers only to the present prophecy; and so Kimchi interprets it, write all the words that I am now speaking unto thee ° in a book; which should come to pass in the latter day. So John is bid to write in a book what he saw; the things that are, and shall be hereafter, Rev. i. 11. 19.

Ver. 3. For, lo, the days come, saith the Lord, &c.] And they are yet to come; the prophecy is not yet fulfilled. Kimchi says this belongs to the days of the Messiah : but not to his first coming, or to his coming in the flesh, which the Jews vainly expect; but to his spiritual coming in the latter day: that I will bring again the captivity of my people Israel and Judah, saith the Lord; which cannot be understood of their return from the Babylonish captivity; for, as Kimchi rightly observes, only Judah and Benjamin returned from

י רברתי אליך שאת quibus alloquor te, Junius & Tremellius ; quæ locutus fuero ad te, Piscator.

THIS chapter contains a prophecy of the call and  $\|$  thence; and though there were some few of the other tribes that came with them, especially of the tribe of Levi, yet not sufficient to answer to so great a prophecy as this, which refers to the same time as that in Hos. iii. 5. as appears by comparing that with the 9th verse of this chapter; and when, as the Apostle Paul says, all Israel shall be saved, Rom. xi. 25: and I will cause them to return to the land that I gave to their fathers, and they shall possess it; the land of Canaan, given to Abraham, Isaac, and Jacob; and which shall be again possessed by the Jews their posterity; for, without supposing that the Jews upon their call and conversion shall return to their own land, in a literal sense, I see not how we can understand this, and many other prophecies.

Ver. 4. And these are the words that the Lord spake concerning Israel, and concerning Judah.] Which follow in this chapter and the next; first concerning Israel. the ten tribes; and then concerning the two tribes of Judah and Benjamin, even concerning all Israel; whereas, if this prophecy only respects the return from the captivity in Babylon, there is very little in it which concerns the ten tribes, or but a very few of them. The words may be rendered, unto Israel, and unto Judah; as being the persons to whom they were directed, as well as were the subjects of them.

Ver. 5. For thus saith the Lord, &c.] Yet what follows are the words of others; wherefore some supply it, for thus saith the Lord, the nations shall say "; so Kimchi and Ben Melech interpret it as what the Gentiles will say in the times of the Messiah; but it might be better supplied, ye shall say ; that is, Israel and Judah; to whom the words of the Lord are spoken in the preceding verse; or else the Lord here personates his people, saying: we have heard a voice of trembling, of fear, and not of peace; which is to be understood, not of the fear and dread injected into them by the Babylonians when they besieged their city, and burned that, and their temple; nor of the fear and dread which came upon the Babylonians at the taking of their city by Cyrus, upon which followed the deliver-ance of the Jews. Kimchi interprets this of something yet future, the war of Gog and Magog, which he sup-poses will be when their Messiah comes; and Jarchi says it is so understood in their Midrash Agadah. This distress, I think, refers to the slaying of the witnesses, and to that hour of temptation which shall come upon all the earth to try the inhabitants of it; and which will be followed with the destruction of antichrist; and that will make way for the call and conversion of the Jews.

Ver. 6. Ask ye now, and see whether a man doth travail with-child? &c.] Look into the histories of former times, inquire of those most versed in them, whether ever there was such a thing in the world as that a man should travail with-child; ask one and another you see in distress, whether that is their case or no, which looks so much like it; and since there never was such an instance, nor is it possible that there

P Gentes dicturs sunt, Vatablus,

## CH. XXX. V. 7-9.

should : wherefore do I see every man with his hands on i his loins, as a woman in travail; the usual posture of women in such a condition, trying hereby to abate their pain, and ease themselves. This metaphor is made use of, both to express the sharpness and shortness of this distress; as the pains of a woman in travail are very sharp, yet short, and, when over, quickly forgotten; and so it will be at this time; it will be a sharp trial of the church and people of God; but it will last but for a short time; and the joy and happy times that will follow will soon cause it to be forgotten: and all faces are turned into paleness? at the departure of the blood, through fear and trembling. The Septuagint and Vulgate Latin versions render it the yellow jaundice; their faces were of the colour of such persons that have that disease upon them; or, as others, the green sickness. Some render it, the king's evil 9.

Ver. 7. Alas! for that day is great, &c.] For sorrow and distress: so that none is like it; such were the times of Jerusalem's siege and destruction by the Romans; and which was an emblem of those times of trouble from antichrist in the latter day; see Matt. xxiv. 21, 22. Dan. xii. 1, 2: it is even the time of Jacob's trouble; of the church and people of God, the true Israel of God; when Popery will be the prevailing religion in Christendom; when the outward court shall be given to the Gentiles; the witnesses shall be slain; antichrist will be in statu quo; and the whore of Rome in all her glory; though it shall not last long: but he shall be saved out of it; shall come out of those great tribulations into a very happy and comfortable estate; the spirit of life shall enter into the witnesses, and they shall live and ascend to heaven; the vials of God's wrath will be poured upon the antichristian states; the kings of the earth will hate the whore, and burn her with fire; the Gospel will be preached everywhere; the Jews will be converted, and the fulness of the Gentiles be brought in; and an end be put to all trouble; of which there will be no more, nor any occasion of it: or, therefore he shall be saved out of it'; as the effect of the divine compassion to him in such great trouble.

Ver. 8. For it shall come to pass in that day, saith the Lord of hosts, &c.] When the time is come for Jacob to be saved out of his trouble: that I will break his yoke from off thy neck; not the yoke of the king of Babylon, but of antichrist, and of all the antichristian states, by whom the people of God have been oppressed; so the Targum, "I will break the yoke of the peoples " (the antichristian nations) from off your necks." Jarchi interprets it of the yoke of the nations of the world from off Israel; and Kimchi of the yoke of Gog and Magog, or of every nation: and will burst thy bonds; by which they were kept in bondage, both with respect to civil and religious things; but now he that led into captivity shall go into captivity himself, Rev. xiii. 10: and strangers shall no more serve themselves of him; this shews that this prophecy cannot be understood of deliverance from the Babylonish captivity; because, after this, strangers did serve themselves of the Jews, and they were servants unto them; as to the

Persians, and Grecians, and especially the Romans, by whom they were entirely subdued and ruined; and to this day all nations almost serve themselves of them; but when they shall be called and converted, as they shall be free from the yoke of sin and Satan, and from the yoke of the ceremonial law, and the traditions of their elders, in a religious sense; so from the yoke of the nations of the world, in a civil sense.

Ver. 9. But they shall serve the Lord their God, &c.] And him only, in a spiritual manner, in righteousness and true holiness, with reverence and godly fear ; having respect to all his precepts and ordinances, and every branch of religious worship; joining themselves to Gospel churches, and worshipping along with them, before them, and in the midst of them; see Rev. iii. 9: and David their king; not literally, who shall be raised up from the dead, and reign over them, which Kimchi supposes possible, though he does not assert it; nor his successors called by his name, as the kings of Egypt were called Pharaohs and Ptolemies, and the Roman emperors Cæsars, of which we have no instance; nor were there any kings of David's line upon the throne of Israel after the Babylonish captivity, until the Messiah came, and who is the Person here meant; and so the Targum paraphrases it, " and they shall hearken to, or " obey, Messiah the son of David their king;" and Kimchi owns that it may be interpreted of Messiah the son of David, whose name is called David, as it is in many prophecies, Ezek. xxxiv. 23, 24. and xxxvii. 24, 25. Hos. iii. 5. and this prophecy is understood of the Messiah by several Jewish writers ; and in the Talmud ' it is said, " the holy blessed God will raise up " unto thee another David; as it is said, and they shall " serve the Lord their God, and David their king, whom " I will raise up unto them; it is not said, he hath "raised up, but I will raise up;" and Christ is called David, not only because he is his son, but because he is his antitype. David was a type of Christ in his birth and parentage; the son of Jesse, born of mean parents, and at Beth-lehem; in his outward form, ruddy and beautiful; in his inward character, a man of holiness, wisdom, and courage; in his offices of shepherd, prophet, and king; in his afflictions and sorrows, and in his wars and victories. The same Person is here meant as in the former clause, the Lord their God; since it is Jehovah that is here speaking; and he does not say they shall serve me, but the Lord their God : and since the same service is to be yielded to David as to the Lord their God; and who is, in his divine nature, the Lord God, and so the object of all religious worship and service; and, in his human nature, of the seed of David; and by office a King, appointed by his Father, and owned by his people, as King of saints; so the words may be rendered, they shall serve the Lord their God. even David their King ; see Tit. ii. 13. Jud. iv. whom ] will raise up unto them ; which is said of him in all his offices, Jer. xxiii. 5. Deut. xviii. 15. Acts xiii. 23. and is expressive of his constitution as Mediator; and includes the Father's pitching upon him, appointing him, calling him, fitting and qualifying him, and sending

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<sup>&</sup>lt;sup>6</sup> R. Albo in Sepher Ikkarim, l. 2. c. 28. Abarbinel in loc. & in Mashmiah Jeshuah, fol. 35. 4. <sup>6</sup> T. Bab. Sanhedrin, fol. 98. 2.

him in the fulness of time, under this character, as a Mediator, Redeemer, and Saviour; all which was for the good of his people; as a favour to them, for their profit and advantage: his incarnation is for them; his obedience, sufferings, and death; his righteousness, and the salvation he wrought out; he is raised up, and sent to them to bless them, with all spiritual blessings that are in him, Acts iii. 26. Ver. 10. Therefore fear thou not. O my servant Jacob,

saith the Lord, &c.] Since the Messiah, who is the Lord God, should be raised up to them, whom they should serve, and he should save them; and so had nothing to fear from their enemies; and had no reason to doubt of salvation and deliverance, seeing so great a person was engaged for them. The language is very much like the Prophet Isaiah's : neither be dismayed, O Israel; the same thing in other words; for Jacob and Israel are the same; and to fear and be dismayed are much alike: for, lo, I will save thee from afar ; from a far country ; not from Babylon only, but from all distant countries where they are dispersed, east, west, north, or south ; distance of place should be no hinderance to their salvation, and so need be no objection in their minds to it : and thy seed from the land of their captivity; their children should come forth with them: it seems to respect future times; that though this should not be accomplished in the persons of the Israelites then living, yet should be in their posterity : and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid ; which was not fulfilled upon the Jews' return from the Babylonish captivity; for they quickly met with much opposition and disturbance in the rebuilding of their city and temple ; and afterwards from Antiochus, in the times of the Maccabees, by whom they were greatly disquieted; and at last by the Romans, by whom their nation was subdued and ruined; wherefore this respects the quiet and peaceable times they shall have when they are converted, and have embraced the Christian religion.

Ver. 11. For I am with thee, saith the Lord, to save thee, &c.] Not only from temporal enemies, but from spiritual ones, sin, Satan, and the world; and to save them with a spiritual and everlasting salvation, which the presence and power of God, through his rich grace, will bring all his people to: though I will make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee ; a full end has been made of the Assyrians, Chaldeans, and Egyptians; these people and their names are no more; and of Rome Pagan, which, upon the opening of the sixth seal, departed as a scroll that is rolled together; and so will all the antichristian states be made a full end of, when the vials of God's wrath are poured out upon them; and yet the people of the Jews, a poor, mean, and despicable people, have been continued a distinct people, notwithstanding their dispersion so many hundreds of years; and will continue so until they are called and converted : but I will correct thee in measure ; or in, or according to judgment"; as in ch. x. 24. wisely, moderately, and with clemency; which the Targum

a modicio, Pagninus, Montanus; secundum, vel juxta judicium, Piscator, Schmidt.

paraphrases judgment remitted; which is not strict and rigorous, but is abated of its rigour, and is mixed with mercy: and will not leave thee altogether unpunished; or, let thee go free; from correction and chastisement in a merciful way. The Targum is, "in destroying I "will not destroy thee;" or utterly destroy thee. And Kimchi and Ben Melech interpret it of cutting off, from the use of the word in Zech. v. 3.

Ver. 12. For thus saith the Lord, thy bruise is incurable, &c.] By themselves or others, in all human appearance; there was no help for them from men; their case seemed desperate; there was no likelihood of their recovery to their former state and glory, as at this day the case of the Jews appears to be; there seems to be no probability of their conversion and restoration; and whenever it is, it will be as life from the dead, Rom. xi. 15. like quickening Ezekiel's dry bones, or raising persons from the dead, which none but the hand of omnipotence can effect: and thy wound is grievous; an expression signifying the same as before: the metaphor is taken from a body wounded and bruised in such a manner, as to be past the skill of the most able surgeon to cure it.

Ver. 13. There is none to plead thy cause, that thou mayest be bound up, &c.] None that will give themselves the trouble to look into their wound to judge of it; to consult, and reason, and debate about the nature of it; and what methods are most advisable to take for the healing and binding of it up: or, as others, for the compression " of it; the squeezing out the corrupt matter, in order to bring it to a cure: thou hast no healing medicines: either of thine own, or of others, preparing for thee: the design of all these expressions is to shew the helpless and hopeless state of the people of Israel, before their call, conversion, and restoration; by which it will appear to be the Lord's work, and his only; and since he was able to do it, and would do it, therefore Jacob and Israel had no reason to be afraid and dismayed, though their case might seem desperate.

Ver. 14. All thy lovers have forgotten thee, &c.] The Egyptians and Assyrians, whom they sought unto for help, and entered into an alliance with, and who promised them great things; but forgot their promises and forsook them: they seek thee not; to ask of thy welfare, as the Targum adds; they don't visit thee, nor inquire after thine health, or how it is with thee, having no manner of care and concern for thee; this has been the case of the Jews for many ages: for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one; so it might seem to be; and thus it might be interpreted by them, as if the Lord acted the part of an enemy, and a very cruel one, that had no mercy; though he corrected them, as in ver. 11, in measure, moderation, and mercy: or else the meaning is, that he wounded them, when their nation, city, and temple, were destroyed, by the hand and means of an enemy, even a very cruel and merciless one, the Romans: for the multitude of thine iniquity; because thy sins were increased; a very wicked people the Jews were, not only before they went into the Babylonish

vompressioni, Junius & Tremellius; ad compressionem, Gataker.

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Christ and his apostles; who complain of their covetousness, hypocrisy, adultery, thefts, murders, and sacrilege; and particularly they were in the above manner chastised by means of the Romans, for their unbelief and rejection of the true Messiah, and the persecution of his followers.

Ver. 15. Why criest thou for thine affliction? &c.] Or complainest of the hardness, and heaviness, and continuance of it, when there was such a just cause for it? when men have sinned at a high rate, they have no reason to complain of the punishment of their sins, Lam. iii. 39: thy sorrow is incurable, for the multitude of thine iniquity; such were the number of their iniquities, that they brought them into such a sorrowful and wretched estate and condition that there was no recovery of them, nor hope of recovery of them, by their own power, or by the help and assistance of others: because thy sins were increased I have done these things unto thee; which shews the justice of God, and is a vindication of it under all the seeming severity of it. The Jews \* acknowledge, that under the second temple there was a great increase of capital crimes. such as murders, adulteries, &c. for which, and other sins, wrath came upon them to the uttermost by the Romans; and they still continue under the visible marks of the divine displeasure.

Ver. 16. Therefore all they that devour thee shall be devoured, &c.] Thus rendering the words, they are to be connected with ver. 10, 11. and all between to be put into a parenthesis : but rather, in connexion with the preceding words, they should be rendered nevertheless, or notwithstanding '; though they had sinned at so great a rate, and were so much afflicted and chastened by the Lord, yet their enemies should not go unpunished, and mercy in the issue would be shewed to them. Jarchi calls it an oath, that so it should be; the Romans that devoured them, and ate up their substance, were devoured by the Goths and Vandals; for this may be carried further than to the destruction of the Babylonish empire by the Persians. And all thine adversaries, every one of them shall go into captivity; or be conquered and subdued, as were the Assyrians, Egyptians, Chaldeans, Grecians, Romans; and not only Rome Pagan has been destroyed, but Rome Papal also will go into captivity; see Rev. xiii. 10. And they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey ; they shall be used according to the law of retaliation; the same measure they have measured shall be measured to them again.

Ver. 17. For I will restore health to thee, &c.] That is, bring thee into a comfortable and prosperous condition, both in church and state, with respect to things religious and civil: as the afflictions and distresses of the Jewish nation are expressed by sickness, wounds, and bruises; so their prosperity, both spi-ritual and temporal, is signified by health. The words may be rendered, I will cause length to ascend

captivity, but after their return; and in the times of  $\parallel$  unto thee; or a long plaster z; or rather, that which has been long looked for, and long in coming, prosperity; or else, that whereas they were before bowed down with afflictions and sorrows, now they should be as a man in an erect posture, that rises up in his full height and length, being in a robust and healthful state. And I will heal thee of thy wounds, saith the Lord ; pardon their sins, remove their afflictions, and bring them into a comfortable situation, into a Gospel church-state, and into their own land: because they called thee an outcast ; as the Jews now are, cast out of their own land, rejected from being the people of God; so they are reckoned by the nations among whom they are: saying, this is Zion, whom no man seeketh after : after their good, either temporal or spiritual; despised by most, pitied and prayed for by few; and fewer still they are that seek after, and are solicitous about, or take any methods, or make use of any means, for their conversion ; but though man does not, God will, and his work will appear the more manifest.

Ver. 18. Thus saith the Lord, I will bring again the captivity of Jacob's tents, &c.] That is, the captives of Israel, the inhabitants of them; alluding to the patriarchs, Abraham, Isaac, and Jacob, dwelling in tents, and to the Israelites in the wilderness; and fitly expresses the present unsettled state of the Jews: and have mercy on his dwelling-places ; by restoring Israel, or Jacob's posterity, to their dwelling-places in Jerusalem, and other places rebuilt by them and for them. The Targum is, "I will have mercy on his cities." And the city shall be builded upon her own heap ; the city of Jerusalem, as the Targum expresses it, as it was in the times of Zerubbabel; it was built in its place, as the same Targum; upon the very spot of ground where it before stood, which was become by its desolation a heap of rubbish: or, upon its hill \*; Mount Moriah, on which some part of the city was built; so likewise in the latter day : though Jerusalem was destroyed by the Romans, and is now in a desolate condition, yet it shall be rebuilt, as it seems by this prophecy, upon the very spot where it formerly stood : and the palace shall remain after the manner thereof; which the Targum interprets of the house of the sanctuary, the temple; so Jarchi; and it was true of it in Zerubbabel's time: but as this prophecy has a further view to future times, something else scems intended. Kimchi says it is either the king's palace or the temple. The singular may be put for the plural, and design palaces, noble and stately buildings; signifying that the city shall be rebuilt in a very grand manner : and so shall remain after the manner of it ; or, according to its right or judgment'; it shall be continued and established by or upon that justice and judgment that shall be done in it; for it shall be called a city of righteousness, and a faithful city, Isa. i. 26.

Ver. 19. And out of them shall proceed thanksgiving, and the voice of them that make merry, &c.] That is, out of Jacob's tents and dwelling-places, the city and palaces of Jerusalem; for those who will inhabit them,

<sup>&</sup>lt;sup>z</sup> Misna Sota, c. 9. sect. 9. verumtainen, vel nihilominus, Gataker. So Kimchi and לכן לין

אילה ארבה לך ארבה לעיר ארבה לא ארבה לא ארבה לא ארבה לך ארבה לך א Gataker; faciam ut ad justam constitutionem assurgas, Junius & Tre-

mellius; ut assurgat sanitas tibi, Piscator; nam faciam ut ascendat itib priceritas, Cocceius. • חבר קל חבר • הבוא in colle suo, Vatablus. • toportet habita-• toportet habita-

bitur, Cocceius.

when thus rebuilt, sensible of the divine favours, and thankful for them, will offer not any ceremonial sacrifices, as when before in their own land, which they will now see are abolished ; but the sacrifices of praise and thanksgiving only, which will be attended with great spiritual mirth and melody: perhaps this is said in allusion to the mirth and music used formerly in the solemn and religious festivals; see Rev. xix. 1, 7: and I will multiply them, and they shall not be few ; the Jews, at the time of their conversion, will be very numerous, Hos. i. 10, 11. especially the number of God's spiritual Israel will then be very great; though Jacob is now small, he shall then arise and become a great multitude; the church's converts will be surprisingly many, Isa. xlix. 18, 19, 20, 21. and ix. 4-8: and I will also glorify them, and they shall not be small; numbers of converts add to the glory of the church; it will be a glorious time; and this is what will make a considerable part of the latter-day glory; namely, the conversion of the nation of the Jews at once, and the bringing in the fulness and forces of the Gentiles. The Targum is, "I will strengthen them, and they "shall not be weak." It may be rendered, I will honour them, and they shall not be little °; or mean and contemptible; they shall be honoured with temporal and spiritual blessings, and be in great esteem, especially among the Christian nations. Ver. 20. Their children also shall be as afore-time,

&c.] In the streets of Jerusalem, numerous and free; no more in a strange land, or subject to others, Zech. viii. 5. and educated in a religious manner. Some think it refers to the times of the patriarchs before the law was given; and that the meaning is, that the law being abrogated, and they now sensible of it, shall live without it, as their forefathers did. It may be understood of the church's children in a spiritual sense; that great numbers should be born again in her as formerly, who shall profess the Christian religion, and behave according to it: and their congregation shall be established before me; the church, consisting of them; or their church-state shall be settled and confirmed, and no more be destroyed, as it formerly was: and I will punish all that oppress them ; or rather, have oppressed them; all the antichristian nations, who will now suffer the wrath of God; and after this there will be no more oppressors and persecutors of the church of God.

Ver. 21. And their nobles shall be of themselves, &c.] Or, his noble One 4; Jacob's noble One, the Messiah, in whom all the promises centre; and whose incarnation and priesthood are the foundation of all the things above predicted. The Targum interprets these words of him; " their King shall be anointed from them, and " their Messiah shall be revealed from the midst of " them." And so it is applied to him in the Talmud, and in other writings of the Jews'. Kinchi on the place says, "it is known that the King Messiah shall "be of Israel." He may be called a *noble One*, as he is a Nobleman in Luke xix. 12. because he descended from illustrious persons; from David king of Israel, and from a race of kings in his line, as the genealogy of Matthew shews. Or, his glorious One<sup>8</sup>, as it may be rendered; he is glorious in his nature, being the brightness of his Father's glory; glorious in his perfections, which are the same with his divine Father's; glorious in his names and titles, the King and Lord of glory; glorious in his works and worship, which are the same that are ascribed to God the Father; glorious in his office as Mediator, which he has so well performed; glorious when he was raised from the dead, and had a glory given him; and when he ascended on high. and sat down at his Father's right hand, crowned with glory and honour; glorious in the eyes of God, and of all his people; and, when his kingdom shall be in a more glorious condition, he will reign before his ancients gloriously; and when he comes a second time, he will come in exceeding great glory. Or, his mighty One<sup>h</sup>; Christ is the mighty God, the mighty Mediator, the mighty Saviour; he is the most Mighty, he is the Almighty. Now, as man, his descent was from them, the Israelites ; from Abraham, from Jacob, from Judah, from Jesse and David, and from the people of the Jews; see Rom. ix. 4. 5, John iv. 20. And their Governor shall proceed from the midst of them ; meaning the King Messiah, as before; who has the government of the church upon his shoulders; is worthy of all power and authority, and has received it; has a power of making laws, and of obliging men to keep them; has a power of pardoning, justifying, and saving men; is the lawgiver that is able to save, and to destroy ; and can subject all to his feet, as he will in a short time. This seems to refer to a law in Israel, that not a stranger. but one of their brethren, should be set as king over them, Deut. xvii. 15. which is true of the Messiah. will cause him to draw near, and he shall approach unto me; expressive of his priestly office; it being the business of a priest to draw nigh to God with the sacrifices of the people, and to intercede for them, Lev. x. 3. and xxi. 17. Christ in eternity drew nigh to his father, and offered himself as a surety for his people, and became one; and the Greek word for surety, eysue, has the signification of being near : he drew nigh and interposed between them and his father, and became a Mediator for them; he proposed to do every thing for them law and justice required, and whatsoever was his father's will should be done: he drew nigh and struck hands, stipulated and agreed with him, about the salvation of his people; he asked them of him, and all blessings of grace and glory for them : he drew nigh in time, having assumed their nature, and offered himself a sacrifice unto God, made satisfaction to his justice for them, and redeemed them unto God by his blood ; by which means they are made nigh to God, and draw near to him with humble boldness; and now he is gone to heaven, and has taken his place at the right hand of God, where he appears in the presence of God, and makes intercession for them, presenting himself, his blood, righteousness, and sacrifice. Now this is ascribed unto God, as causing him

י נאניו (לא ציורו) et honorabo cos, et non evilescent, Mon-tanus; neque parvi habebantur aut vilescent, De Dieu. איין רין איין prestans cius, Montanus. • T. Bab. Sanhedrin, fol. 98. 9.

to draw nigh; because he chose, appointed, and called <sup>f</sup> Midrash Tillim apud Galatin. de Cathol. Ver. l. 10. c. 1. p. 648.

<sup>&</sup>lt;sup>8</sup> Magnificus ejus, Junius & Tremellius, Piscator; dux ejus, V. L. agnificus dux ejus, Munster, Tigurine version; Rex corum, Syr. <sup>8</sup> Fortis ejus, Pagniuus; potens ejus, Schmidt.

him to be a priest, Mediator, and surety, to which he # was entirely free of himself; and therefore it follows, for who is this that engaged his heart to approach unto me? saith the Lord; his drawing to God in the council and covenant of grace, to be the surety of his people, and his undertaking for them, were quite free and voluntary; he came of himself, and surrendered himself into the hands of justice at the time of his sufferings and death; and his intercession in heaven flows from his hearty love to his people; his heart has been, and is, engaged in every branch of his mediatorial work, which is a very singular and wonderful thing. No mere man could have engaged his heart to draw nigh to God, who is a consuming fire; no angel in heaven could have presumed to have done it on the behalf of sinful men; none but Christ himself could, and which is owing to the dignity of his person, and to his wondrous love; for this is a marvellous event. Now, though this is a prophecy of Christ's incarnation and priesthood, yet it is suitably introduced here; because, at the time of the Jews' conversion, he will be made known unto them, as being come of them, and as their Prophet, Priest, and King.

Ver. 22. And ye shall be my people, &c.] For many hundred years the people of the Jews have been called Lo-ammi. or, ye are not my people ; but now being converted, the covenant of God's grace shall be renewed, and a fresh manifestation and application of it made unto them; and they partaking of the grace of it, shall appear to be, and shall be, called the people of God, and shall behave as such, and fear and worship the Lord: and I will be your God ; will manifest his love to them, bestow his favours upon them, and take them under his care and protection. This is a summary of the co- it; and see it wholly and fully accomplished.

THIS chapter is connected with the former, respects || the same times, and is full of prophecies and promises of spiritual blessings; of the coming of Christ; of the multiplication of his people, and the increase of their joy; of the conversion of the Gentiles; of the covenant of grace; and of the stability of the saints. It begins with the principal promise of the covenant, confirmed by past experience of divine goodness, and with a fresh declaration of God's everlasting love, ver. 1, 2, 3. an instance of which would appear, in planting vines or churches in Samaria, the metropolis of Ephraim or the ten tribes, under the ministry of the apostles, the watchmen, on Mount Ephraim; whereby the Israel of God would be built, beautified, and made to rejoice, ver. 4, 5, 6. yea, it would be matter of joy to all that heard of it; since, notwithstanding distance and other difficulties, a great number should come to Christ, and to his church, drawn by the Father's love to them, and as owing to the relation he stands in to them, ver. 7, 8, 9. redemption out of the hands of Satan, and every spiritual enemy, must be published among the Gentiles; which would cause great joy, and give great sa-tisfaction to the priests and people of the Lord, expressed by various metaphors, ver. 10, 11, 12, 13, 14. and though, upon the birth of the Redeemer, there

venant of grace, which will visibly take place when those people shall turn to the Lord, Rom. xi. 26, 27.

Ver. 23. Behold, the whirlwind of the Lord goeth forth with fury, &c.] That is, the wrath of God, which like a whirlwind comes suddenly, with great force and strength, and carries all before it; there is no withstanding it; such is the wrath of God against the enemies of his church and people: a continuing whirlwind; whirlwinds, as they come suddenly, are generally soon over; but this will continue very boisterous and terrible, until it has done all the execution designed by it: it shall fall with pain upon the head of the wicked; according to some, the wicked Jews, that do not repent and turn to the Lord; but rather the wicked of the nations, as Jarchi; not the Gentiles in general, as distinguished from the Jews, which is his sense, but the antichristian states; for the ruin of antichrist, and the conversion of the Jews, will be much about the same time; and the vials of God's wrath, which will be poured upon them, and fall upon their heads, will give them much pain, both in body and mind; see Rev. xvi. 10, 11. and which wrath and ruin are expressed by a tempest of thunder, lightning, and hail, and by an earthquake, ver. 18-21. Ver. 24. The fierce anger of the Lord shall not re-

turn, &c.] This explains what is meant by the continuing whirlwind in the preceding verse: until he hath done it; his whole will and pleasure; brought Babylon to ruin, and destroyed all the antichristian powers: and until he hath performed the intents of his heart; in a way of grace and mercy to his people, and in a way of wrath and vengeance on their enemies : in the latter days ye shall consider it; this prophecy, and understand

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would be an event, which might tend to damp the joy of saints on account of it, the murder of the infants at Beth-lehem; yet some things are said to encourage faith, hope, and joy, and to abate sorrow and weeping, ver. 15, 16, 17. Ephraim's affliction, and behaviour under it, his repentance and reception, are recorded, ver. 18, 19, 20. backsliding Israel are called upon to return, in consideration of the birth of the Messiah, ver. 21, 22. the happy and flourishing estate of the people of God is promised; all which were made known to the prophet by a dream in the night, ver. 23, 24, 25, 26. and fresh promises are made, that the Lord would do them good, and not punish the children for their fathers' sins, but every one for their own, ver. 27, 28, 29, 30. and then an account is given of the new covenant of grace, as distinct from the old, and of the articles of it; the inscription of the law in the heart, spiritual knowledge of the Lord, and remission of sin, ver. 31, 32, 33, 34. then follow assurances of the everlasting continuance of the true Israel and church of God, ver. 35, 36, 37. and the chapter is concluded with a promise of rebuilding the city of Jerusalem, and of the holiness of it, and of its abiding for ever, ver. 38, 39, 40. Ver. 1. At the same time, saith the Lord, &c.] The

time of the Messiah, the Gospel dispensation, the latter days; when the Jews shall consider the prophecies of the Old Testament, and observe how they have been fulfilled in Jesus; and shall reflect upon their disbelief and rejection of him; and shall turn unto him, and serve the Lord their God, and David their king; see ch. xxx. 9, 21, 22, 24: will 1 be the God of all the families of Israel; not of some few persons only, or of one of a city, and two of a family, but of every family; and this will be when all Israel shall be converted and saved, and a nation shall be born at once; then will God shew himself to them as their covenant-God, manifest his love to them, and bestow the blessings of his grace upon them: and they shall be my people; behave as such to him; own him to be their God, and serve and worship him.

Ver. 2. Thus saith the Lord, the people which were left of the sword, &c.] Which were not consumed by the sword of Pharaoh, who perished not through his cruel edicts, and by his sword, when drawn at the Red sea; nor by the sword of the Amalekites and Amorites; or of their own brethren, who sometimes, for their sins, were ordered to slay many, as on ac-count of the molten calf, and joining to Baal-peor: but there was a remnant that escaped, who found grace in the wilderness; in the sight of God, who went before them, protected and defended them from their enemies; gave them his holy law, his statutes, and his judgments; fed them with manna and quails; clave the rocks, and gave them water to drink; and supplied them with every thing necessary for them, Psal. Ixxviii. 5, 15-28: even Israel, when I went to cause kim to rest; went before him in a pillar of cloud by day, and in a pillar of fire by night; and in the ark, the symbol of his presence; and not only to search out a resting-place for them for a few days, but to bring them to Canaan, the land of rest, which he had promised them, Exod. xiii. 21. Numb. x. 33. Deut. xii. 9, 10. now this past instance of divine goodness is mentioned, to encourage faith in the fulfilment of the above promise. The whole is paraphrased by the Targum thus, " these things saith the Lord, who gave " mercies to the people that came out of Egypt; he " supplied their necessities in the wilderness, when " they fled from before those who slav with the sword : " he led them by his word, to cause Israel to dwell " in a place of rest." Some render the words in the future, shall find grace, &c. shall go to his rest, &c. and so apply it to the Jews that escaped the sword of the Chaldeans, and found favour in the wilderness of the people into which they were brought, and as they returned into their own land from the captivity. And it may be also applied to the Jews that were left of the sword of the Romans in their last destruction, who have found much favour among the nations; as they do in ours, and others, now; and who in time will return to their own land, and be in rest, ch. xxx. 10. Yea, it is applicable enough to the church and people of God in their present state; who are left of the sword of the Papists, and are now in the wilderness, where they are nourished for a time, and times, and half a time; and ere long will be brought into a state of settled rest and tranquillity.

Ver. 3. The Lord hath appeared of old unto me, say-

ing, §c.] Either to the prophet, bidding him say to the church what follows, so Jarchi: or to Christ, who was from eternity with the Father; lay in his bosom : between whom the council of peace was; with whom the covenant was made; and whom God loved before the foundation of the world; and which is observed by him, for the comfort of his people, John xvii. 24. and xv. 9. so Cocceius: but rather they are the words of Israel, or the church, owning the above instances of God's grace and goodness; and that he had greatly appeared to them, and for them, in former times; but then this was a great while ago; and besides, now he hid his face from them, and they were under the tokens of his displeasure, and not of his love; to which the Lord replies, for the word saying is not in the text, which makes the following a continuation of the church's speech, though wrongly; since they are the words of the Lord, taking up the church for speaking too slightly and improperly of his love, and in a complaining way: yea, I have loved thee with an everlasting love; not only of old, or a good while ago, but from all eternity, and with a love which will always last, and does, notwithstanding dark and afflictive providences; for this love is like himself, sovereign, unchangeable, and everlasting: I have loved thee; I, who am the great God, the Creator of the ends of the earth, the King of kings, and Lord of lords; a God of infinite purity and holiness; do whatever I please in heaven and in earth; and am the Lord that changes not: have loved; not love only now, and shall hereafter; but have loved, not for some time past only, but from all eternity, with the same love I now do: thee personally, Jacob, have I loved ; thee nakedly, and not thine, or for any thing done by thee; thee separately and distinctly, and not others; thee a creature, vile and sinful, a transgressor from the womb, and known to be so beforehand; thee now openly, and in an applicatory way, through the evidence of the spirit: with an everlasting love; a love from everlasting, which does not commence in time with faith, repentance, and new obedience; these being the fruits and effects of it; but was from all eternity, as appears from the eternal choice of the persons loved in Christ; from the everlasting covenant made with them in him; from the constitution and setting up of Christ as their Mediator from everlasting; and from the security of their persons and grace in him, before the world began: and this love will endure to everlasting, without any variation or change; nothing can separate from it. The evidence of it follows : therefore with loving-kindness have I drawn thee; out of a state of nature; out of Satan's hands; out of the pit wherein is no water, the horrible pit, the mire and clay; unto Christ, his per-son, blood, righteousness, and fulness, by faith to lay hold upon them; unto his church, and to a participation of the ordinances and privileges of it; to nearer communion with God, and at last will draw to eternal glory. This is the Father's act, and to him it is usually ascribed: it chiefly regards the work of conversion, and the influence of divine grace on that; though it also includes after-acts of drawing : it supposes weakness in men; is the effect of powerful and efficacious grace; and is done without offering any violence or force to the will of man, who is drawn with, and not

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against, his will. God ; a fruit and effect of it: it is love that draws a soul to Christ, and is the cause of its coming to him; it is love that reveals him to it, and causes it to come to him; love is then manifested and shed abroad in the heart; a cord of it is let down into it, and with it the Lord draws; it is not by the threats of the law, but by the declarations of grace in the Gospel; the cause of drawing is love, and the manner of it is with it. The Targum of the whole verse is, "Jerusalem said, " of old the Lord appeared to our fathers; prophet, " say unto them, lo, I have loved you with an ever-" lasting love, therefore have led you with goodness." It may be rendered, I have drawn out, or extended, loving kindness to thee<sup>1</sup>; see Psal. xxxvi. 10.

Ver. 4. Again, I will build thee, and thou shalt be built, O virgin of Israel, &c.] The same with all the families of Israel, ver. 1. who, when converted, will be espoused to Christ as a chaste virgin; have a sincere affection for him; unfeigned faith in him, and purely worship him; receiving the pure doctrines of the Gospel, and submitting to the ordinances of it; and then will the church, comparable to a building, consisting of lively stones, laid upon the foundation Christ, which is fallen down, and lies in ruins, be rebuilt, and none shall hinder it; and a glorious building it will be, and will continue so, when its stones are laid with fair colours; its foundations with sapphires; its windows made of agates; its gates of carbuncles; and all its borders of pleasant stones, Isa. liv. 11, 12. Acts xv. 16: thou shalt again be adorned with thy tabrets; or timbrels, instruments of music, such as women used at times of public joy and mirth, Exod. xv. 20. Judges xi. 34. 1 Sam. xviii. 6. which became them, and were very ornamental to them; and their playing on these was usually attended with dancing; hence it follows: and shalt go forth in the dances of them that make merry ; phrases expressive of spiritual joy, which will be in the hearts of the saints, and expressed by the behaviour of them at the time of the conversion of the Jews, which will be the marriage of the Lamb; and when the bride will be ready, being adorned with the robe of Christ's righteousness, and with the graces of his Spirit, and be brought into his presence, accompanied with a chorus of virgins her companions, undefiled ones, having harps in their hands, singing the Lamb's new song; see Rev. xiv. 2, 3, 4. and xix. 7, 8, 9. Psal. xlv. 13,

14, 15. Ver. 5. Thou shalt yet plant vines upon the mountains are proper places for vines, and which generally produce the best wine; but vines are not to be understood merely literally, or as only expressive of the outward peace, plenty, and prosperity of Samaria, with other places given to the Jews, as Josephus<sup>k</sup> observes they were by the De-metrii; which they might improve by planting vines, Ac.; but figuratively of the planting of Gospel churches which was done in the first times of the Gospel; see John iv. 29, 30, 42. Acts viii. 5, 6, 12. and ix. 31. and which was a pledge of what will be done in those

<sup>i</sup> יוסד על כן משכתיך חסד traxi, vel extendi ad te clementiam, Calvin; extendo erga te benigui-tatem, Junius & Tremellius; meam, Piscator.

This is an instance of the love of || parts hereafter in the latter day: the planters shall plant, and shall eat them as common things; the fruit of the vines planted by them. The allusion is to the law of eating the fruit of trees planted on the fifth year of their plantation, when, and not till then, it was lawful to eat of it; but here the planters might eat of it as soon as it was produced, even as the fruit of the fifth year, which was common and lawful, Lev. xix. 23, 25. The *planters* are the ministers of the Gospel; such an one the Apostle Paul was; who are instruments in founding and raising churches, and of planting members in them, as well as of watering, and making them fruitful; and who receive themselves benefit from hence; not only in things temporal, but spiritual; it giving them a real pleasure and satisfaction to see the plants grow and thrive, which they have planted, 1 Cor. iii. 6, 7, 8, and ix. 7. Psal. xcii. 14.

Ver. 6. For there shall be a day, &c.] The whole Gospel dispensation is a day, made so by the bright rising of the sun of righteousness; here it seems to design some certain fixed period of time in that dis-pensation, when the light of the Gospel will break out most gloriously, and it will be a clear day; as it will be when the Jews will be converted: that the watchmen upon the mount Ephraim; the same with the mountains of Samaria; for Samaria was the head or metropolis of Ephraim, Isa. vii. 9. and these are the watchmen that kept the vines there, ver. 5. for the allusion is not to watchmen of states and cities, but to watchers of vineyards, and to such the ministers of the Gospel are compared, Cant. i. 6. and viii. 11, 12. Grotius thinks there is an allusion in the word Notzerim to the title of Nazarenes, given to Christ and his followers; and Abarbinel the Jew on the place observes, that the prophet, by the Holy Ghost, foresaw that the Romans would believe in Jesus of Nezareth, and therefore would be called Nazarenes from him : see Acts xxiv. 5. so that Christian ministers may be well thought to be here intended: who should cry, arise ye; lift up their voice like a trumpet, and cry aloud to persons as asleep, or in dead and lifeless frames, to awake, arouse, and rise up, and shake off their sloth and indolence, saying: and let us go up to Zion unto the Lord our God; to the church of God, to attend the word of God, his worship and ordinances; to which sometimes there is a backwardness, arising from sloth, from a lukewarm frame of spirit, from a love of the world, and a vain conceit of their own sufficiency and knowledge; and it is the business of Gospel ministers to stir up persons to frequent the house of God, and attend public worship in it; since it is not only their duty, but their interest and privilege; here they have true pleasure, and real profit; and it is to their honour to continue here, and not forsake the assembling of themselves together: but they should not rest here, trusting to, and depending on, these things; but should go to the Lord their God; not only seek and pray unto him, but should be desirous of hearing of him, and from him; of seeing him, his power and his glory, and him in his beauty; and of having com-

\* Antiqu, Jud. 1. 13. c. 2. sect. 3.

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munion with him; and should exercise faith upon him as their own God. Christ seems to be intended; going to him is exercising faith upon him, for righteousness and strength, peace, pardon, life, and salva-tion; and saving, as Thomas did, my Lord, and my God.

Ver. 7. For thus saith the Lord, sing with gladness for Jacob, &c.] For the restoration of Jacob, or the conversion of the Jews; which will be matter of joy to the Christians among the Gentiles; who seem to be here called upon to express their joy on that occasion, as they will; for it will be to them as life from the dead, Rom. xi. 15. and xv. 10. Rev. xix. 7. Kimchi thinks there is a trajection in the words; and that they may be rendered, thus saith the Lord to Jacob, sing with gladness; as if the exhortation was to him to rejoice, and not to others on his account; and so the Septuagint and Arabic versions render it; and to the same sense the Syriac version, thus saith the Lord, sing, O ye of the house of Jacob, with gladness ; and so the Targum; it will no doubt be a joyful time with them : and shout among the chief of the nations; where they shall be when converted, as in Great Britain, and other places: or, on the top of the nations1; on some high place among them. It seems to denote the publicness of the shout; it will be open and manifest to all; so the Targum, " and exult with head uncovered, in "the sight of all people;" Turks, Papists, and Pagans: publish ye; or cause to hear, or to be heard"; cause their voice to be heard, both in prayer and praise to God; or cause men to hear their faith in Christ, and profession of it; and publish that Gospel, and spread it among others, which before they rejected and despised : praise ye; the Lord for his wonderful grace in the conversion of them: and say, O Lord, save thy people, the remnant of Israel; his covenant-people; the remnant according to the election of grace. This is a direction to the Jews that are converted, to pray for the rest that are not; or to the Gentiles to pray for them; who are before called upon to rejoice at the first appearance of this wonderful work, and to spread it abroad, and to go on publishing the Gospel for the more forwarding of it; and to pray unto him to go on with the work of saving his people, the residue of them.

Ver. 8. Behold, I will bring them from the north country, &c.] As from Babylon, at the end of the seventy-years' captivity, which lay north of Judea; so, in the latter day, from those northern countries, as ours, where they now are in great numbers: and gather them from the coasts of the earth; or sides of it; from all the parts of the world where they are : and with them the blind and the lame, the woman with-child and her that travaileth with-child together ; signifying that no difficulties whatsoever should hinder them in their return to their own land; provision should be made for persons under these circumstances, so unfit All this may be understood, in a figurative to travel. sense, of those who are spiritually blind ; who are

made to see their lost estate, and need of Christ ; and are brought to him, and to his church, in a way they had not known, and in paths they knew not before: and of the lame and impotent, unable to do any good thing in a spiritual sense, and won't come to Christ, unless drawn; these are made to leap as a hart, and to flee to Christ for refuge, and run the ways of his commandments: and of such who are laden and burdened, as women with-child; and who are encouraged and enabled as such to come to Christ, and cast their burdens on him, and find rest for their souls: and of such who are in pain and distress, as one that travaileth with-child; in the pangs of the new birth, under a sense of wrath, and as ready to perish; who also are enabled to come and venture their souls on Christ. receive his Gospel, and submit to his ordinances, where they find peace and comfort: a great company shall return thither; three thousand were converted under one sermon, in the first times of the Gospel; and, in the latter day, the nation of the Jews shall be born again at once; the number of the children of Israel shall then be as the sand of the sea, and great shall be the day of Jezreel, Isa. lxvi. 8. Hos. i. 10, 11.

Ver. 9. They shall come with wecping, &c.] For joy, as Kimchi and Ben Melech observe; of which there are instances, Gen. xxix. 11. and xliii. 30. and xlv. 2, 14. so the Jews will come to Christ, and to the Gospel church, as well as into their own land, with joy that they have found the Messiah, and are brought under his government, and into the enjoyment of the privileges of the Gospel, and the possession of their own land; or with tears of repentance for all their sins, original and actual, especially for their sin of unbelief, and rejection of the Messiah; they shall look upon him whom they have pierced, and mourn, when a spirit of grace and supplication is poured out upon them, Zech. xii. 10. with which agrees what follows: and with supplications will I lead them; to Christ, and his church; and being drawn by the Father, and led by the Spirit, they'll come to him with supplications and entreaties for mercy to be shewed unto them; particularly for pardoning grace and mercy, and for salvation by him, which they will now see they stand in need of. Some render it, with favours<sup>n</sup>, or mercies; blessings of grace bestowed on them; as a justifying righteousness; remission of sins; adoption; sanctifying grace; a right and title and meetness for eternal life; which are all owing to the free favour and grace of God: I will cause them to walk by the rivers of waters; or, to rivers of waters °; to God himself, the fountain of living waters; and his everlasting love, that river, the streams whereof make glad the city of God; and to Christ, the fountain of gardens, and well of living waters; and to those wells of salvation, and fulness of grace, that are in him; and to the Gospel, its doctrines and ordinances, which are the still waters to it, by which the great Shepherd leads his flock. These rivers of waters may denote the blessings of grace which spring from the love of God, and flow through Christ in his word and ordinances, in great abundance;

י בראש הגוים in cacumine gentium, Castalio; in capite gentium, Pagninus, Montanus.

<sup>19&#</sup>x27;DW7 auditum facite, Pagniaus, Montanus; audiri facite, Schmidt.

<sup>•</sup> בתחנונים cum beneficientiis, Tigurine version, Gataker; so Kinachi and Ben Melech. האל נתי מים האל אין מיינים gurine version, Calvin, Cocceins; ad fontes aguarum, Schmidt..

and it is very pleasant and profitable walking by these: in a strait way, wherein they shall not stumble; in a direct way to Christ, without going round about, by works of righteousness done by them, to render them acceptable to him; but they shall go directly to him as they are; or in a plain way, as it is to them that understand it, and in which men, though fools, shall not err : or in a righteous way, a way of righteousness; in a way that leads to Christ for righteousness; and in which men are taught to live soberly, righteously, and godly; and in which, though they may stumble and fall into sin, for in many things we all offend ; yet not stumble at the word, as some do; or at the stumbling-stone, Christ, as the Jews' forefathers did; or so as to fall, be broken, and perish, Isa. viii. 14, 15: for I am a father to Israel, and Ephraim is my first-born; and so very dear to him, as in ver. 20. So the Targum, " and Ephraim is beloved before me;" all the blessings of grace which God bestows upon men, whether Jews or Gentiles, all flow from a prior relation he stands in to them; he first tal es them into the relation of children, is a father to them in covenant; and then bestows children's blessings and covenant-mercies on them. The allusion, perhaps, is to Joseph's having the birth-right, and whose younger son, Ephraim, was preferred to Manasseh the elder, 1 Chron. v. 2. Gen. xlviii. 14, 20. Ephraim intends the same as Israel, the ten tribes, and includes the whole body of the Jewish nation.

Ver. 10. Hear the word of the Lord, O ye nations, &c. The Gentiles; who are called upon to hear the word of the Gospel; the word of peace, reconciliation, and salvation by Christ, sent among them by him, for the calling and conversion of them, that they might believe in him, and profess his name : and declare it in the isles afar off having heard, received, and embraced the Gospel themselves, it became them to make it known to others; not only to those upon the continent and the isles adjacent, but to those afar off from it; such as these isles of ours, of Great Britain and Ireland; where, blessed be the Lord, this Gospel has been declared to the conversion and comfort of many, and to the glory of Christ: and say, he that scattered Israel will gather him ; that is, the Lord that hath scattered the Jews throughout the nations of the world, and even in the isles afar off, will ere long gather them together, and bring them into their own land. This may be understood of the spiritual Israel, be they Jews or Gentiles, the children of God scattered up and down in the world; and who, by reason of sin, and whilst in an unregenerate estate, are alienated from God, and at a distance from him; but are gathered together in one head, Christ, when he died for them, and redeemed them; and in effectual vocation, when they are gathered to God and Christ, one by one; and afterwards to more near communion with them; and, at last, to glory, and which is the sum and substance of the Gospel to be heard and declared: and keep him as a shepherd doth his flock; so that they shall be scattered no more, as the Jews have been; nor any of them lost, as God's elect were in their first head Adam : they are Christ's flock, given him by the Father, and purchased with his blood; and having gathered them as above, he'll keep them in his hands, from whence

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none can pluck them, and preserve them by his almighty power unto salvation; which doctrine of the saints' perseverance is a most comfortable doctrine of the Gospel to be published and declared.

Ver. 11. For the Lord hath redeemed Jacob, &c.] Not the patriarch Jacob singly and personally, though he no doubt was a redeemed one; nor his carnal posterity, at least not all of them, only a remnant among them, and especially not them only; but the Gentiles also, even all the elect of God, his church and people, of whatsoever nation, which frequently go by this name in the prophetic writings : and this redemption of them by Christ, which, though future, is spoken of as past, because of the certainty of it; and is the ground and foundation of their being gathered in effectual calling, and of their final perseverance; for redemption has its certain effect, and Christ will never lose the purchase of his blood; see Zech. x. 8: and ransomed him from the hand of him that was stronger than he; meaning Satan, the strong man armed; who is stronger than man, as appears by his possession of the bodies of men, inflicting diseases on them, and death itself, of which he had the power when permitted; and by his influence over the minds of men; by his temptations to sin, in which he so much succeeds; and even by the prevalence of his temptations over the saints themselves; and by the power which he had over our first parents in innocence, whom he prevailed upon to eat the forbidden fruit, which brought ruin on themselves, and on their posterity; by which means he got them into his hands, and God's elect among the rest, whom he leads captive at his will; and being enfeebled by sin, are so weak as not to be able to rescue themselves out of his hands; for he is stronger than they ; but Christ is stronger than the strong man armed; he is the Redeemer that is mighty, and has taken the prey out of his hands, and has led captivity captive: and this he has done, not only hy power and conquest, spoiling Satan and his principalities and powers; but by paying a ransom-price for these captives into the hands of God; and which is no other than his precious blood, his life, himself; and so must be a sufficient ransom for them. This redemption was typified by the deliverance of the Jews out of the hands of the Chaldeans, a mighty nation, and stronger than they; and is the ground, reason, and foundation, of the restoration of that people in the latter day.

Ver. 12. Therefore they shall come and sing in the height of Zion, &c.] The Targum is, "in the mountain "of the house of the sanctuary, which is built on "Zion;" but though there be an allusion to the temple built on it, and which may be called the height of it; yet the church of Christ in Gospel times is meant; the city built on a hill, where the saints, enjoying Gospel ordinances, dwell on bigh, and have all suitable provisions made for them; and here being come freely and willingly, though brought by the Lord, and drawn by his grace, they sing the songs of electing, redeeming, calling, justifying, pardoning, and adopting grace; and which they will still do in a better manner, when they get to the height of Zion above: and shall flow together to the goodness of the Lord; to the perfection of his goodness, which is essential to him, infinite and

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eternal; and is diffusive and communicative, not only in a providential way, but in a way of grace and mercy; and especially in pardoning grace and mercy, which sensible sinners take notice of, and flee unto, and not their own merits; and who would faint under a sense of sin, without a sight of it; but this, viewed in such a light, makes all the perfections of God look amiable and lovely, which otherwise would be terrible; and encourages faith, hope, fear, and thankfulness : likewise to Christ, who is the goodness of the Lord; in whom his goodness is laid up; in whom it is proclaimed; through whom it is displayed; by whom it is communicated; who himself is the great gift of it, as well as he himself is good; and his goodness extends to his people, and to him sensible sinners apply for it : also to the goodness and fatness of the house and church of God; those rich provisions which are made in it for the comfort and refreshment of his people; hence it follows: for wheat, and for wine, and for oil, and for the young of the flock, and of the herd ; not for temporal blessings, which are for the good of the body only; but for spiritual blessings, signified by these, which are for the good of the soul, as the next clause shews: for wheat; for the Gospel and the doctrines of it, which are the finest of the wheat; and are as preferable to false doctrines as chaff is to wheat, and are soul-nourishing and strengthening; see ch. xxiii. 28. Moreover, Christ himself is compared to wheat, and was typified by the manna, the corn of heaven, and angels' food; and is the bread of God, and the bread of life; and to be had in the church and ordinances of it; see John xii. 24. and for wine; the precious truths of the word, which, like the best wine, go down sweetly; the discoveries of the love of God and Christ, which are better than spiced wine; and the blood of Christ, signified by the wine in the Lord's supper, which is drink indeed, Cant. vii. 9. and ii. 2, 4. John vi. 55. and for oil; the grace of the Spirit, and larger measures of it; which is the golden oil, that through the golden pipes of ordinances is emptied out of the fulness of grace in Christ into the hearts of his people, Zech. iv. 12. and for the young of the flock, and of the herd ; the best of them, which being slain in sacrifice, typified Christ the passover-lamb, and fatted calf, and which makes the principal part of the Gospel feast, Matt. xxii. 4. now, for all these the redeemed of the Lord flow to Zion, and to the goodness of the Lord there; which denotes their coming in great numbers, in shoals, as the streams of a flowing river; in conjunction and harmony together : in the lively and flowing exercise of grace, and all moving one way, and to one centre, and with the greatest pleasure, delight, and cheerfulness; thus the Targum, " and they shall " delight in the good which the Lord giveth unto " them;" and so the Syriac version: and their soul shall be as a watered garden; in a thriving and prosperous condition : the soul of a believer is as a garden, in which are planted the graces of the spirit; and which does not lie open to every one, but to Christ, who is the object of every grace; has the sole property of this garden, where he walks and dwells: and this is watered by the Lord himself, with the dews of his

grace, and by the ministry of his word; which drops and distils as the rain upon the mown grass; when every plant lifts up its head, and looks pleasant, shoots up and grows, and brings forth fruit : and they shall not sorrow any more at all; have no occasion for it. being loved with an everlasting love, ver. 3. redeemed by Christ out of the hand of their mighty enemies, ver. 11. and enjoying all the goodness of the Lord, and of his house, as in this verse; and being partakers of Christ, and the blessings of grace in him, in whom there is always cause of rejoicing; though this will not have its full accomplishment as long as the saints are in the present state; having a body of sin and death. being liable to the temptations of Satan, and divine desertions; and until they come into the Jerusalemstate, when there will be no more sinning, and so no more sorrowing, Rev. xxi. 4.

Ver. 13. Then shall the virgin rejoice in the dance, both young men and old together, &c.] Not any par-ticular virgin, but all virgins, as Kimchi interprets it. The Targum is, " then shall the congregation of Israel " rejoice as in dances;" it may very well be understood of the church of Christ, espoused to him as a chaste virgin, and of her spiritual joy in him, in allusion to the joy expressed by such persons in dancing, both upon civil and religious accounts; and it denotes that the joy should be very general and extensive, that persons of every age and sex should partake of it; see Zech. ix. 17: for I will turn their mourning into joy; their mourning for sin, and for want of the divine presence, into joy, on account of the goodness of the Lord to them, and the large provisions made for them; though they come weeping to Zion, yet, when come thither, sing in the height of it, ver. 9, 12. their fasts, as elsewhere, are turned into festivals; sometimes the joy of the saints is suddenly turned into grief, and again their sorrow turned into joy ; see Psal. xxx. 5, 6, 7, 11, 12: and will comfort them ; with the discoveries of love, with the divine Presence, and views of pardoning grace : and make them rejoice from their sorrow ; cause their sorrow to break off through joy : or, after their sorrow "; that being ended, joy shall succeed. Ver. 14. And I will satiate the soul of the priests with

fatness, &c.] Meaning either the ministers of the Gospel, who should not only be liberally provided for as to their maintenance, which is too low a sense; but filled with spiritual good things, with the doctrines of the Gospel, and a comfortable experience of them, that they may be able to feed others with knowledge and understanding; or since, under the Gospel dispensation, there is no such distinct order of men under the name of priests, but all the saints are made kings and priests to God, they may be here meant, as follows: and my people shall be satisfied with my goodness, saith the Lord; to which they are said to flow, ver. 12. see the note there. But, lest it should be thought that there would be no manner of trouble and affliction in those times, two instances, as follow, are given; the one at the beginning, and the other towards the close of them, expressive of distress; one on temporal, the other on spiritual accounts.

Ver. 15. Thus saith the Lord, a voice was heard in

Post merorem suum, Gataker,

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Ramah, &c.] Which signifies a high place; hence the Targum paraphrases it, " in the high place of the "world;" and so the Vulgate Latin version, "in a "high place;" but it is here the proper name of a place, of a city in the tribe of Benjamin, Josh. xviii. 25. and this voice heard was not a voice of joy and gladness as before, but of lamentation and bitter weeping, signifying great sorrow and distress upon some very extraordinary occasion; and is as follows: Rachel weeping for her children; not really and in person, but by a figurative way of speaking. Rachel is introduced as representing the Jewish women in those parts mourning for their slaughtered infants, even those that were slaughtered some time after the birth of Christ: for to this barbarous fact are the words applied by the Evangelist Matthew, as a fulfilment of them. Matt. ii. 16, 17, 18. and with great propriety and pertinence is Rachel brought in as the chief, yea, sole mourner, personating all the sorrowful mothers; since Ramah was in the tribe of Benjamin, a child of her's, as far as which, it seems, the bloody massacre referred to reached, from Beth-lehem, where it began; and since Rachel's grave was between these two places, Gen. xxxv. 18, 19. she is represented as rising out of her grave to act this part; or it signifies, that could she have been sensible of this inhuman affair, and could have come out of her grave, she would have done what she is here repesented to do; and the rather is she mentioned, since she was so affectionately fond and desirous of children, Gen. xxx. 1 : refused to be comforted for her children; by any of her friends, the loss was so great, the affliction so heavy: because they were not; or, because he was not 9; the Messiah was not, but was slain among the rest of the children, as the Jewish mothers, whom Rachel personated, imagined; and this heightened their distress, and filled them with more grief and trouble than the loss of their own children: but as Matthew has the plural number, the Targum, and all the Oriental versions, it is best to understand it of the children who were not; that is, they were dead; they were not in the land of the living, as this phrase is used in Gen. xxxvii. 30. and xlii. 13, 46. which shews that this is not to be understood of the Babylonish captivity, and of the mourning of the Jewish women on that account; since the cause of this was death, and not captivity; besides, mourning for so general a calamity as captivity would not have been confined to mothers, and to some only, and to one particular place; though so the Jewish writers interpret it; and the Targum, which is, " a voice was heard in the " high place of the world, the house of Israel weeping " and mourning after Jeremiah the prophet, whom " Nabuzaradan the chief of those that slew, sent from "Ramah; lamentation and weeping with bitterness, "Jerusalem weeping for her children, refused to be " comforted for her children, because they were gone " into captivity."

Ver. 10. Thus saith the Lord, refrain thy voice from weeping, and thine eyes from tears, &c.] Though sorrow on such an occasion may be lawfully indulged, yet it ought to be moderated; and attention should be

י איננו puia non ipse, Vatablus ; vel non ille, i. e. non sit ullus, Schmidt.

given to those things which may serve to relieve under it, and especially when they come from the Lord himself; then a stop is to be put to the mournful voice, and wet eyes are to be dried up : for thy work shall be rewardcd, saith the Lord; in bearing these children, and bringing them into the world, and expressing such an affectionate and tender concern for them; signifying, that the trouble of bearing and bringing them into the world, and nursing them the time they did live. should not, as it might seem, be fruitless, and to answer no end; but it should be seen hereafter, that all this was not in vain; nor should they think it so; but that they have an ample recompense of all their sorrow and trouble: and they shall come again from the land of the enemy; meaning either Joseph, and Mary, and Jesus; who, by the warning of an angel, went into Egypt, the land of the enemy, where the Jewish fathers were once evilly entreated, just before this barbarity was committed; where they stayed till all danger was over, and then returned; see Matt. ii. 13-21. compared with Hos. xi. 1. or rather the murdered children, who, in the resurrection-morn, shall return from the grave, the land of that last enemy, death, which shall be destroyed; and so Rachel, and the Jewish mothers she personates, are comforted with the hopes of a better resurrection; see Heb. xi. 35. 1 Thess. iv. 13, 14.

Ver. 17. And there is hope in thine end, saith the Lord, &c.] Or, hope for thy posterity'; for their children that had been massacred, that these should rise again. and enjoy a blessed immortality, as the next clause seems to explain and confirm it: that thy children shall come again to their own border ; either to the border of the land of Israel, as Joseph, Mary, and Jesus did, Matt. ii. 21, 22. or rather to the borders of the tribes of Judah and Benjamin, where this cruel murder was committed; and so the intimation is, that they shall rise again, and stand upon that very spot of ground where their blood was spilt; and not only so, but enter into and dwell upon the new earth in the Jerusalem state; and also enter into the heavenly Canaan, and dwell with Christ for evermore, on whose account their lives were taken away.

Ver. 18. I have surely heard Ephraim bemoaning himself thus, &c.] Not Ephraim in person; though, as he was a very affectionate and tender-hearted man, as appears from 1 Chron. vii. 22. he is with like propriety introduced, as Rachel before; but Ephraim intends Israel, or the ten tribes, and even all the people of the Jews; and the prophecy seems to respect the conversion of them in the latter day, when they shall be in soul-trouble, and bemoan their sins, and their sinful and wretched estate, and especially their rejection of the Messiah; when they shall look on him whom they have pierced, and mourn, and be in bitterness, as one that mourns for his first-born, and which the Lord will take notice of and observe, Zech. xii. 10, 11. Hos. xiv. 8. and it may be applied to the case of every sensible sinner bemoaning their sinful nature; want of righteousness; impotence to all that is spiritually good; their violations of the righteous law of God; and the

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י לאחריתך posteris tuis, Gataker ; posteritati tuæ, Schmidt.

curse they are liable to on account of it; their many sins against a God of love, grace, and mercy; and their ruined and undone state and condition by sin; all which the Lord takes notice of: hearing I have heard'; which denotes the certainty of it, and with what attention he hears, yea, with what pleasure; it is the moan of his doves, of those who are like doves of the valley, every one mourning for his iniquity; he hears, so as he answers; and sympathizing with them, he sends comfort to them, and delivers them out of their troubles: thou hast chastised me, and I was chastised; this is the case bemoaned; not so much the chastising hand of God, as unaffectedness with it, and not being the better for it; the Lord has indeed, as if Ephraim should say, chastised me, and I have been chastised by him, and that is all; it has made no manner of impression upon me; I have not received correction, nor has it been of any use to me; and this he bemoaned : and this will be the case of the Jews when they are converted; they will then reflect upon all the corrections and chastisements of God under which they have been ever since the rejection of the Messiah, and still are; and yet are now stupid under them, and take no notice of them, and are never the better for them; and this they'll lament when their eyes are opened : and so it is with particular persons at conversion ; in their state of unregeneracy they have been chastened and corrected by the Lord, by one providence or another, by one disease and disorder or another, and they have not observed it; it has not wrought upon them, nor awakened them to a sense of danger; God has spoken once, and twice, in this rough way, and they have not perceived ; he has stricken them, and they have not grieved; beaten them, and they felt it not; but now being made sensible, they bemoan their former stupidity and inattention, and wonder at the forbearance and goodness of God: as a bullock unaccustomed to the yoke; or to draw the plough; as senseless and as stupid, yea, as thoughtless of danger, as that creature is when led to the slaughter; as untaught, as the word ' signifies; as ignorant of divine and spiritual things; knowing nothing of Christ, or God in Christ, or of the way of salvation by him, and of the operations of his spirit and grace; as unruly as that to bear the yoke of the law, or the yoke of Christ; and as impatient under the yoke of affliction, kicking, tossing, and flinging, like a wild bull in a net; all which give concern to an awakened mind, that now sees its need of conversion, and prays for it, as follows: turn thou me, and I shall be turned; which designs not a mere reformation of manners, or conversion to a doctrine or doctrines; nor a restoration after backslidings; nor a carrying on of the work of grace on the soul, and a daily renewing it; but the first work of conversion; which lies in a man's being turned from darkness to light, from the power of Satan to God; is a turn of the heart, and not of the head and action only; of the will, affections, and bias of the mind; it is a turning of persons to the Lord Jesus Christ, to look to him for righteousness, life, and salvation; and in such sense will the Jews be turned in

ישמעתי audiendo audivi, Vatablus, Pagninus, Montanus, Schmidt. לא למר יחס לא למר bon instructus, Munster; non doctus, Montanus.

the latter day, 2 Cor. iii. 16. and this being prayed for, not only shews a sense of need of it, but of inability to work it; that it is not in the power of man to do it; that he is not active, but passive in it; that it is the Lord's work, and his only; and that when he does it, it is done effectually: for thou art the Lord my God; the Lord, the mighty Jehovah, and therefore able to do it; my God, covenant-God, who has promised to do it; and by virtue of covenant grace will be the conversion of the Jews; and to which the conversion of every one is owing, Rom. xi. 25, 26. or, for thou shalt be the Lord my God; I will own, acknowledge, fear, serve, and glorify thee as such, being converted to thee; see Gen. xxviii. 20, 21.

Ver. 19. Surely after that I was turned I repented. &c.] Ephraim's prayer was answered; as he prayed he might be turned, he was; and when he was turned, then he repented, not only of sin in general, but of such sins as he had been particularly guilty of; not only of the grosser actions of life, but of inward sins, secret lusts and corruptions; even of sins of holy things, having now different sentiments, affections, and conduct: and this is what is called evangelical repentance. and is from the grace of God; springs from love; flows from a sight of God and a view of Christ; is increased by the discoveries of God's love, and is unto life and salvation; and this sort of repentance follows upon conversion; there must be first a true and real conversion before this evangelical repentance can take place: and after that I was instructed I smote upon my thigh; as expressive of sorrow for sin after a godly sort; of indignation at it; and shame and confusion for it; and also of astonishment, at the mercy, for-bearance, and long-suffering of God, Ezek. xxi. 12. Luke xviii. 13. and this humiliation follows upon spiritual instruction, which is previously necessary to it; after it was made known to me ; as the words may be rendered; what a sinful, guilty, impure, and impotent. and unrighteous creature he was; after that he became acquainted with himself, and his wretched state and condition; when instructed either by the rod, or by the word, and by the spirit of God, in the use of both, or either; when led into the knowledge of divine things; of the love and grace of God through Christ; of the person, offices, and glory of Christ; of the way of life and salvation by him; and of the doctrines of pardon, and righteousness, and acceptance through him: I was ashamed, yea, even confounded, because I did bear the reproach of my youth; in his conscience; the sins and follies of his youth being presented and set before him, and he convinced of them, was filled with shame and confusion at the remembrance of them; which is a common thing when a man is thoroughly awakened and converted, and is brought to true re-pentance and humiliation. So the Targum, "because ' we have received the reproach of our sins, which " were of old."

Ver. 20. Is Ephraim my dear son? &c.] Questions put in this form, in the Hebrew language, usually more vehemently deny; and then the sense must be, Ephraim

שאחורי הורעי & postquam ostensum est mihi, Pagninus, Vatablus; ostensum fuerit, Junius & Tremellius ; & post notum est mihi, Montanus.

is not my dear son: and agreeably to this all the following clauses must be interpreted; which seems quite contrary to the scope and design of the context: wherefore it seems better to render the words thus, is not Ephraim my dear son "? yes, he is; and so is every one that stands in the relation of children to the Lord, they are all of them his dear children, Ephes. v. 1. his beloved ones, loved by him with an everlasting love; they are precious to him, as the word used signifies; they are dear to him as the apple of his eye; they are highly esteemed of by him; they are his jewels and peculiar treasure: how precious they are to him appears by his parting with his own most precious Son for their sakes; by sympathizing with them under all their afflictions; by providing so largely and liberally for them; by feeding them with the most delicious food; by clothing them with the robe of righteousness, and garments of salvation; by protecting them with a guard of angels, and preparing an incorruptible inheritance for them. Is he a pleasant child ? or, is he not a child of delights \*? verily he is : and so are all the children of God by adopting grace; they are pleasant to him for delights; they are little images of himself, in whom he is well-pleased; they are lovely and comely in his sight, through the perfect comeliness of Christ, that is put upon them; their speech is comely and pleasant to him; their prayer is his delight; and especially he loves to hear them cry Abba, Father, though they do but lies it out; just as parents take pleasure in their children, which are images of themselves, and comely in their view; particularly when they begin to talk, and can just lisp out their Moreover, as the little actions of children, names. though there may be a great deal of childishness in them, are pleasing to their parents, so are the acts of grace and duty well-pleasing to God; those of faith, hope, fear, and love, and the several duties of religion, though but imperfectly performed: and their nearness to him, and communion with him, which he indulges them with, shew his delight in them; he kisses them with the kisses of his mouth ; he dandles them on his knee, and comforts them, as one whom his mother comforts; he carries them in his bosom; he takes them by the hand, and teaches them to go, and lays meat before them. For since I spake against him; in his word, and by his providences; by way of complaint, as a peevish, perverse, backsliding, and rebellious child; by way of threatening with the rod, in case of impenitence and obstinacy; by way of rebuke, though in love, for many misdemeanors and offences; and in a providential, though not in a judicial way : God has nothing against his children in a judicial way, all their sins being atoned for by Christ; but in a providential way he has many things against them for their correction and chastisement; at least which seem to be against them, though they all work together for their good. However, as he here says, I do earnestly remember him still; or, in remembering I will or do remember him still'; constantly as well as earnestly; God never

forgets his children, though they and others may think he does ; see Isa. xlix. 14, 15, 16. he forgets their sins, but not their persons; he is ever mindful of his covenant with them, and remembers his promises to them; he remembers both his love to them, and their love to him; yes, he remembers their thoughts of him, their words concerning him, and their works done in his name, and to his glory ; his dear children are had in everlasting remembrance, and are never forgotten by him. Therefore my bowels are troubled for him ; sound for him, or yearn toward him; so that he did not do what he threatened, or was seemingly about to do. The phrase is expressive of great relentings, strong compassion, and melting pity in his heart, towards his Ephraim, his dear and delightful children; see Hos. xi. 8, 9. I will surely have mercy on him, saith the Lord; or shew mercy to him; as the Lord does to his children, by receiving them graciously upon their return; by manifesting and applying pardoning grace; by bestowing fresh mercies and favours on them; and by bringing them safe to eternal glory and happiness.

Ver. 21. Set thee up way-marks, make thee high heaps, &c.] Of stones, raised up as pillars, or like pyramids; or upright, as palm-trees, which signification the word \* has; to be marks and signs, to know the way again upon a return. The Targum is, "O congregation of " Israel, remember the right works of thy fathers; " pour out supplications; in bitterness set thy heart. And so the Vulgate Latin version interprets the last clause, put on bitternesses, without any sense; so Cocceius. The design of the words is to put the Jews upon thoughts of returning to their own land, and to prepare for it. Set thine heart towards the highway, even the way which thou wentest; from Judea to Babylon, or into other countries; think of going the same way back again; for, as there was a highway from Judea, there is one to it; let thine heart be upon returning that way. Jarchi reads, the way which I went; that is, the way in which the Lord went with the people; the right way in which he guided and directed them; and in which following him, they could not err; see Isa. xxxv. 8. The Targum is, "consider the works " which thou hast done, whether they are right, when " thou goest in a way afar off." Turn again, O virgin of Israel, turn again to these thy cities; an invitation and encouragement to the Jews to turn again to their own land; as from the Babylonish captivity, so from all lands in the latter day; which is yet to be fulfilled, and to which the prophecy more properly belongs.

Ver. 22. How long wilt thou go about, O thou backsliding daughter? &c.] From place to place, from country to country, from one kingdom to another, as the Jews do to this day; and not return unto the Lord, and David their king, and to their own country? Or, how long wilt thou be foolish ? in backsliding from the Lord; in slighting the written word; neglecting the promises and prophecies, the exhortations, cautions, and instructions therein given ; in adhering to and extolling the traditions of the elders, even above the

ארבן יקיר לי דיקיר לי הסוומר filius pretiosus mihi ? Pagninus, Montanus. ארבן ילר שעשועירם אוס ארבו אילר שעשועירם אוס ארבו אילר שמשועירם אוס ארבו אילר איז איז איז איז איז איז איז איז א natus deliciarum ? Schwidt.

ידר אוכרנו עוד (דר די recordando recordabor ejus iterum, Schmidt; so Pagninus, Montanus, Calvin; recordor, Junius & Tremellius, Piscator.

s columnulas, Schmidt ; pyramidas, Junius & Tremellius, Piscator ; palmulas, Tigurine version, מר מתו מקור מר מתו תתו מקו quamdiu fatua eris ? Msjus spud Stockium,

p. 358.

Scriptures; in pertinaciously rejecting the Messiah, next prophesied of; all which folly the Jews are still guilty of, and continue in. So the word signifies in the Arabic language . For the Lord hath created a new thing in the earth, a woman shall compass a man; a mighty one, a mighty man, the man Jehovah's fellow; conceived, contained, and encompassed, in the womb of the virgin, the woman, whose seed he was to be of, and of whom he was: this was a new, unheard-of, extraordinary thing, a creation, a work of almighty power! the human nature of Christ was formed and prepared by the power of the Holy Ghost, without the help of man; and this now is mentioned as an argument and an encouragement to the Jews to return to their own land, since the Messiah is born there of a virgin, as it was foretold he should. This seems to be the true and genuine sense of the words, and other senses weak and impertinent; as when they are made to refer to the heroic spirit in some women superior to men; to the unusual practice of women sueing to men for marriage; and to the people of Israel returning to the Lord from their apostacy. So the Targum, " for, behold, the Lord hath created a new thing in the earth, and the people of " the house of Israel have given themselves up to the " law." And very foreign are the senses which some Christian interpreters give of this passage; as when they interpret it of the Jews conquering and oppressing their enemies; or of the Jewish church seeking after God, her husband, when separated from him; or of the Christian church, though weak, resisting her mighty persecutors by her confession of faith, and overcoming them; or of the church under the New Testament embracing Christ; which indeed is preferable to the other, and especially to that Popish one of the eucharist containing the body of Christ ; but the true sense is what is before given : and even some of the Jewish doctors themselves have acknowledged, that the Messiah is here intended. In an ancient d book of theirs, on mention of these words, 'tis added, " this " shall be in the time of the Messiah, which will be " on the sixth day;" *i. e*, the sixth millennium. And elsewhere a woman shall compass a man; says R. Hona, in the name of R. Ame, this is the King Messiah. So says R. Joshua ben Levi ", " he, i. e. God, heals with " the same he wounds; so will you find in Israel, they " sinned by a virgin, and were punished in virgins, " Ezek. xxiii. Lam. v. so he comforts them by a virgin, " according to Jer. xxxi. 21, 22. turn again, O virgin " of Israel, &c. a woman shall compass a man. R. Huna, " in the name of R. Idi and R. Joshua, said, that this " man is the King Messiah, of whom it is said, Psal. ii. " 7. this day have I begotten thee "."

Ver. 23. Thus saith the Lord of hosts, the God of Israel, &c.] The Governor of the whole world, the Lord of armies above and below; and yet has a peculiar regard to Israel, his spiritual Israel, whose covenant God and Father he is; and is to be believed in what he after says, the fulfilment of which may be depended on: as yet

they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity; not the Babylonish captivity, but their present one; for, upon their return from Babylon, though there was a reformation among them, by means of Ezra, and Nehemiah, and others, yet not so great an one as is here suggested; when, by way of salutation and prayer, the following words will be said by all that know them, and wish well to them, as had been heretofore : the Lord bless thee, O habitation of justice, and mountain of holiness; for now Jerusalem will be the habitation of righteous men, and every pot or person in it, and in Judah, shall be holiness to the Lord, Zech. xiv. 21. and so shall be blessed of God, and pronounced blessed by men, by all good men, among the Gentiles, who will rejoice at their conversion, restoration, and reformation.

Ver. 24. And there shall dwell in Judah itself, and in all the cities thereof together, &c.] In peace and unity, in great concord and harmony : husbandmen, and those that go forth with flocks; husbandmen and shepherds; meaning such not merely in a temporal sense, but in a spiritual one; ministers of the Gospel, labourers with God, and under him, in the husbandry of his church; pastors after his own heart, to feed his people, his flocks, his sheep and lambs, with knowledge and understanding ; who shall agree in their ministry, teaching the same doctrines, and administering the same ordinances, according to the rule of the word.

Ver. 25. For I have satiated the weary soul, &c.] As sinners are at first awakenings and convictions; when sin is made exceeding sinful and loathsome to them, and becomes an uneasiness, and they a burden to themselves on account of it; when they labour, till they are weary, to get food for their famishing souls; weary in seeking for righteousness to cover them, in working for life to save them, and inquiring after rest; but can't find neither food, nor righteousness, nor life, nor rest, till they come to Christ; and as all the saints are weary of a body of sin and death, with mourning over it, and groaning under it; weary of Satan's temptations and buffetings; weary of the world, and the men of it, and with afflictive dispensations of Providence in it; and are as weary travellers passing through a waste howling wilderness ; these the Lord satiates, refreshes, and even inebriates h, as the word used signifies, with his love; which is very reviving and refreshing, and is a feast of itself; and is very satisfying when it is shed abroad in the heart; when souls have a delightful sense of it, and see their interest in it; particularly satiates with his pardoning grace and mercy, and with food, and fulness of it, in Christ; with righteousness, life, and salvation by him; and with rest, peace, joy, and comfort in him : and this, though a promise and prophecy of what would be, yet, because of the certainty of it, is represented as if it had been done already; as also what follows: and I have replenished every sorrowful soul; that is sorry for

רא 1.7 ה. 14 p. 525, 526. F See my book of the Prophecies of the Messiah, &c. p. 100, 101. inebriavi, V. L. Vatablus ; inebriabo, Piscator.

b معنى mente haboravit, stultus fuit, Golius, col. 653. & dementer, nore fatui cgit, Camus & Giggeius apud Castel. col. 1289. Arab. pnr

fatuatus, nugatus fuit, ineptiit, Schindler, col. 603. <sup>c</sup> Vid. Erlmanni, novum omnium novorum, &c. ad Jer. xxxi, 22. in Thesaur. Dissert. Theolog. Philolog. tom 1. p. 851.

<sup>&</sup>lt;sup>4</sup> Zohar in Gen. fol. 13. 4. <sup>e</sup> In Abarbinel. Mashmiah Jeshuah, fol. 37. 4. <sup>f</sup> Apud Moses Hadarsan in Gen. c. 41. Vid Galatin. de Arcanis Cath.

### CH. XXXI. V. 26-30.

sin after a godly sort, and mourns for it after an evangelical manner ; is troubled for want of the divine presence, and is pressed with afflictions inward and outward: these the Lord replenishes or fills1; that is, with all good, as the Targum adds, and fills them to satisfaction; with Christ, and all good things by him; with peace, pardon, righteousness, and salvation; with the Spirit, his gifts and graces; with Gospel provisions, the goodness and fatness of his house; with all spiritual blessings now, and with glory and happiness hereafter. The Septuagint, and all the Oriental versions, instead of weary and sorrowful, render the words thirsty and hungry; and such as hunger and thirst after righteousness ; after the discoveries of pardoning grace; after Christ, and salvation by him; after more knowledge of him, and communion with him; are, sooner or later, filled with those things they are hungering and thirsting after; see Matt. v. 6.

Ver. 26. Upon this I awakened, and beheld, &c.] When or after he beheld or had seen the vision and prophecy concerning the incarnation of Christ, and the glory and happiness of his church and people in the latter day, he awoke; for it seems the prophecy contained in this and the preceding chapter was delivered to Jeremiah in a dream; who, when he had seen the vision, and upon the last words being spoken to him, awoke out of it: and my sleep was sweet unto me; as it must needs be, to have so many gracious promises, and glorious prophecies, delivered to him in it. Some understand the words, that when he awoke out of sleep, he saw and considered with pleasure what had been made known to him; and then fell into a sweet sleep again, which was not usual with him. To which the Targum inclines, " the prophet " said, because of this good news of the days of conso-" lation (i. e. the days of the Messiah) that should " come, I was raised up, and saw; again I slept, and " my sleep was profitable to me." So Kimchi. Some interpret the words of Christ, and of his sleep in the grave.

Ver. 27. Behold, the days come, saith the Lord, &c.] Or, are coming \*; and will be here shortly: that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast ; that is, will multiply both man and beast, so that there shall be a great increase; whereas, through war, famine, pestilence, and captivity, their number was greatly reduced. The allusion is to the sowing of a field with seed, which in due time springs up, and produces a large increase. Some understand this of the spiritual blessing of regeneration; but that is not of corruptible seed, such as is here mentioned, but of incorruptible seed, by the word of God: though this may be a type of the fruitfulness of the church in Gospel times; since afterwards an account is given of the new covenant, which should take place in those times.

Ver. 28. And it shall come to pass, that like as I have watched over them, &c.] In providence: looked upon them with an eye of vindictive justice; observed all their actions and motions; diligently attended to every thing that passed, and took the first and most

implebo, Schmidt ; explebo, Piscator ; explevero, Junius & Tremellius ; implevero, Cocceius.

fitting opportunity : to pluck up, and to break down, and to throw down, and to destroy, and to afflict; which words, as they have an elegance and an agreeableness in their sound, in the original; so they are expressive of the utter overthrow of the city, temple, and nation of the Jews. and of the several troubles and calamities they should be afflicted with : so will I watch over them : be as careful and diligent, as intent, earnest, and early : to build, and to plant, saith the Lord; to build their city and temple, and to plant them in their own land. So the church of God is his building, whose foundation he lays, the superstructure of which he rears up, and will complete it in his own time; and it is his plantation, into which he puts his pleasant plants, his plants of renown; which he waters with his spirit and grace, by the ministry of the word, that they may grow, and become fruitful.

Ver. 29. In those days they shall say no more, &c.] The following proverb or by-word; they should have no occasion to use it, nor should they choose to use it; since they would understand themselves, and the dispensations of Providence towards them, better than to use it: the fathers have eaten a sour grape, and the children's teeth are set on edge; that is, the fathers have sinned, and the children are punished for their sins. So the Targum, "the fathers have sinned, and the chil-"dren are smitten." This was in some sense true; they were punished for their fathers' sins in the captivity, particularly for Manasseh's; nor was it unusual with God to visit the iniquities of the fathers upon the children; nor at all unjust, since they were a part of their parents, and especially since they were guilty of the same sins; nor is it thought unjust among men to punish children for the treason of their parents, as every sin is treason against God. But this was not all that was meant by this proverb; the sense of those that used it was, that they themselves were quite clear and innocent, and that they only suffered for their fathers' faults; which was false, of which they should be convinced, and use the proverb no more, as charging God with injustice.

Ver. 30. But every one shall die for his own iniquity. &c.] His own personal iniquity; and not a corporeal death only, but an eternal one, which is the just wages of sin. It seems to intimate, that, after the Babylonish captivity, no public calamity should come upon them for the sins of their fathers and their own jointly, but for their own iniquities singly; so their last destruction by the Romans was for their personal disbelief and rejection of the Messiah; see John viji. 24. and the calamities upon them ever since have been for the same reason. Indeed, they imprecated his blood upon them, and upon their children, and so it is; but then, their children are under the power of the same sin of unbelief, and will remain so, until the veil is taken away, and they turn to the Lord; after which it will still be a more clear case that every one shall die for his own iniquity. Every man that eateth the sour graps, his teeth shall be set on edge sin, though it may be esteemed a sweet morsel, is a sour grape. and will prove so in the issue; and will give a man as

k באים venientes, Montanus, Schmidt; venturi sunt, Junius & Tremellius, Piscator.

ing of teeth. Ver. 31. Behold, the days come, saith the Lord, &c.] This refers to Gospel times, as is clear from the quotation and application by the apostle, Heb. viii. 8-12. and it is owned by a modern Jew<sup>1</sup> to belong to the times of the Messiah. It is introduced with a behold, as a note of attention, pointing to something of mo-ment, and very agreeable and desirable, as the covenant of grace, its blessings and promises, are; and as a note of admiration, it being justly to be wondered at that God should make a covenant with such sinful and unworthy creatures as he has. That I will make a new covenant with the house of Israel, and with the house of Judah: by this covenant is meant the covenant of grace; called *new*, not because newly made, for it was made with the elect in Christ from everlasting; so early was Christ set up as the Mediator of it; and so early were promises made, and blessings given, to them in him: nor because newly revealed; for it was made known to all the saints, more or less, under the former dispenaation, particularly to David, to Abraham, yea, to our first parents immediately after the fall, though more clearly manifested under the Gospel dispensation; but because of its new mode of exhibition; not by types, and shadows, and sacrifices, as formerly; but by the ministry of the word, and the administration of Gospel ordinances : and in distinction from the former covenant, which is done away, as to the mode of it; and because it is a famous covenant, an excellent one, a better covenant, best of all; better than the covenant of works, and even better than the covenant of grace, under the former administration; in the clear manifestation and extensive application of it; and in the ratification of it by the blood of Christ; besides, it provides and promises new things, as a new heart, and a new spirit; to which may be added, that it may be called new, because it is always new; it continues, it stands firm, as Kimchi observes, and shall not be made void; it will never be succeeded nor antiquated by any other covenant, or any other mode of administration of it. The persons with whom this cove-nant is said to be made are the house of Israel and of Judah; which was literally true of them in the first times of the Gospel, to whom the Gospel was first preached, and many of them were called by grace, and had an application of covenant-blessings made to them; and is mystically to be understood of God's elect, whether Jews or Gentiles; the Israel after the spirit; Israelites indeed, Jews inwardly, even all that are fellow-citizens of the saints, and of the household of God, the middle wall of partition being broken down: and this making of a covenant with them intends no other than a making it known unto them; shewing it to them, and their interest in it; in God, as their covenant-God; and in Christ, as the Mediator of it; and an application of the blessings and promises of it to them. Ver. 32. Not according to the covenant that I made CH. XXXI. V. 31-53.

with their fathers, &c.] Meaning not Abraham, Isaac, and Jacob; but the ancestors of the Jews that came out of Egypt, as appears by what follows. This was the covenant made at Sinai, which is here referred to; but the above covenant was not according to that; for, though it was not properly a covenant of works, but a typical one; yet it was in some sense faulty and deficient; or, however, the persons under it were faulty, and did not keep it; and besides, it was made with the Israelites; whereas this new covenant belongs both to Jews and Gentiles. That the Sinui covenant is intended is clear by the following circumstances: in the day that I took them by the hand, to bring them out of the land of Egypt; that is, immediately after their being brought out of Egypt, the covenant was made with them; see Exod. xix. 1-8. and xxiv. 7, 8. at which time of their bringing out, the Lord took them by the hand, as being unable to deliver themselves, and to go out of themselves; which is expressive, as of their weakness, so of his power and goodness, kindness and tenderness to them; and is an aggravation of their ingratitude to him in breaking the covenant, made with them at such a time by the Lord, who was so kind and indulgent to them; and which is still more fully expressed in the following clause : which my covenant they brake, although I was an husband unto them, saith the Lord ; they promised fair, but did not perform ; their hearts were not right with God, nor were they steadfast in his covenant; though it was such a solemn transaction, and had the nature of a matrimonial contract; it was the day of their espousals; they were betrothed to the Lord, and he acted the part of a husband to them in nourishing and cherishing them, in providing food and raiment for them ; manna that continued with them, and clothes that waxed not old ; and in protecting them from their enemies, and bringing them to a good settlement in the land of Canaan. The Septuagint version renders it, and I regarded them not; and so the apostle, Heb. viii. 9. for the reconciliation of which to the Hebrew text see the note on the same.

Ver. 33. But this shall be the covenant that I will make with the house of Israel; after those duys, saith the Lord, &c.] The several articles or branches of the covenant next follow, which shew it to be different from the former : I will put my law in their inward parts, and write it in their hearts; not the ceremonial law, which was abolished when this covenant was made; but rather the moral law still in force, which is a transcript of the nature and will of God; was inscribed on Adam's heart in innocence; is greatly obliterated by sin; a contrary disposition to it is in man; this is reinscribed in regeneration; and hence a regard is had to it by regenerate persons, in which lies part of their conformity to Christ: or else, since the word here used signifies doctrine or instruction, the Gospel and the truths of it may be meant; see Isa. ii. 2. and xlii. 4. Rom. iii. 27. which have a place and dwell in the hearts of renewed ones. The Septuagint version reads it in the plural number, laws; and so does the apostle, Heb. viii. 10. and may design the ordinances of the Gospel, and the commandments of Christ; which such, who

<sup>&</sup>lt;sup>1</sup> Abendaua, not, in Miclol Yophi in loc.

are called by grace, have at heart to keep, and are || made willing to be subject to; besides, the principle of grace in the soul is called the law of the mind; Rom. vii. 23. it has the force of a law; is a reigning, governing, principle; and which is implanted in the heart by the spirit and power of God; the tables on which this law or laws are written are not tables of stone, but the fleshly tables of the heart; the heart is the proper seat, both of the law of God and Gospel of Christ, as well as of the grace of God in all regenerate persons : and the putting of those things there denotes knowledge of them, as of the spirituality of the law, and its perfection; that there is no righteousness by it, and is only fulfilled by Christ ; and that it is a rule of walk and conversation; and also of the doctrines of the Gospel, in the power and savour of them, and of the ordinances of it, so as to practise them, and walk in them; and an experience of the truth and reality of internal grace: and writing them here may denote affection for, and subjection to, the above things; and a clear work of grace upon the soul, so as to be legible, and appear to be the epistle of Christ, written not with the ink of nature's power, but by the spirit of the living God; see 2 Cor. iii. 3. This passage is applied to future times, the times of the Messiah, by the Jews<sup>m</sup>: and will be their God, and they shall be my people; God is the God of his covenant ones; not as the God of nature and providence only, but as the God of grace, and as their God and Father in Christ; which is preferable to every thing else; all things are theirs; nor can they want any good thing; they need fear no enemy; they may depend upon the love of God, and be secure of his power; they may expect all blessings here and hereafter ; for this covenant-interest will always continue ; and they are his people in such sense as others are not; a distinct, special, and peculiar people; a people near unto the Lord; high in his favour, and greatly blessed by him; all which is made to appear in their effectual vocation; see 1 Pet. ii. 9, 10.

Ver. 34. And they shall teach no more every man his is hour. and every man his brother, &c.] Which is neighbour, and every man his brother, &c.] Which is not to be understood of the outward ministry of the word; in heaven indeed there will be no need of it, nor in the New-Jerusalem state; but in every period of time before it. In the first times of the Gospel, persons were appointed and qualified by Christ to be pastors and teachers; and in the latter day men shall run to and fro, and increase knowledge; besides, the saints in the present state stand in need of teaching; since they know but in part, and there is room for a growth in grace, and in the knowledge of Christ : nor does this contradict brotherly teaching, or the private instructions of saints in religious conversation and Christian conference, which are very useful; but is rather opposed to pretended revelations of private men; or to the magisterial dictates of persons in public office; the word of God being the only rule of instruction in righteousness: or this may be not absolutely, but comparatively said; setting forth the

" Shirhashirim Rabba, fol. 3. 2.

abundance of knowledge under the Gospel dispensation, that, in comparison of former times, there would be no need of the means of further knowledge : saying, know the Lord; not naturally, or as by the light of nature; but spiritually; nor in a general way, as the God of nature and providence, as a Creator, Preserver, and Benefactor ; but in a special manner, as the God of grace, as the God and Father of Christ, and his people in him; not legally, but evangelically; not speculatively, but practically, and in a saving way and manner: this kind of knowledge now under the Gospel dispensation is greater than under the former; as the knowledge of God in his persons, in his perfections, in his titles and characters, and in his Son; and as to the manner of it, clearly, with open face as in a glass ; and as to the persons to whom it is communicated, not to Judah only, but to men of all nations; all which is owing to a greater effusion of the spirit, as it follows : for they shall all know me, from the least of them unto the greatest of them, saith the Lord; not all mankind; but all the house of Israel, all the family of God, all the children of God being taught by him; not all alike, but all with the same kind of knowledge. This is frequently applied to the times of the Messiah by the Jews ": for I will forgive their iniquity, and I will remember their sin no more; there was forgiveness of sin under the former covenant, but the blood of Christ was not then actually shed for it; it was held forth under types; and there was a remembrance of sin made every year; and saints had not such a clear and comfortable sight of pardon in common as now; and it was known and applied but to a few. This is the staple blessing of the covenant, and the evidence of all the rest.

Ver. 35. Thus saith the Lord, which giveth the sun for a light by day, &c.] As he did at first, and still continues it; and which is a wonderful gift of nature he bestows on men, unworthy of such a favour, Matt. v. 45; and the ordinances of the moon and of the stars for a light by night; which have a settled regular order and course, in which they move; and whereby they impart the light they borrow from the sun, to enlighten the world by night; which is another favour to the inhabitants of it; see Gen. i. 16: which divideth the sea when the waves thereof roar; some refer this, as Kimchi, to the dividing of the Red sea for the Israelites to pass over: but it rather respects an action more frequently done; and should be rendered, which stilleth, or maketh the sea quiet °; which best agrees with what follows; when it is tumultuous, and threatens the loss of ships and men's lives, and attempts to pass its bounds, he rebukes it; so the Targum; and makes it a calm; he stilleth the noise of the seas, the noise of their waves, Psal. lxv. 7: the Lord of hosts is his name ; that has all the armies of heaven and earth at his command, and can do whatever he pleases; he, and he only, can do the above things, and does them; and he that can do them, is able to make good the covenant he has made with the house of Israel, and fulfill the promises of it, of which there is an assurance; as well

<sup>\*</sup> Zohar in Lev. fol. 10. 1. & 24. 3. and on Numb, fel. 54. 4. Vid. Chizzuk Emunah, p. 51.

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<sup>°</sup> רובש קיום quiescere cogit mare, etsi fluctus ejus fremuerunt, Gussetius, p. 778. So some in Gatuker; quo mari interminante sedantur fluctus ejus, Syr. Interpr.

as he is able to secure an interest and a church for himself unto the end of the world, as the following words shew.

Ver. 36. If those ordinances depart from before me, saith the Lord, &c.] Of the sun, moon, and stars; should these leave their proper course, and not perform their several functions, or do the service appointed for them; should they desert their master, or disobey his orders, turn away from him, and pay no regard to the laws and rules he has set them : then the seed of Israel shall also cease from being a nation before me for ever; but, as the former is impossible, so is the latter, The Jews ceased not from being a nation through their captivity in Babylon, nor through their destruction by the Romans; they continue a distinct nation and people to this day, though scattered throughout the nations of the world : though this rather refers to the spiritual Israel, the holy nation and peculiar people; Christ will have a seed to serve him as long as the sun and moon endure; his church shall continue to the end of the world; it is built on a rock; and the gates of hell can't prevail against it.

Ver. 87. Thus saith the Lord, if heaven above can be measured, &c.] Either the space between the highest heavens and the earth; or the extent of the heavens, from one end of them to the other, which cannot be done by man; so the Targum, "as it is impossible " that man should know the measure of the heavens " above;" otherwise it is measured by the Lord, for he hath meted out heaven with a span, Isa. xl. 12: and the foundations of the earth searched out beneath; so as to be known what they are, or on what they are fastened, since the earth is hung upon nothing, Job xxxviii. 6. and xxvi. 7: I will also cast off all the seed of Israel for all that they have done, saith the Lord; as the former cannot be, so neither the latter; when there was a very great rejection of the Jews for their disbelief of the Messiah, they were not all cast off; the Apostle Paul was an instance to the contrary, and so were others: the remnant according to the election of grace; and there is a time coming when all Israel shall be saved, Rom xi. 5, 25, 26. nor shall any of the spiritual Israel be cast off by him, or cast away from him, so as to perish; the Israel, whom God foreknew, is chosen, redeemed, and whom he calls by his grace; no, not for all the sins and transgressions they have been guilty of, however they may deserve it. The reasons are, because of his unchangeable love to them; his unalterable covenant with them; the satisfaction his son has made for them; and the free and full pardon of their sins, which he has granted to them.

Ver. 33. Behold, the days come, saith the Lord, &c.] The word come is not in the text; it is read, but not written. The vowel-points are in the text, but not the letters; which those, who are against the anti-quity of the points, would do well to consider; since the Jews never suffered any additions to the Bible. Jarchi says this prophecy refers to future times in the latter redemption, and never was fulfilled in the second temple; and indeed, under the figure of rebuilding Jerusalem, seems to be intended the building of the

Gospel church, which was to continue to the end of time; for both holiness and perpetuity are ascribed to it: that the city shall be built to the Lord; the city of Jerusalem; which was to be rebuilt upon the return of the Jews from the Babylonish captivity, as by the order, and under the direction and protection of the Lord, so for his service and worship; the temple in it should be built up again, and divine worship restored; and both that and the city, with the inhabitants of it, be devoted to his service; a type of the Gospel church, built up an habitation for God, where he is worshipped, feared, and glorified : from the tower of Hananeel unto the gate of the corner; of the tower of Hananeel mention is made in Neh. iii. 1. and xii. 39. Zech. xiv. 10. The Targum calls it the tower of Pikkus. Lightfoot places it on the south side of the city, bending to the east; but most place it on the east side of it : here probably the building of the city began in Nehemiah's time, and proceeded to the gate of the corner, which lay north-east; of which see 2 Kings xiv. 13. 2 Chron. xxvi. 9. Jerom interprets the tower of Hananeel the tower of obedience, or of the grace and gifts of God, which latter is not much amiss; since the word Hananeel may be interpreted God gives grace, and the spiritual building of the church proceeds from the grace of God, upon the foundation of the apostles and prophets, Christ being the chief corner-stone, Ephes. ii. 20.

Ver. 39. And the measuring-line shall yet go forth over against it, &c.] Or, before it P; the gate proceeding right on from it; of the length of the measuring-line, or reed; see Ezek. xl. 5. though some render it, before him 9; before the Lord, under whose direction and powerful providence the work went on; so the citygates and walls of the New Jerusalem are said to be measured with a reed, Rev. xxi. 15: upon the hill Gareb ; which signifies a scab, so called, as is supposed, from scabby and leprous persons sent here to dwell, which was a lazaretto for them. Lightfoot, following Lyra, takes it to be the same with Mount Calvary: it was on the north side of the city, bending to the west; and, if the same with Calvary, it was on the west side. The Targum renders it, "the hill which " was near to Gareb:" and shall compass about to Goath ; so called perhaps from the difficulty of its ascent, it being a laborious work to go up to it, enough to make a man breathe. Lyra takes it to be Golgotha, which is not very likely; it seems to be at some distance from the former; since from that there was a round-about, a compass fetched to this : it is supposed to lie on the west side of the city, towards the south. The Targum renders it the calves' pool, or the round pool; it is thought by some more likely to be the hill Josephus ' speaks of, that hung over the valley of Siloam.

Ver. 40. And the whole valley of the dead bodies, and of the ashes, &c.] The Targum paraphrases it, " where the carcasses of the Assyrian army fell ;" Sennacherib's army, destroyed by an angel; and so Jarchi and Kimchi; which latter observes, that the word for ashes signifies fat; and so may describe the persons

P 111 ante ipsam, Tigurine version, Gataker.
 Coram co, Pagainus, Montaaus; coram ipso, Calvin.

<sup>\*</sup> De Bello Jud. 1. 5. c. 19. sect. 2.

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then destroyed, who were fat and lusty men: others think, more probably, that the valley of Tophet or Hinnom is here meant; so called, either from the persons that were burnt and sacrificed to Moloch; or from the carcasses of malefactors interred here; and from the ashes of the sacrifices which were brought from the temple, and laid here. This valley lay south-west of the city; it was a ditch at the foot of the mount of Calvary; where, as Monsieur Thevenot ' says, now stands the chapel of the invention of the cross : and all the fields unto the brook of Kidron; such as the potters' and fullers' fields, which lay to the south of the city, or more to the east, where Kidron was situated : unto the corner of the horse-gate towards the east; and so the compass is fetched round the city to the eastern part of it, from whence it began, even to the tower of Hananeel, which was on the east of this horse-gate; see 2 Kings xi. 16. Neh. iii. 28. The Targum renders it, " to the corner of the gate of the house of the king's " course;" supposed to be the gate at which the

THIS chapter contains an account of Jeremiah's imprisonment, and the cause of it; of his buying a field of his uncle's son, and the design of it; of his prayer to God. and of the answer returned to him. The time of his imprisonment, the place where, and the reasons of it, are observed in ver. 1, 2, 3, 4, 5. that his uncle's son would come and offer the sale of a field to him was told him by the Lord, which he did accordingly, ver. 6, 7. of whom he bought the field, paid the money, had the purchase confirmed in a legal way, before witnesses, ver. 8, 9, 10, 11, 12. and the writings of it he committed to Baruch, to put in an earthen vessel, where they were to continue some time as a pledge of houses, fields, and vineyards, being possessed again after the captivity, ver. 13, 14, 15. then follows a prayer of his to the Lord, in which he addresses him as the Maker of all things; as the Lord God omnipotent; as a God of great grace and mercy, as well as strict justice: as a God of wisdom, counsel, and might, and an omniscient and righteous Being, ver. 16, 17, 18, 19. and recounts the wonderful things he had done for the people of Israel, ver. 20, 21, 22. and observes the ingratitude and disobedience of that people, which were the cause of the present siege of the city, which should surely be delivered into the hands of the Chaldeans, ver. 23, 24, 25. to which prayer an answer is returned, ver. 26. in which the Lord describes himself as the God of all flesh, and as able to do what he pleases, ver. 27. and confirms the delivery of the city of Jerusalem unto the Chaldeans, ver. 28, 29. and assigns the causes of it, the backslidings, disobedience, and dreadful idolatry of the people, ver. 30, 31, 39, 33, 34, 35. and, notwithstanding, promises a restoration of them to their own land again, ver. 36, 37. when an opportunity is taken to insert the covenant of grace, and the special articles and peculiar promises of it, for the comfort of the spi-

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38, 39, 40. and the chapter is concluded with a fresh assurance of the return of the captivity, and of the punctual performance of the promise of it; when fields should be bought in every part of the land, in like manner as Jeremiah had bought his, ver 41, 42, 43, 44.

Ver. 1. The word that came to Jeremiah from the Lord, &c.] The word of prophecy, as the Targum, concerning Jeremiah's buying the field of his uncle's son, ver. 6. and concerning the delivery of the sity of Jerusalem into the hands of the Chaldeans, ver. 26. and the return of the captivity, ver. 36: in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadrezzar; the same with Nebuchadnezzar king of Babylon, a year before the taking of the city by him; for that was in the eleventh of Zedekiah. and the nineteenth of Nebuchadnezzar; see chap. lii. 1, 5, 12.

Ver. 2. For then the king of Babylon's army besieged Jerusalem, &c.] And had done so for some time; for the siege began in the ninth year of Zedekiah's reign, on the tenth day of the tenth month, ch. lii. 4: and Service the properties of the form in the service of the pri-son, which was in the king of Judak's house; which shewed great stupidity and hardness of heart in the king, and his courtiers, and in the people, to imprison a prophet of the Lord, when surrounded by an enemy's army, and that according to the prediction of the prophet; by which it appeared that he was a true prophet; and they might reasonably expect that the rest of his predictions, which related to the taking of their city, and carrying them captive, would be fulfilled. It is true, indeed, he was in a better prison than before, more honourable, being within the limits of the king's house; and, besides, was not closely confined, but allowed to walk in the court of the prison; and so had a free air to breathe in, and more company to converse ritual Israel of God, whether Jews or Gentiles, ver. || with, and could exercise himself by walking about;

Travels, par. 1. ch. 39. p. 189.

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king's horses went in and out, when led to be watered or exercised : shall be holy unto the Lord ; that is, the whole city in its utmost compass thus rebuilt, yea, even the out-parts of it, and those that were defiled with the carcasses of men, and ashes of the burnt-offerings. It seems to respect the extensive holiness of the church of God in the latter day; compare with it Zech. xiv. 10, 20, 21: it shall not be plucked up, nor thrown down any more for ever; which, if understood literally of the city of Jerusalem, can only signify, that it should not be destroyed soon, but should continue a long time; for certain it is, that after it was re-built by Zorobabel, it was plucked up, and thrown down by the Romans, and particularly by Hadrian, who ploughed it up, and built another city, and called it by his own name; but this figuratively rather intends the church of Christ, which is built on him the Rock, and so is immovable; and, like Mount Zion. shall abide for ever.

perhaps he was placed here to keep him from prophesying to the people to their discouragement, and the more to awe him, as he was under the eye of the king and his ministry. Of this prison and its court mention is made in Neh. iii. 25. it seems to have been for state-prisoners.

Ver. 3. For Zedekiah king of Judah had shut him up, &c.] In prison, at least in the court of the prison; he had given orders for his imprisonment, which were executed, and it was the same as if he had done it himself; the reason of which was, as follows: saying, wherefore dost thou prophesy, and say, thus saith the Lord, behold. I will give this city into the hand of the king of Babylon, and he shall take it? meaning the city of Jerusalem, now besieged by the king of Babylon. This prophecy stands in ch. xxxiv. 1, 2, 3. the prophecies of this book not being put together in proper order of time.

Ver. 4. And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, &c.] This is a continuation of the prophecy of Jeremiah, repeated by the king to him, and which concerns himself more especially; who, upon the taking of the city, would endeavour to make his escape, as he did ; but should not be able, ch. lii. 8: but shall surely be delivered into the hand of the king of Babylon; not only into the hands of his army, and of his generals, but into his own hand personally; since it follows: and shall speak with him mouth to mouth, and his eyes shall behold his eyes; converse together face to face, eye to eye; but no doubt with different tones and looks; the king of Babylon upbraiding the king of Judah with perjury and ingratitude, and looking upon him with indignation and contempt; the other speaking faintly, and looking down with grief, shame, and confusion; moreover, the eyes of the king of Babylon beheld the eyes of Zedekiah, and ordered them to be put out, as they were. Ver. 5. And he shall lead Zedekiah to Babylon, &c.]

Ver. 5. And he shall lead Żedekiah to Babylon, &c.] As he did in chains, from Riblah, where he was brought unto him after he was taken, endeavouring to make his escape, ch. lii. 8, 9, 11: and there shall he be until I visit him, saith the Lord; in taking him away by death; for he continued in Babylon to the time of his death, which was not violent, but natural; and, considering his circumstances, his captivity, imprisonment, and loss of sight, might be reckoned a visitation in mercy: though some understand this of God's visiting the people at the return of them from their seventyyears' captivity; if Zedekiah lived till then, he must be a very old man; but of this we have no account, nor is it probable: though ye fight with the Chaldears, ye shall not prosper: though they should sally out upon them, in order to beat them out of their trenches, and drive them from the walls of the city, yet without success.

Ver. 6. And Jeremiah said, the word of the Lord came unto me, saying.] Not that he said this to Zedekiah; but the prophet, after the above preface, returns to declare what the word of the Lord was, which came to him at the time before mentioned.

Ver. 7. Behold, Hanameel the son of Shallum thine uncle shall come unto thee, &c.] Hilkiah, the father

of Jeremiah, and this Shallum, were own brothers; so that Jeremiah and Hanameel were brothers' sons, or own cousins: this coming of Hanameel to Jeremiah being a contingent event, with respect to second causes, and yet foretold as what would certainly be, shews that such events are foreknown by the Lord, and are sure to him : saying, buy thee my field that is in Anathoth ; the place from whence Jeremy came, and was but about two or three miles from Jerusalem, and therefore must be now in the possession of the Chaldean army; wherefore it may seem very strange in Hanameel to propose it to sale, and stranger still in Jeremiah to buy it: though something of this kind was done at Rome, while Hannibal was besieging it; the field where Hannibal pitched his camp was offered to sale at Rome, and found a buyer'; but then he that bought it was in high spirits, and in a strong belief that the city would not be taken, and that the enemy would be obliged to quit the siege; but Jeremy knew, and firmly believed, on the other hand, that the city of Jerusalem, and all the country round it, would fall into the hands of the king of Babylon. Moreover, Anathoth was a city of the priests, and the fields adjoining to it belonged to them; as some of them did to Abiathar the priest in his time, 1 Kings ii. 26. and such fields as belonged to the priests and Levites were not to be sold, according to the law in Lev. xxv. 34. to which it is answered, that this was not arable land, which the Levites might not possess; but some mea-dow, orchard, or garden, in the suburbs of the city, which though it might not be sold to strangers, yet might be sold among themselves; though it is more probable that this was a field that came from some of his ancestors by his mother or grandmother's side, and so might be disposed of; as it seems certain to be lawfully done, not only as it was the will of God, who could indeed dispense with his own law, was that in the way, but since it was a matter of right, and incumbent on him, as follows: for the right of redemption is thine to buy it; that is, had it been sold to another, it would have lain upon him to have redeemed it, as being next of kin, that so it might not pass to another tribe and family.

Ver. 8. So Hanameel mine uncle's son came unto me, &cc.] Freely and voluntarily, of his own accord; though it was determined he should, as it was predicted he would; for God's decrees do not infringe the liberty of the will: this man came from Anathoth, very probably, to Jerusalem, to the place where the prophet was: in the court of the prison, according to the word of the Lord; which had been made known before to Jeremiah: and said unto me, buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin; it belonged to that tribe: for the right of inheritance is thine; the reversion of this field; it would come to him after the death of his cousin, as being next heir: and the redemption is thine; buy it for thyself; since, if it was sold to another, he, according to law, was obliged to redeem it; and therefore it was much better to buy it at once for himself: then I knew that this was the word of the Lord; that it was the word of the Lord which came to him before, and that it was the will of

Florus, 1. 2. c. 6.

the Lord that he should make this purchase; since there was such an exact agreement between the prophecy and the event.

Ver. 9. And I bought the field of Hanameel mine un-cle's son; that was in Anathoth, &c.] The prophet agreed with his cousin to take his field of him, at a certain price hereafter mentioned; which may seem strange in one that was a poor prophet, now a prisoner, and the land just going to be subject to the Chaldeans: but the design of this was to shew that there would be a return from captivity, when houses and fields should be bought and sold again, of which this was a pledge: and weighed him the money; agreed upon, which was reckoned not by tale, but by weight: even seventeen shekels of silver; which, reckoning a shekel at half a crown, were no more than two pounds, two shillings, and sixpence; a small sum of money to make a purchase of a field with; though this may be accounted for by the scarcity of money, the field in the hand of the enemy, there being only his kinsman's life in it, the prophet bought the reversion, being his of right; and, besides, it might be only an orchard or garden that is so called. In the Hebrew text it is, seven shekels and ten pieces of silver ; and Kimchi and Ben Melech say, that by *shekels* are meant minas or pounds; and by pieces of silver selahs or shekels: and so the Targum renders is, "seven minas, and ten so the rais "silver." Now a minah or maneh, according to Ezek. xlv. 12. was equal to sixty shekels, and so of the value of seven pounds, ten shillings; seven of these made fifty-two pounds, ten shillings; and the other ten shekels being one pound, five shillings, the whole amounted to fifty-three pounds, fifteen shillings, which would purchase a considerable field.

Ver. 10. And I subscribed the evidence, &c.] Or, wrote in a book<sup>a</sup>; the instrument or bill of sale, the deed of purchase; which described the field sold, and expressed the condition on which the purchase was made; and by subscribing it he agreed to it, and laid himself under obligation to perform it: and sealed it; for the further confirmation of it: and took witnesses; to be present at the payment of the money, and to sign the deed likewise: and weighed him the money in the balances; this he-did a second time; he weighed it first before Hanameel himself, and then before the witnesses; every thing was done fairly, and with great exactness.

Ver. 11. So I took the evidence of the purchase, &c.] The deed of purchase, the book or bill of sale, the instrument of the bargain, as before mentioned: both that which is sealed, according to the law and custom; which was both sealed by the buyer and seller, and was sealed up, and not to be looked into by every one, only when there might be a necessity; this was the original copy: and that which was open; the counter part or copy of the former, which though signed and sealed as the other, yet not sealed up, but was open and exposed to view; either for the relations to see what was done, as some; or for the judges, as others, to ratify and make authentic: or, as is most probable, this copy was laid up in some public register, to have recourse unto

שכתב בספר " ואכתב בספר et scripsi in libro, Vulg. Lat. Munster, Pagninus, Montauus ; in libello, Cocceius. upon any occasion; however it was, it was according to the laws and customs of those times, which Jeremiah carefully attended to: or, as others, it lay open for the witnesses to sign; so there are three distinct things; first the written contract; then that as signed and sealed by buyer and seller, according to law; and then as signed, but not sealed, by the witnesses.

Ver. 12. And I gave the evidence of the purchase, &c.] Both that which was sealed and that which was open ; both the original and the copy; or the whole, as signed, sealed, and witnessed : unto Baruch the son of Neriah, the son of Maaseiah ; this Baruch, as appears from other places in this book, was one that attended on Jeremiah, was his scribe or amanuensis, and did business for him of one kind or another, and is described here by his pedigree; and it was the more necessary now to make use of him in this affair, because the prophet was confined, and could not go out of the court of the prison; to him he gave the above deed: in the sight of Hanameel mine uncle's son : of whom the purchase was made: the word son is not in the text, which has led some to think that both were present at this bargain, both the uncle and the uncle's son; or that Hanameel was both uncle and uncle's son to Jeremiah, as Jarchi; but there is no need to suppose that; the word son may easily be supplied from what is be-fore said : and in the presence of the witnesses that subscribed the book of the purchase; the same that the prophet subscribed; so that the book the witnesses subscribed was not a separate book, as some have thought; for there was but one book or deed in all, besides the copy that was taken of it: before all the Jews that sat in the court of the prison; where Jeremiah was; and who probably came to visit him, and to hear the word of the Lord from his mouth; unless we can suppose that these were fellow-prisoners, or were set as spice upon him, to watch him what he said and did.

Ver. 13. And I charged Baruch before them, &c.] Before his kinsman, the witnesses of the deed, and the Jews that were in the court: saying, as follows:

Ver. 14. Thus saith the Lord, the God of Israel, &c.] The order to do the following is ushered in in this solemn manner, partly that Baruch might more strictly observe it, and act according to it; and partly that the persons before whom it was given might take the greater notice of it, and believe that there was something intended by it of moment and importance : take these evidences; or books \*; the deeds of purchase: this evidence of the purchase, both which is sealed, and this evidence which is open; both the original and the copy : and put them in an earthen vessel, that they may continue many days; it seems, though it is not said, that this earthen vessel, with these deeds in it, were to be put under ground, and very probably in some part of the field that was bought: had these writings been laid up in a chest or box, they might have been stolen and destroyed; and had they been laid in the earth by themselves, they would have rotted and consumed; but being put into a dry earthen vessel, they might be preserved from the injury of the air and the moistness of the earth; and so might continue many

\* השפרים האפווטפווס hos, Cocccius, Schmidt; literas has, Junius & Tremellius, Piscator.

days, even many years, to the end of the captivity, as it was designed they should; when Jeremiah's heirs, having some hint of them where they were deposited, might take them up and claim the estate; though something more useful and instructive than this was designed by it, as appears by the following words:

Ver. 15. For thus saith the Lord of hosts, the God of Israel, &c.] Who is the Lord God Almighty, and can do what he pleases; and is the covenant-God of his people, and therefore will do them good by all his providences in the issue of things: houses, and fields, and vineyards, shall be possessed in this land; or bought  $\gamma$  in it; of which the prophet's buying this field was a pledge and earnest; signifying, that though the city now besieged should be taken, and the people carried captive, yet they should return to their own land, and purchase and enjoy houses, fields, and vineyards again, as at the present time.

Ver. 16. Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, &c.] When he had finished his worldly business, and which yet was by a divine order, and to answer a divine purpose, then he betook himself to prayer; and it is proper we should be quite free from worldly cares and concerns when we enter upon religious duties, particularly prayer to God; when the soul ought to be separated from the world and the things of it, and wholly devoted to God : I prayed unto the Lord ; either for further information in this matter, of the use and design of buying the field; and how this part of the prophecy, signified by it, concerning the Jews buying and possessing houses and fields, can be made to agree with the other prophecy, that the city should be delivered into the hands of the Chaldeans; or, at least, that he might be able to answer the cavils and objections made by the Jews to it: that he was in some puzzle, perplexity, and distress, appears by his prayer, which begins, saying, as follows:

Ver. 17. Ah Lord God ! &c.] Which the Vulgate Latin version repeats three times, Ah, ah, ah, as being greatly distressed with the trouble that was coming npon his people; and, it may be, not without some doubts and temptations about their deliverance; or, at least, was pressed in his mind with the difficulties and objections started by the Jews that were with him in the court: behold, thou hast made the heaven and the earth by thy great power and stretched-out arm; with great propriety is the making of the heaven and the earth ascribed to the mighty power of God; for nothing short of almighty power could have produced such a stupendous work as the heavens, with all the host of them, sun, moon, and stars, the terraqueous globe, the earth and sea, with all that in them are; and all this produced out of nothing, by the sole command and word of God: and with great pertinency does the prophet begin his prayer with such a description of God; both to encourage and strengthen his faith in him touching the fulfilment of the above prophecy, and to stop the mouths of the Jews, who objected the impossibility of it: wherefore it follows, and there is

nothing too hard for thee: or hidden from thee "; so the Targum; which his wisdom and knowledge did not reach, or his power could not effect: or which is too woonderful for thee "; there is nothing that has so much of the wonderful in it, as to be above the compass of his understanding, and out of the reach of his power, as such things be, which are beyond the power and skill of men; but there is no such thing with God, whose understanding is unsearchable, and his power irresistible; with him nothing is impossible; and who can think there is that observes that the heaven and earth are made by him ?

Ver. 18. Thou shewest loving-kindness unto thousands, &c.] Not to thousands of persons only, but to a thousand generations, even such that love, fear, and serve him; see Exod. xx. 6. Psal. cv. 8. this is very properly added, for the further strengthening of faith; for though the omnipotence of God assures us that there is nothing but what he can do, yet it gives us no certain encouragement he will do this, or that, or the other, in a favourable and gracious manner; but this his loving-kindness, experienced by a multitude of persons in all ages, gives reason to hope for: and recompencest the iniquities of the futhers into the bosom of their children after them; it is added in the decalogue, from whence these words are taken, of them that hate me; and here the Targum adds, "when they go on to sin

" after them ;" when they imitate their fathers in their wickedness, and commit the same sins they have done, and continue in them; wherefore, having filled up the measure of their fathers' sins, they receive a just and full recompense of them into their bosom; which denotes both the certainty of it and the fulness of it: the prophet formed in his mind just notions and ideas of the divine Being, as being not only gracious and merciful, but holy, just, and righteous; and it may be he strikes at the Jews, who might complain of God, as they sometimes did, for being punished for their fathers' sins, as if they themselves were innocent and guiltless : the Great, the Mighty God, the Lord of hosts is his name; great in all the perfections of his nature, and greatly to be praised, loved, and feared; mighty to do whatsoever he pleases; and who, agreeably to his name, has all the hosts and armies of heaven and earth at his command; and what is it that he cannot do?

Ver. 19. Great in counsel, and mighty in work, &c.] Counsel belongs to him, and he does all things after the counsel of his will, all things in nature, providence, and grace; and such a display of his wisdom is there in all, that shew him to be excellent in counsel; to excel all others; not only to be great, but to be the greatest in counsel; and who regularly and perfectly performs all that he has wisely contrived; his wisdom and his power are equal to each other; he forms the scheme of all that he does with the greatest wisdom, and accomplishes by his power all that he has purposed in his eternal mind; see Isa. xxviii. 29: for thine cyes are open upon all the ways of the sons of men; all their thoughts, schemes, devices, and purposes; all their words and actions, every step they take, whether

r up, ementur, Cocceius, Piscator; vendentur, Schmidt.

יפלא ממך inon est absconditum a te quicquam, Pagninus; non potest occultari tibi ulla res, Junius & Tremellius.

Non mirabile est præ te ullum verbum, Schmidt; non est ulla res abscondita à te, sive mirabile, Calvin; non miriäcabitur à te ullum verbum, Montanus.

CH. XXXII. V. 20-24.

good or bad, they are all before him, and manifest to him; he is God omniscient as well as God omnipotent; and he does not look upon men, and their ways and works, as an idle spectator or indifferent person, as unconcerned at what they do, letting them pass without calling them to an account for them, or without passing any judgment on them, or sentence concerning them; no, he is the Judge of all the earth, and he sits in the heavens and observes what is done on earth : to give every one according to his ways, and according to the fruit of his doings; good things to good men for Christ's sake; and evil things to evil men, according to the just demerit of their sins and transgressions.

Ver. 20. Which hast set signs and wonders in the land of Egypt, even unto this day, &c.] The prophet here descends to particular instances of the power, wisdom, and goodness of God; and begins with the miracles wrought in Egypt, the plagues inflicted on the Egyptians for refusing to let Israel go; these were set among them, they were true and real things, and obvious to every one's view; there was no deception in them, they were plain to the senses of men; and the remembrance of them continued among the Egyptians to the times of the prophet; the tradition of what was done was handed down among them to that age: for that any marks of these things remained is not to be supposed; the tracks of Pharaoh's chariot-wheels to be still seen in the Red sea must be rejected as fabulous, though Orosius relates it : and in Israel, and amongst other men ; that is, signs and wonders were set among the Israelites, or wrought for them; such as bringing them out of Egypt; leading them through the Red sea as on dry land; feeding them in the wilderness with manna and quails; subduing their enemies, and settling them in the land of Canaan; and in other nations very wonderful things have been done in one age or another: or else the meaning is, that the miracles done in Egypt were not only remembered there to this time, but also by the Israelites, and by other men, to whom the knowledge of these things came; on account of which God was more or less everywhere glorified, as follows: and hast made thee a name as at this day : that is, got praise, honour, and glory, in Egypt, in Israel, and in other nations.

Ver. 21. And hast brought forth thy people Israel out of the land of Egypt, &c.] As he promised Abraham, some hundreds of years before, that they should come out from thence; and where they had been as bondsmen, though they were the Lord's peculiar people, whom he had chose for himself above all people, and therefore he brought them out of their state of bondage; and this was his own doing, they could not deliver themselves; the enemy would not let them go till he was obliged to it by the superior power of God: with signs and with wonders; which he wrought for them at the time of their deliverance, slaying the first-born; and at the Red sea, and in the wilderness, after he brought them out of Egypt, and before their settlement in the land of Canaan; and so these may be considered as distinct from the signs and wonders in the land of Egypt before mentioned: and with a strong hand, and with a stretched-out arm; with great

that protected his people; and with a long arm, that reached their enemies, and destroyed them: and with great terror; with great reverence in the Israelites, who saw the power and majesty of God; and with great terror to Pharaoh and his host, when they saw the waters return and overwhelm them; and to all the natious round about, when they heard of it; see Deut. iv. 34. The Targum is, " with great vision ; so a spectacle, as the Syriac version; openly, before the eyes of all.

Ver. 22. And hast given them this land, which thou didst swear to their fathers to give them, &c.] Abraham, Isaac, and Jacob; so that God was faithful to his word, kept his covenant and oath ; and the faithfulness of God is observed and acknowledged by the prophet, along with other perfections of God before taken notice of. The land of Canaan was a land of promise, confirmed by an oath, and was the pure gift of God to the Israelites, and not any merit of theirs; it was given them by him who had a right to dispose of it, and could make them a good title to it, and which they had; though before in the possession of others, who for their wickedness were driven out : a land flowing with milk and honey; abounding with plenty of all good things, for the sustenance and comfort of human life; a very frequent description of the land of Canaan. and is expressive of the great kindness and goodness of God to this people.

Ver. 23. And they came in and possessed it, &c.] After forty years travel in the wilderness; they entered into it with Joshua at the head of them, and the Lord with them; giving victory over the Canaanites, who were soon subdued; and the Israelites with little trouble settled in their land, which was divided to them by lot, and possessed as their inheritance : but they obeyed not thy voice; though they promised at Sinai they would, and though they were so much obliged by the goodness of God to them; this shews great ingratitude in them : neither walked in thy law ; moral, ceremonial, and judicial, given at Horeb as the rule of their obedience; but they walked not according to it : they have done nothing of all that thou command edst them to do: they were not only deficient in some things, but in every thing; they not only broke some of the laws of God. but all of them ; there was not one law, one command, observed by them as it ought to have been; and yet these people were always prone to establish their own righteousness, and seek for justification by it : therefore thou hast caused all this evil to come upon them ; the Chaldean army, now besieging them; and the famine and pestilence among them; which, the prophet observes, were but the righteous judgments of God upon them for their sins.

Ver. 24. Behold, the mounts, they are come unto the city, to take it, &c.] These were ramparts or batteries. that were erected against the city, the more easily to annoy it: some take them to be engines from which they cast out stones; and others suppose them to be battering-rams, used to break down the walls of the city; be they what they will, they were now brought near the city to make way for the Chaldeans to enter into it, and take it : and the city is given into the hands that were stronger than they; with a mighty hand, of the Chaldeans that fight against it; not only it was a that were stronger than they; with a mighty hand,

plain case that he had withdrawn his protection from it, and that the city was indefensible; and that, humanly speaking, it was impossible it should hold out long, for the reasons following: because of the sword, and of the famine, and of the pestilence; the sword of the Chaldeans, without, destroyed those that sallied out upon them, or endeavoured to make their escape; and the famine and pestilence, within, made such ravages, and so much weakened them, that they would never be able to stand it out against the enemy long, but must surrrender : and what thou hast spoken is come to pass; what was foretold by the prophets, and by himself, was now fulfilling: and, behold, thou seest it; and therefore he had no need to observe it to him, or dwell any longer on this subject; only he hints what follows, as having some difficulty in it on his own account.

Ver. 25. And thou hast said to me, O Lord God, &c.] Or, O Lord God, yet thou hast said to me<sup>b</sup>; notwithstanding this is the case, the country all around is in the hand of the enemy, and the city is as good as delivered up to them, yet thou hast given me such orders, as follows: buy thee a field for money, and take witnesses; for though these words were not expressly said to him by the Lord; yet inasmuch as he told him that his uncle's son would come to him, and propose the selling of his field to him; and accordingly did come, agreeably to the word of the Lord; Jeremiah understood it as the will of the Lord, that he should buy it before witnesses; which he did, as before related: for the city is given into the hand of the Chaldeans; or rather, though the city is given', &c.; yet thou hast said so: now by this the prophet suggests, that though he had obeyed the divine order, as he ought to have done, yet there was some difficulty upon his mind; or there were some objections started, by the Jews that were with him, how these things could be reconciled; that he should be ordered to buy a field at such a time as this, and thereby signify that fields and vineyards should be bought and possessed in the land, and yet the city just going to be surrendered into the hands of the Chaldeans.

Ver. 26. Then came the word of the Lord unto Jeremiak, &c.] This is an answer to the prophet's prayer, and particularly to the latter part of it; shewing the consistency of the destruction of the city with his purchase of a field, and with God's promise of fields and vineyards being purchased and possessed again; and how each of these would be brought about: saying ; as follows:

Ver. 27. Behold, I am the Lord, the God of all flesh, &c. ] Jehovah, the self-existent Being, that gives being to all creatures; and is particularly the God of all men, the Maker and Preserver of them, and that provides for them; who are called flesh, to denote their weakness and corruption, how unworthy of the divine favour, and how unable to resist his will, or hinder the execution of his purposes : and which is introduced with a behold, to excite attention, to take

notice of what was said; to encourage faith, and remove doubts and difficulties; for if God is Jehovah, the Being of beings; if he is the God and Governor of the world, and all men in it, what is it he can't do? as follows : is there any thing too hard for me? suggesting, that though the city of Jerusalem should be destroyed, and the inhabitants carried captive, yet he could return them again to their own land; where they should purchase fields and vineyards, and possess them as heretofore: or, is there any thing hidden from med? so the Targum and Syriac version; can any thing unforeseen arise to hinder the fulfilment of promises and prophecies? nothing can; since all things are in one view before the Lord continually; or, is there any thing too wonderful for me? that which is too wonderful for men, beyond their comprehension, and so their faith; yet it is not so with God.

Ver. 28. Therefore thus saith the Lord, behold, I will give this city into the hand of the Chaldeans, &c. ] As he had foretold by the prophet, and was just now going to be fulfilled. Here the Lord repeats and confirms the first of the two things which seemed contradictory; the destruction of the city by the Chaldeans, who were now besieging it, and into whose hands it would certainly come: and into the hand of Nebuchadrezzar king of Babylon; who was now before it with his army: and he shall take it; and become master of it: or, I will give it to him, that he may take it '; which he could not do, notwithstanding his powerful army, had not the Lord delivered it into his hands.

Ver. 20. And the Chaldeans, that fight against this city, shall come, &c.] Or rather shall enter, as Aquila renders it; for they were come to it already, and were fighting against it, battering the walls, and throwing in their arrows, and putting to the sword such as came out, or were within their reach : and set fire on this city; as they did, ch. xxxix. 8: and burn it, with the houses, upon whose roofs they have offered incense unto Baal; or especially the housess, or even the houses; the houses particularly mentioned in the history of the destruction as burnt; and which, very probably, are here intended; besides the Lord's house, and all the houses in Jerusalem, were the king's house, and the houses of the great men or princes ; and which, Kimchi thinks, were higher than others; on which therefore they burnt incense to Baal; wherefore it was a just retaliation upon them that they should be burnt with fire: and poured out drink-offerings unto other gods, to provoke me to anger; to other gods besides the true God; to strange gods, and to other gods besides Baal; which was done as if they really designed to provoke the Lord; as if they had it in view to affront him; and, if they had, they could not have taken a more effectual method; though this is to be understood, not intentionally, but eventually; not what was their design. though it looked like it, but what was the effect of their idolatry.

Ver. 30. For the children of Israel and the children

ל הממני יפלא כל רבר celabitur, vel occultabitur, Vatablus; an mihi occultari possit ulla res, Junius & Tremellius. Num præ me mirabile erit ullum verbum, Schmidt; nunquid a me

mirificabitur omne verbum, Moutanus. יולכרה ut capiat eam, Junius & Tremellius, Schmidt.

ואת הבתיבם imprimis domos, Schmidt ; nempe domos, Piscator,

CH. XXXII. V. 31-36.

of Judah, &c.] The former are mentioned, as well as the latter, though they had been carried captive some years ago, to justify the dealings of God with them; and besides, there were some of the ten tribes that remained, and were mingled with the tribes of Judah and Benjamin: of all which it is said, that they have only done evil before me from their youth ; from their infancy, being conceived in sin, and shapen in iniquity; and so being destitute of the grace of God, did nothing else but sin all their days, as is said of the men of the old world, Gen. vi. 5. and viii. 21. Some understand this, from the time of their becoming a people, a body politic; or from the time of their coming out of Egypt, and being in the wilderness, when their idolatry began, they brough: out of Egypt; or from the time of the judges: for the children of Israel have only provoked me to anger with the work of their hands, saith the Lord ; with their idols, made by their own hands; these they worshipped instead of their Creator and Benefactor;

which must be very provoking indeed.! Ver. 31. For this city hath been ta me as a provocation of mine anger and of my fury, &c.) Or, upon mine anger, and upon my fury this city was to meh; that is, it was upon his heart, and in his mind and purpose, being provoked to anger and wrath by their sins, to have destroyed it long ago, though he had deferred it to this time; the inhabitants of this city had been always a provoking people to him; and he had thought to have poured out his wrath and fury upon them : from the day they built it, even unto this day; when built and inhabited by the idolatrous Canaanites; possessed by the Jebusites ; rebuilt by David ; beautified with the temple and other stately buildings by Solomon, who was drawn into idolatry by his wives. It is a tradition of the Jews, mentioned both by Jarchiand Kimchi, that the same day that the foundation of the temple was laid, Solomon married Pharaoh's daughter; and which was the foundation of his idolatry; and which was more or less practised in every reign afterwards, to this time ; and which so provoked the Lord, that he took up this resolution early, though he did not put it in execution; expressed as follows: that I should remove it from before my face; as a man does that which is nauseous and abominable to him; meaning the removing the inhabitants of it into other lands, or causing them to go into captivity; so the Targum.

Ver. 32. Because of all the evil of the children of Israel and of the children of Judah, &c.] His anger and fury were because of their sins, and so his carrying them captive: which they have done to provoke me to anger; which was done, as if they had done it on purpose to provoke him; and which was done, not by a few, but by them all; not by the lower people only, but by men of every rank and order; as follows: they, their kings, their princes, their priests, and their prophets; that is, their false prophets, as the Targum ; yea, all the inhabitants of the land, both in city and country : and the men of Judah, and the inhabitants of Jerusalem : the metropolis of the nation; the seat of the kings of

super naso meo, & super ira mea fuit mihi eivitas hac, Montanus; in furore meo, & in ira mea, Pagninas, Vatablus.

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Judah; and where the temple was, the priests ministered, and the prophets taught, and the people came up to worship.

Ver. 33. And they have turned unto me the back, and not the face, &c.] When he reproved them for their sins; called them to repentance; instructed them in their duty; and warned them of the dangers they exposed themselves to; instead of turning the face to him, as scholars to their masters, and as subjects to their prince, to listen to what was said to them; they turned their backs or necks, the hinder part of them; expressive of contempt, and shewing great rudeness and irreverence: though I taught them, rising up early, and teaching them ; by his prophets, as the Targum ; whom he sent to them early in the morning; or in the early time of their life; or when they first began to practise idolatry; so careful was the Lord of them; so diligent to instruct them, and prevent their ruin: yet they have not hearkened, to receive instruction; or correction<sup>i</sup>; so as to repent of their sins, reform and amend; see ch. vii. 13, 25, 26.

Ver. 34. But they set their abominations, &c.] Their idols, which were abominable to the Lord, and ought to have been so to them: these they placed in the house (which is called by my name), to defile it; in the temple; as by Ahaz, Manasseh, and others: see ch. vii. 30.

Ver. 35. And they built the high places of Baal, which are in the valley of the son of Hinnom, &c.] Or the high places of that Baal ", which is in the valley of the son of Hinnom; to distinguish him from other Baalim; and who seems to be the same with Molech after mentioned; and the signification of their names agree; the one is lord or master; the other king: to cause their sons and their daughters to pass through the fire unto Molech: the phrase, through the fire, is not in the text; but is well enough supplied from other places, where it is. Some think that their infants were not burnt to death with fire, but only were held over the flame by way of lustration; or were made to pass between two fires, and so were purified and dedicated to the idol: which I commanded them not, neither came it into my mind that they should do this abomination : see ch. vii. 31 : to cause Judah to sin ; which Abarbinel understands of the children of Israel, who first began this practice, and seduced and drew the children of Judah into it; but rather it seems to intend the kings, princes, priests, prophets, and inhabitants of Jerusalem, who, by their example, led the people of the Lord into the same practice.

Ver. 36. And now therefore thus saith the Lord, the God of Israel, concerning this city, &c.] Here begins the confirmation of the other part of the prophecy concerning the return of the Jews to their city and country, when they should again buy and possess fields and vineyards; which was thought impossible, supposing the destruction of the city; or however not easily reconcileable with it; but this is as strongly affirmed as the former; for though they had sinned so heinously, and had provoked the wrath of God to such

<sup>&</sup>lt;sup>ו</sup> disciplinam, Cocceius ; i.e. correctionem, Schmidt. <sup>k</sup> במות הבעל אשר בניא guæ in valle, Montanus; excelsa Baal qui erat in valle, Calvin.

a degree, that the destruction of their city was inevitable, of which they were now sensible themselves ; yet now, notwithstanding<sup>1</sup>, for so it is ushered in; and thus the words may be rendered, thus saith the Lord, the God of Israel; who is Jehovah, with whom nothing is impossible; and continues the covenant-God of his own people, his spiritual Israel; for whose sake he does great and wonderful things; he says, concerning this city, the city of Jerusalem, now besieged by the Chaldeans : whereof ye say, it shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence; for, by these things, by the consumption that was made by them, they saw their case was desperate; and that there was no avoiding falling into the hands of the Chaldeans; wherefore, for the comfort of the Lord's own people among them, the following things are said; most of which respect the Gospel dispensation, either the beginning or latter end of it.

Ver. 37. Behold, I will gather them out of all countries, &c.] At the end of the seventy years' captivity; and which will have a greater accomplishment in the latter day, when the Jews shall be converted, and gathered from their present dispersion all over the earth : whither I have driven them in mine anger, and in my fury, and in great wrath ; or whither I shall drive them, or shall have driven them<sup>m</sup>; for as yet they were not thus driven and dispersed. A heap of words is made use of to express the greatness of the Lord's indignation at them for their sins, the cause of their expulsion out of the land: and I will bring them again unto this place; the city of Jerusalem; as they were at the end of the seventy-years' captivity; and when the promise was fulfilled, that they should purchase and possess fields and vineyards; and as they will likewise at the time of their conversion in the latter day : and I will cause them to dwell safely; which yet they did not for any continuance after their return from Babylon; being, as Jerom observes, often molested by the Persians, Macedonians, and Egyptians; and at last destroyed by the Romans: their troubles in the times of the Maccabees are very notorious; so that this refers either to the first times of the Gospel, and to the Jews that then believed in Christ; or rather to times yet to come, and which are prophesied of from hence to ver. 43.

Ver. 38. And they shall be my people, and I will be their God.] A comprehensive summary of the covenant of grace, which shall be made known to the Jews at the time of their conversion, and the blessings of it applied to them, and bestowed on them; though now a loammi is written upon them; see ch. xxx. 21. and xxxi. 1, 33.

Ver. 39. And I will give them one heart and one way, &c.] One and the same heart; the same heart to one as to another; gracious souls, truly converted persons, be they Jews or Gentiles, have the same experience; they have all, more or less, a sight and sense of sin, and the evil of it; are brought off of their own righteousness; are led to Christ alone for life and salvation; are made partakers of precious promises; and all have their temptations, afflictions, and trials, and can symCH. XXXII. V. 37-40.

pathize with one another: and they have the same things put into their hearts; the laws of God are written there; the doctrines of the Gospel have a place there; Christ is formed in them; the graces of the Spirit are implanted, faith, hope, love, fear, humility, and other graces. Their heart, given them at conversion, is a sincere and upright heart, not a double one; they become Israelites indeed; their faith is unfeigned; their hope is devoid of hypocrisy; their love is without dissimulation; their repentance is genuine; and they serve God uprightly with true hearts. It is also single and alone for God; he has the whole of it; their understandings are enlightened with the knowledge of him; their affections and desires are towards him; their wills are subject to him; their eye is single to his glory; their hearts are not divided between him and another object of worship; and they are also one towards another, as the first Christians were of one heart and of one soul, Acts iv. 32. and such a heart is a new heart, and the gift of God : one way is also promised ; one way of salvation, which is Christ; the one and only way of access to God; of acceptance with him; of justification before him; and of forgiveness of sin; the only true way into a Gospel church-state, and to eternal glory and happiness; and which is the more excellent way; the good old way; the new and living one: one way of worship may also be intended; one Lord is to be obeyed and worshipped; one doctrine and scheme of faith to be received; one baptism to be administered, in one and the same way, to one and the same subjects, and in one and the same name; one true spiritual manner of worship, all shall come into in the latter day; and there will be no more parties among those that are called Christians; the Jews, when converted, will have no divisions nor different denominations among them; see Ephes. iv. 4. Zech. xiv. 9: that they may fear me for ever; both internally and externally; the one heart will be given them to fear and reverence him inwardly; and the one way of worship to fear or serve him outwardly, and in which they shall always continue; there will be no apostacy from the true grace of God, and no defection from his worship to superstition and idolatry : for the good of them, and of their children after them; unity of heart; sincerity and uprightness of soul; a walking in the way of the Lord; having his fear before their eyes, and on their hearts, will issue in their spiritual good here, and in their eternal happiness hereafter; and even their posterity will reap some advantage by their good instructions and example.

Ver. 40. And I will make an everlasting covenant with them, &c.] Which is made known and manifest at conversion; when the grace of it is applied; the blessings of it bestowed; and the promises of it made good; and therefore said to be made; for otherwise the covenant of grace here spoken of was made from all eternity with Christ, and his people in him; as appears from his being set up as the Mediator so early, and from the blessings and promises of it being of Such a date. It is founded on the everlasting love of God, and is according to his eternal purpose; and is no other than

ילכן attamen num ideo, Schmidt.

שר הרחתים שם אשר dispulero eos, Schnidt; quo depulero ipsos, Junius & Tremellius, Piscator.

### CH. XXXII. V. 41-49.

an eternal transaction between the Father and the Son || concerning the salvation of his elect; and which will last for ever, and never be antiquated, as the covenant under the former dispensation was; and which shews that this respects Gospel times: that I will not turn away from them to do them good; he may withdraw his gracious presence for a while; but he never turns from his love and affections to his people; nor from his gracious purposes concerning them; nor from his promises to them; nor from his gifts bestowed on them; or so as to utterly leave them and forsake them, or cease to do them good: he has laid up goodness for them; he has bestowed much on them whom he has called by his grace; he has given himself to them as their God and portion; his Son as their Saviour and Redeemer, and all good things with him; his Spirit as their Sanctifier, with his gifts and graces; and he has wrought a good work in them; and he will continue to do them good, by fresh discoveries of his love; by granting his gracious presence; by carrying on his work of grace; by supplying their wants, and making all things work together for their good. The Targum is, " my Word shall not turn away," &c.: but I will put my fear in their hearts; which is not naturally in the hearts of men; and, where it is, it is put there by the grace of God, and as a blessing of the covenant; it appears in those who are brought to a true sight of sin, in their humble sense of themselves, and dependence on the Lord; and in a reverent affection for him; and in a true and spiritual worship of him; and which is a security from a final and total apostacy from him, as follows: that they shall not depart from me; not but that they may and do sin against God; and there may be a partial departure from him in those that truly fear him; but not a wicked, final, and total one : the fear of God influences them to cleave close unto him; and the power of God keeps them from departing from him, from his doctrines, worship, and ordinances, from his people, and a profession of his name.

Ver. 41. Yea, I will rejoice over them to do them good. &c.] His covenant-people, to whom he gives one heart and one way, and who have his fear implanted in them, and shall never depart from him, but persevere to the end: these he loves with a love of complacency and delight; he rejoices over them, not as considered in themselves, but as in Christ; he rejoices over them, as the bridegroom rejoices over the bride; and which does not merely lie in expression, but appears in fact; he does them good, and with the utmost joy and pleasure; he delights in shewing mercy to them, beautilies them with salvation, and takes pleasure in their prosperity; he has taken up good thoughts and resolutions concerning them in his heart; has promised good things to them in his covenant; has provided good things for them in his Son, and bestows them on them in regeneration; and constantly supplies them with his grace, and will withhold no good thing from them, till he has brought them to glory; all which he does cheer-fully and with the utmost delight. The Targum is, "my Word shall rejoice over them;" the essential Word, Christ; he was rejoicing in them, and his de-

" in veritate, Calvin, Cocceius, Schmidt ; in terra hac firme, Junius & Tremellius ; in terra hac firme, Grotius.

lights were with them from eternity; he rejoices over them, as his lost sheep found at conversion; and they'll be his joy and crown of rejoicing to all eternity; and it was for the joy of having them with him that he endured so much for them in the redemption of them : and I will plant them in this land assuredly; or in truth, or in stability and firmness"; for it does not seem so much to relate to the truth of the promise, and the assurance that may be had of the fulfilment of that, as to the reality and constancy of the blessing itself. A Gospel church-state was first planted in Judea, and from thence has been spread into other parts, and has never been rooted out of the world since; and when the Jews, upon their conversion, are settled in their own land again, they will never more be removed : with my whole heart and with my whole soul. Grotius thinks these clauses are to be connected with the former part of the verse, that God will rejoice over them to do them good with all his heart and soul; but this the accents will not admit of; but the meaning is, that he will do this particular good for them, as well as all others, in the most cordial and respectable manner, even planting and establishing them in their own land. The Targum is, " by my Word, and by my will." Ver. 42. For thus saith the Lord, like as I have brought

all this great evil upon this people, &c.] The Chaldean army now besieging them, the famine and pestilence among them, as well as their captivity, which was just at hand and certain: so will I bring upon them all the good that I have promised them; in the preceding verses; as being their God, and they his people; giving them one heart, and one way; putting his fear into them; causing them to persevere to the end: rejoicing over them to do them good; and planting them in the land. God is as faithful to his promises as to his threatenings; and those who have seen the fulfilment of the one need not doubt of the accomplishment of the other; for if he has done all the evil things he threatened to do, which are his acts of justice, his strange acts, much more will he do the good things he has promised, which are his acts of grace and mercy, in which he delights.

Ver. 43. And fields shall be bought in this land, &c.] After the return from the Babylonish captivity, which this respects; and of which the prophet's purchasing a field of his uncle's son was a pledge and token; in doing which, as a right thing, he is confirmed; as well as the cavils and objections of the Jews removed, who thought the destruction of the city, and such a practice, irreconcileable; and, moreover, this is mentioned as a pledge, earnest, and confirmation of the fulfilment of the above spiritual promises in Gospel times; for the people being returned at the end of the seventyyears' captivity, and purchasing fields and vineyards, as was predicted, it might be strongly concluded, that since those temporal blessings promised were made good, spiritual ones would certainly be fulfilled; though some understand these words, in a spiritual sense, of the field of the church ; for it is in the singular number, a field shall be bought°; yea, that field, emphatically, which was bought by the blood of Christ,

<sup>°</sup> ונקנה השרה &, cel tum emetur ager, Cocceius, Schmidt; tum comparabitur ager, Junius & Tremellius. 4F 2

and first planted in the land of Judea, as in ver. 41: whereof ye say, it is desolate without man or beast; so wasted and destroyed by the enemy, that neither man nor beast are left, but both carried off by him; and therefore no hope of what is above promised: it is given into the hand of the Chaldeans; they are become the possessors of it, and therefore it is all over with us as to buying and possessing fields and vineyards; but notwithstanding this diffidence and despair in the present view of things, it follows:

Ver. 44. Men shall buy fields for money, &c.] They shall have plenty of money, and they shall lay it out in land, and carry on husbandry, cultivate the ground, which had lain long untilled, but now should be manured for public as well as private good. This some understand of particular churches planted in Judea, and out of it, throughout the whole world; and of men's gathering and joining themselves to them by a profession of that faith which is more precious than gold or silver: and subscribe evidences, and seal them, and take witnesses; as Jeremiah had done before, when he bought the field of his uncle's son, ver. 10. This is spiritually understood by some of the word of God laid hold on by faith; of the sealing of the Spirit, and

of the ordinances of the Gospel: in the land of Ben-jamin; where 'Anathoth was, and Jeremiah's field lay; and where the same should be done by others as was done by him : and in the places about Jerusalem ; in the suburbs of it, and in the villages round about it : and in the cities of Judah; throughout the whole country, divided into the three following parts: and in the cities of the mountains; in the hilly country of Judea, where was Hebron, and other cities, Luke i. 39, 65: and in the cities of the valley. The Septuagint retains the Hebrew word sephela, or the plain, in which were Emmaus, Lydda, Sharon, places mentioned in the New Testament : and in the citics of the south ; or Nagab, the south part of Judea, which led to Gaza, Acts viii. 26. This division of Judea into the mountains, valley, and south, exactly agrees with the account of it in Josh. xv. 21, 33, 48. Some understand this of the Gospel going out of Jerusalem after the day of Pentecost, not only to the places near that city, but to Samaria, and the cities of the south towards Egypt, and so into all the world: for I will cause their captivity to return, saith the Lord ; their temporal captivity from Babylon, and their spiritual captivity from sin, Satan, and the law.

# CHAP. XXXIII.

times, of which the return of the Jews from captivity, and the benefits following on that, were types. The place where Jeremiah had this prophecy communicated to him, the prison, ver. 1. the author of it, Jehovah, who describes himself, ver. 2. encourages the prophet to pray unto him, promising an answer, and a discovery of great and hidden things, ver. 3. not so much con-cerning the destruction of the city, and the rebuilding it, ver. 4, 5. as spiritual blessings to the church, signified by it; such as a healthful state and condition through Christ, the sun of righteousness, arising with healing in his wings, and a revelation of abundance of peace and truth by him, ver. 6. a release of captives, and a rebuilding of the church, ver. 7. free and full forgiveness of all sins, ver. 8. the church a praise in the whole earth; much joy in it, and glory to God by it, ver. 9, 10, 11. spiritual pastors or shepherds feeding their flocks, and taking very diligent care of them, ver. 12, 13. a promise of the Messiah as a righteous Branch; as the Saviour and safeguard of his people; and as the Lord their righteousness, ver. 14, 15, 16. an assurance of the continuance of the kingly and priestly offices in him, whereby the covenant of God with David and the Levites would be for ever secured, ver. 17, 18, 19, 20, 21, 22. and the chapter is concluded with a promise of the perseverance of the saints and people of God; which is represented as certain as the covenant with day and night, and as the ordinances of heaven and earth, in opposition to a suggestion to the contrary, ver. 23, 24, 25, 26.

Ver. 1. Moreover the word of the Lord came unto Jeremiah the second time, &c.] Not that this was

THIS chapter is a continuation of prophecies of spiritual blessings on the church of Christ in Gospel times, of which the return of the Jews from captivity, and the benefits following on that, were types. The place where Jeremiah had this prophecy communicated to him, the prison, ver. 1. the author of it, Jehovah, who describes himself, ver. 2. encourages the prophet to pray unto him, promising an answer, and a discovery of great and hidden things, ver. 3. not so much concerning the destruction of the city, and the rebuilding it, ver. 4, 5. as spiritual blessings to the church, signitive, through Christ, the sun of righteousness, arising with healing in his wings, and a revelation of abundance of peace and truth by him, ver. 6. a release of captives, and a rebuilding of the church, ver. 7, free and full forming an assource of the saw out of it: saying : as follows:

Ver. 2. Thus saith the Lord, the Maker thereof, &c.] The Syriac version is, that made thee; the prophet. The Septuagint and Arabic versions are, the Maker of the earth; see ch. xxxii. 17. Kimchi interprets it of Jerusalem; rather it is to be understood of the New Jerusalem, or church of God in Gospel times. Jarchi seems to understand it of this prophecy or promise, and so others; the promise of restoring and rebuilding Jerusalem; which, if taken of the church of God, may be admitted. The Lord that formed it, to establish it; who drew the scheme and model of this spiritual building, his church, in his eternal mind, and resolved upon its stability and glory; who forms it, and every one in it, for himself, and for his praise, in order to establish it in the world; as it will be more especially in the latter day: we often read of the Lord's estastabiling his church and people in the world, Psal. xlviii. 8. and lxxxvii. 5. Isa. ii. 2. The Lord is his name; Jehovah, the self-existing Being, the Being of beings; who is able to perform whatever he undertakes, and so is equal to this work, of settling and establishing his interest.

Ver. 3. Čall unto me, and I will answer thee, &c.] This is spoken not to Jerusalem, and the inhabitants of it; but to the prophet, encouraging him to seek the Lord by prayer, promising an answer to him. So the Targum, " pray before me, and I will receive thy " prayer:" and shew thee great and mighty things; or, fortified ones"; which are like fortified cities, that can't easily be come at, unless the gates are opened to enter into; and designs such as are difficult of understanding, which exceed human belief, and which reason cannot comprehend and take in; and such are the great things of the Gospel. Some copies read it, things reserved q; as the Targum; and so Jarchi, who interprets it of things future, of things reserved in the heart of God, and which he purposed to do; and very rightly: which thou knowest not; until revealed; and from hence it appears, that by these great and hidden things are not meant the destruction of Jerusalem, and the seventy-years' captivity, and return from that, things which Jeremiah had been made acquainted with time after time, and had prophesied of them; but spiritual blessings hereafter mentioned, some of which the deliverance from Babylon were typical of. Ben Melech interprets these of comforts great and strong.

Ver. 4. For thus saith the Lord, the God of Israel, &c.] The destruction of Jerusalem by the Chaldeans, which was now fulfilling, is here mentioned as a pledge of the accomplishment of spiritual blessings after spoken of; and to assure the prophet, that as he would with his own eyes see the fulfilment of the prophecies he had delivered out in the name of the Lord concerning that, so likewise as certainly would the other be brought to pass: concerning the houses of this city, and concerning the houses of the kings of Judah. which were thrown down by the mounts, and by the sword; by the mounts, which the Chaldeans raised without the city; or by the engines they placed there, by which they cast out stones into the city, to the demolishing of the houses in it; not in common only, but particularly the houses of the king and nobles, which they especially directed their shot at; and by the sword, hammers, axes, and mattocks, for which sometimes this word is used, when they entered into the city. Though some render the words, which are thrown down for mounts, and for the sword '; that mounts might be made of them within, on which the Jews might fight and defend themselves against the Chaldeans. So the Targum, "which they pulled down, and threw up " mounts to strengthen the wall, against those that "kill with the sword;" and so Jarch interprets it. Ver. 5. They come to fight with the Chaldeans, &c.]

Ver. 5. They come to fight with the Chaldeans, &c.] Either the Jews out of the country, or their auxiliaries, their neighbours, to oblige them to break up the siege; but all to no purpose: or rather the Jews within, who, from the mounts erected, fight with the Chaldeans; or by sallying out upon them: but it is to fill them with the dead bodies of men; the mounts, made of their houses, or their houses themselves; it is only to make them graves, and fill them with these carcasses: whom I have slain in mine anger, and in my fary; that is, suffered to be slain, being wroth and angry with them, for their sins, as follows: and for all whose wickedness I have hid my face from the city; had no pity for it, shewed no mercy to it, gave it no help and assistance, or protection, having withdrawn his presence from it. So the Targum, "I have caused my Shechinah to de-" part from this city, because of their wickedness."

part from this city, because of their wickedness." Ver. 6. Behold, I will bring it health and cure, and I will cure them, &c.] That is, the church of God, the members of it, typified by Jerusalem; and it is to be understood of the healing of their spiritual maladies, the diseases of sin, through the blood of the Messiah, who should arise with healing in his wings; that is, with remission of sin, which is often meant by healing in Scripture: Christ is the physician; his blood the balm in Gilead, which being applied to those that are diseased with sin, to sin-sick souls, it makes an effectual cure of them; so that they shall not say they are sick, because their iniquities are forgiven them; see Psal. ciii. 3. Isa. xxxiii. 24. Mal. iv. 2. Jer. viii. 23: and will reveal unto them the abundance of peace and truth; the same with grace and truth, which are come by Christ; under the Old Testament, these were figured out by types and shadows; but not revealed clearly, as under the New Testament, to which this prophecy belongs. Peace may intend peace made with God by the blood of Christ; peace of conscience, which he gives, and arises from a sense of pardon and atonement by his blood, and justification by his righteousness; and all kind of spiritual welfare, prosperity, and happiness; of which there will be an abundance, especially in the latter days of the Messiah, Psal. lxxii. 8. Truth may design the faithfulness of God, in fulfilling all his promises and prophecies concerning the Messiah, and salvation by him, and may stand opposed to the types and shadows of the old law; and include the Gospel, the word of truth, and all the doctrines of it; which are clearly and fully revealed by the spirit of truth, wisdom, and revelation, in the knowledge of Christ. Here begins the account of the great, mighty, and hidden things the Lord promised to shew the prophet, ver. 3. The Targum of this last clause is, " and I will reveal the gate of repentance " unto them, and I will shew them how they shall " walk in the way of peace and truth:" and the Syriac version is, "I will reveal unto them the paths of peace " and faith;" but the word here used signifies abundance, as Kimchi and Ben Melech observe.

Ver. 7. And I will cause the captivity of Judah and the captivity of Israel to return, &c.] Mention being made of the return of the captivity of Israel, or the ten tribes, as well as that of Judah, shews that this prophecy does not relate to the return of the Jews from their seventy-years' captivity in Babylon; but is to be understood spiritually, of a release of the mystical and spiritual Israel of God from the captivity of sin, Satan,

דערות = munita, Vatablus, Pagainus, Montanus; fortia, Tigurine version.

א נצרות abstrusa, Junius & Tremellius, Piscator; recondita, so some in Vatablus.

י הסללות ואל החרב א ad aggeres & vastitatem, Tigurine version ; in missilia catapultaris, & in gladium, Junius & Tremellius ; ad catapultas, & ad gladium, so some in Calvin.

and the law, by the Messiah: and will build them as at the first; in the latter day, as at the beginning or first times of the Gospel; when the temple of the Lord was built by Christ, as the chief master-builder, and by his apostles under him, upon himself, the foundation of the apostles and prophets; he being the corner-stone of it, whereby it became a habitation for God through the Spirit. Since that time, by means of heretics and false teachers, and especially by the man of sin, the tabernacle of David, or church of Christ, is greatly fallen into ruin, and needs rebuilding and repairing; and this will be done; and then it will be a beautiful structure, as at the first, or as it was in the times of the apostles; see Acts xv. 16.

Ver. 8. And I will cleanse them from all their iniquity, whereby they have sinned against me, &c.] Even by the blood of Christ, which cleanses from all sin, of heart, lip, and life, in allusion to the purifications under the law, 1 John i. 7. see Ezek. xxxvi. 25: and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me; for Christ's sake, and through his atoning sacrifice, and upon the foot of full satisfaction made by him. A heap of words is here used, to express the fulness of pardoning grace through the blood of Christ, which reaches to all manner of sin; and this is the great and peculiar blessing of the new covenant; see ch. xxxi. 34. Ver. 9. And it shall be to me a name of joy, a praise,

and an honour, &c.] That is, the church and people of God, being redeemed and rebuilt by Christ, and being cleansed from their sins in his blood, and all their iniquities forgiven for his sake, would be a cause of joy to themselves and others, and bring joy, praise, and honour unto God: so the church, in the latter day, will be an eternal excellency, a joy of many genera-tions, and a praise in the earth, Isa. lx. 15, and lxii. 7. and here they are said to be so, before all the nations, which shall hear all the good that I do unto them; in re-deeming them by the Messiah; calling them by his spirit and grace; justifying them by the righteousness of Christ; pardoning their sins through his blood; making them meet for, and giving them a title to, eternal glory and happiness; all which would be made known, as it has been to the Gentiles, through the preaching of the Gospel; and which has occasioned joy and gladness among them, and praise and thanksgiving unto God, and which has redounded to his honour and glory : and they shall fear and tremble, for all the goodness and for all the prosperity that I procure unto it; that is, they shall fear the Lord, and tremble at his word; not with a slavish, but filial fear, which is consistent with joy and gladness; and which fear will be influenced not by the terrors of the law, but by the goodness of God; being of the same nature with the fear of the converted Jews at the latter day, who will fear the Lord, and his goodness, Hos. iii. 5. so the Gentiles, seeing and hearing of the goodness of God bestowed upon the believing Jews, will be solicitous for the same, and be encouraged to seek after it; and finding it, shall be engaged to fear the Lord, and worship him.

Ver. 10. Thus saith the Lord, again there shall be heard in this place, &c.] This is to be connected with the beginning of the 11th verse; and what follows to

be put in a parenthesis: which ye say shall be desolate without man and without beast; as in ch. xxxii. 43. the destruction of it being now certain and inevitable; and by which such desolation would be made throughout the country, that very few men or cattle would be left: even in the cities of Judah, and in the streets of Jerusalem, that are desolate ; as they were already, the country being in the hands of the enemy, and the city almost depopulated by the sword, famine, and pestilence, and just about to be delivered up : and so without man, and without inhabitant, and without beast; neither inhabited by man or beast; which is an hyperbolical exaggeration of the miserable condition of the city and country; expressing the unbelief and despair of the Jews, at least of some of them, ever seeing better times: whereas, be it so, that this was or would be the case; yet here should be heard again, in the times of the Messiah, when he should appear in Judea, and his Gospel be preached there, from whence it should go into all the world, what follows:

Ver. 11. The voice of joy, and the voice of gladness, &c.] Such is the voice of the Gospel to all sensible sinners; whose eyes are opened to see their lost estate; whose ears are opened to hear the joyful sound: whose hearts are opened to attend to the things spoken in it; who are humble and contrite, wounded and broken in spirit, and have a spiritual understanding of things given them: to these the Gospel preached is glad tidings of great joy ; since it contains in it the doctrines of peace and pardon through the blood of Christ; of justification through his righteousness; of rest in him, and salvation by him. It is a voice of joy and gladness to all believers in Christ; since hereby they hear of Christ whom they love; they hear of the love of God in him, and of the love of him to them; it is food to their souls; and when found, under the hearing of it, it is the joy and rejoicing of their hearts; and whereas they are continually sinning in thought, word, or deed, the doctrine of pardon must be joyful to them. Moreover, this may be meant of the voice of those that come to the church of God, with songs of joy and gladness, for electing, redeeming, calling, pardoning, and justifying grace; the voice of young converts, and of all them that rejoice in Christ Jesus, and have no confidence in the flesh; see Isa. xxxv. 10. and why spiritual songs, be included? since those are enjoined to be sung, and are sung in Gospel churches, Ephes. v. 19. Col. iii, 16. The voice of the bridegroom, and the voice of the bride; which, literally understood, is ex-pressive of great joy and happiness; as the contrary signifies great calamity and distress; see ch. vii. 34. Rev. xviii. 23. It may be understood of such who are in such a natural relation to one another; and yet their voice may intend their joining together in spiritual praise to God. Moreover, by the bridegroom may he meant Christ, who has espoused his people to himself, and is their husband, and behaves as such towards them, in all tenderness, care, love, and affection; and his voice was heard in Judea's land as the bridegroom; John heard it, and rejoiced at it, and so did many others; see Matt. ix. 15. John iii. 29. and the Gospel indeed is no other than his voice; and a soul-quickening, soul-comforting, and soul-alluring, and charm-

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ing voice it is. And by the bride may be meant the church, who is the bride, the Lamb's wife, being married to him; whose voice of prayer and praise to Christ, and of encouragement to sensible sinners, is heard in Zion, and is very desirable, Cant. ii. 14. Rev. xxii. 17. The roice of them that shall say, praise the Lord of hosts; the husband of his church, and Redeemer of his people, and who is the sovereign Lord of all; the voice of such is heard, who stir up others to this work and service, and enforce it by the reasons following: for the Lord is good ; originally and essentially in himself, and the fountain of goodness to others ; the good Head and Husband of his church; the good Samaritan: the good Shepherd of his sheep, and Saviour of his people : for his mercy endureth for ever ; it is from everlasting to everlasting ; in his love and pity he has redeemed his church; and this is seen in his tender care of her, and will endure to eternal life: these words seem to be taken out of Psal. cvi. 1. and cvii. 1, 2. and cxxxvi. 1. and were used by the Jews at the laying of the foundation of the second temple, Ezra iii. 11. And of them that shall bring the sacrifice of praise into the house of the Lord; the church of the living God, the materials of which are lively stones, or true believers in Christ; into which none should enter without an offering; and this should be a spiritual one, the sacrifice of praise and thanksgiving; which God has enjoined as well-pleasing to him, because it glorifies him. This shews that this prophecy belongs to Gospel times; since no other sacrifice is mentioned as brought into the house of God but the sacrifice of praise. And remarkable is the note of Kimchi on this passage; "he does not say a sin-offering, or a tres-" pass-offering, because at this time there will be no " ungodly persons and sinners among them, for they " shall all know the Lord. And so our Rabbins of " blessed memory say, all offerings shall cease in time " to come (the times of the Messiah) but the sacrifice " of praise. For I will cause to return the captivity of the land as at the first, saith the Lord; a release from spiritual captivity, or redemption by Christ; being the foundation of all solid joy, praise, and thanksgiving. Ver. 12. Thus saith the Lord of hosts, &c.] Which

phrase, or what is answerable to it, is often repeated, to give authority to what is said, and to command a belief of it: again, in this place which is desolate; which was said to be so, ver. 10. and ch. xxxii. 43. and indeed was so; and was near utter destruction, as to be without man and without beast; both falling into the hands of the enemy; and that not in the city of Jerusalem only, but in all the cities thereof, of the land of Judea; and from thence in other countries, even in Gentile ones: shall be an habitation of shepherds, causing their flocks to lie down; which is expressive of great peace, no foreign enemy to make afraid or disturb the shepherds and their flocks; and of diligence and industry, plenty and prosperity; though this is to be understood not in a literal, but mystical sense. For by shepherds are meant the apostles of Christ, the first ministers of the Gospel, and pastors of churches, that should be first raised up in the land of Judea, and then

Christ, of his raising, qualifying, and calling; to whom he gives a commission to feed his sheep and lambs; assigns them their distinct flocks, and gives them food to feed them with, and to whom they are accountable for those under their care, and the gifts bestowed upon them; and whose business lies in feeding the flock with the solid doctrines of the Gospel, by faithfully administering the ordinances, and in all directing to Christ, where they may find pasture; as also in ruling and governing according to the laws of Christ; in watching over the sheep that they go not astray, and in protecting and defending them from beasts of prey. By the habitation of these shepherds is meant the house of God, where the word is preached, and ordinances are administered; here are the shepherds' tents, which, like the tents of Kedar, which were shepherds' tents also, are mean and coarse without, but rich and beautiful within; and are like tents, movable from place to place; and it is the glory and happiness of a country where they are. And by *flocks*, or *flock*, for it is in the singular number, are meant the church of Christ, which is but one, the general assembly and church of the first-born written in heaven, and the several particular congregated churches; consisting of such persons as may be compared to sheep, being weak and timorous, meek and humble, harmless and inoffensive; of persons gathered out of the world, distinguished by the grace of God, and folded together in a Gospel church-state; though but few, and despised of men, and persecuted, a little flock, and a flock of slaughter : these, by their shepherds, are made to lie down in a good fold at night, where they are safe and secure; these shepherds watch over them; angels encamp about them; salvation is walls and bulwarks to them; and God himself a wall of fire around them; and in the day they are made to lie down in the green pastures of the word and ordinances, where they have an abundance, a sufficiency of provisions; and at noon under the shadow of Christ, where they have rest, and where they are screened and sheltered from the heat of a fiery law, of Satan's fiery darts, and of the world's persecution.

Ver. 13. In the cities of the mountains, in the cities of the vale, and in the cities of the south, &c.] Into which three parts the land of Judea was divided; see the note on ch. xxxii. 44: and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah; in the cities of the two tribes, of which Jerusalem was the metropolis; and which returned from the captivity, and settled here, and were in being when the Messiah came, here prophesied of, the great Shepherd of the sheep : shall the flocks pass again under the hands of him that telleth them, saith the Lord ; alluding to the custom of shepherds telling their flocks, when they led them out of the fold in the morning, and when they put them in at evening'; or to the tithing of them, Lev. xxvii. S2. this is not to be understood literally, but mystically. So Jarchi, Kimchi, and Abarbinel interpret it of the Israelites going in and out under the hands of their king, that goes at the head of them; and the Targum, of the sent into and spread in all the world; shepherds under || King Messiah, and who is no doubt meant. The elect

\* Bisque die numerant, alter pecus, alter & hædos. Virgil.

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of God, who are intended by the flocks, were in eternal || election considered as sheep, and by that act of grace were distinguished from others; and so when an exact account was taken of them, their names were written in heaven, and in the Lamb's book of life; and had this seal and mark put upon them, the Lord knows them that are his; also in the gift of them to Christ; in the covenant of grace, when they were brought into the bond of that covenant, they were likewise considered as sheep, distinct from others; and were told into the hands of Christ, where they are kept, and who has a most perfect knowledge of them; and in effectual vocation they will again pass under his hands; they are then as sheep that had gone astray, returned to the Shepherd and Bishop of their souls; and when they are separated from others, and special knowledge is taken of them, and Christ's mark, the sanctification of the Spirit, is put upon them; and at the last day, when Christ shall deliver them up to the Father, he'll say, lo, I and the children, or sheep, whom thou hast given me; and they will all be numbered, and not one will be wanting.

Ver. 14. Behold, the days come, saith the Lord, &c.] Or, are coming'; future times are respected; yet such as would quickly come; five or six hundred years more, and then would be fulfilled what is after promised. This is ushered in with a behold, as being a matter of importance, and deserving attention, and even as calling for admiration. This is the principal of the great and mighty things the Lord promised to shew to the prophet, ver. 3. even the coming of the Messiah, and what concerns his person and office: that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah; or, that good word"; that gracious word concerning Christ and salvation by him; that mercy promised to the fathers; that good thing that came out of Nazareth: the good Shepherd that laid down his life for the sheep, preferable to the shepherds before spoken of: or rather, that best word"; the positive used for the superlative, as frequent in the Hebrew language. Many good words or promises are made before, con-cerning the spiritual welfare and prosperity of the church; but this is the best of all; this is the better thing provided for saints under the Gospel dispensation, and promised to them, who are meant by the houses of Judah and Israel; for these phrases, as the Jews themselves allow, shew that the words belong to the times of the Messiah; and which God, that is true and cannot lie, and who is faithful, that has pro-

mised, and is able to perform, will do. Ver. 15. In those days, and at that time, &c.] In those very self-same days before spoken of; in those days to come, and which were hastening on; in the fulness of time, agreed on between Jehovah and his Son; the appointed, fixed, determined time: will I cause the Branch of righteourness to grow up unto David ; not Zorobabel, but the Messiah ; who is not only a branch of David's family, and therefore said to grow up unto him, being of his seed, his son, and off-

spring; but a Branch of righteousness, or a righteous Branch; perfectly righteous in himself, and the author of righteousness unto others; which can't be said of Zorobabel, or of any other branch springing from David but the Messiah; and of him the Targum interprets it, paraphrasing it thus, " the Messiah of " righteousness;" and Kimchi's note is, " this is the " King Messiah ;" and so it is by other Jewish writers<sup>\*</sup> interpreted of him: and he shall execute judgment and righteousness in the land; judgment upon the blind Pharisees given up to judicial blindness and hardness of heart; and upon the world, and the prince of it, who was cast out by him; and though he came not at first to judge the world and all the individuals of it, as he will do at his second coming; yet all judgment, rule, and government of his church, is committed to him by his father; and he is on the throne to order and establish it with judgment, and to overrule all things for the good of it, and his own and his father's glory: and he has wrought out an everlasting righteousness, agreeably to law and justice, for the justification of his people; for which reason he and they have the name in the verse following.

Ver. 16. In those days shall Judah be saved, &c. ] The elect of God among the Jews; and all such who are Jews inwardly, who truly believe in Christ, and confess his name, and praise him, and give him the glory of salvation. Judah signifies one that confesses or praises the Lord; such shall be saved from sin, Satan, the law, wrath, hell, and damnation, by the Branch of righteousness, the Messiah; who was raised up and sent to be a Saviour; came into the world for this purpose; has obtained salvation for his people; is the Captain and author of it; nor is it in any other; hence his name is called Jesus; and this salvation is to be had from him at all times; as in those days in which it was first wrought out, so throughout the whole Gospel dispensation: for now is the day of salvation; and indeed this is to be understood, not as exclusive of the Old-Testament dispensation, when believers were saved by the same Lord Jesus as we are; only this is expressive of the impetration of this salvation by the incarnate Saviour; and of the more clear discovery and revelation of it; and of the application of it to a greater number of persons; and which is sure to all the spiritual seed of Christ, whether Jews or Gentiles, who shall be saved with an everlasting salvation: it is not said they may be saved, but they shall be saved; not may be saved if they will; or, however, this is not left on such a precarious foot; but they are made willing to be saved by Christ in the day of his power, yea, they are already saved : and Jerusalcin shall dwell safely; the inhabitants of it; such who are come to Mount Zion, the city of the living God, the heavenly Jerusalem; these being saved by Christ, are in the utmost safety; they have nothing to fear from the justice of God, that is satisfied; nor from the law, that is fulfilled ; nor from their enemies, they are conquered and destroyed; God is pacified towards them; is the God of peace with them; and they have

י עראיבא venientes, Montanus, Schmidt. Verbum bonum, Vulg. Lat. Pagninus, Montanus, Vulg. Cocceins

<sup>•</sup> Verbum optimum, Juuius & Tremellius, Piscator, Schmidt. \* Abarbinel, Mashmiah Jeshush, fol. 40. 2.

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peace with him, and enjoy great serenity and tranquillity of mind; and must needs dwell safely, since Jehovah is around them as the mountains around Jerusalem; Christ is their strong hold, into which they run and are safe; the Holy Spirit within them is greater and mightier than their enemies in the world; angels encamp about them, and salvation is walls and bulwarks to them: and this is the name wherewith she shall be called, the Lord our righteousness; the same with the Messiah's name, ch. xxiii. 6. he is Jehovah; and he is our righteousness; the author of it, by his obedience, sufferings, and death; and which becomes ours by being wrought out for us, bestowed on us, imputed and applied to us. The Targum renders it here, as in the other place, "this is the name where-" with they shall call him;" and so the Vulgate Latin version; but this is contrary to the Hebrew text, which has her, and not him. R. Joseph Kimchi reads it, and this who calls her is the Lord our righteousness; which is followed by some Christian writers<sup>y</sup>. Some interpret it, who calls her by his Gospel to the salvation promised and performed; others, who calls her to dwell safely; others render it, this is the name with which he (the Lord) shall call him, for her, for the sake of the church, the Lord our righteousness z; but David Kimchi and Ben Melech take the sense to be this, " the holy blessed God shall call Jerusalem the " Lord our righteousness;" and certain it is that this is the name imposed on the church here meant, as Hephzi-bah and Beulah, in Isa. lxii. 4. and why may she not be as well called Jehovah Txidkenu, the Lord our righteousness, as Jehovah Shammah, the Lord is there? Ezek. xlviii. 35. She is called Jehovah, not as deified by him, but as united to him; and our righteousness, as justified by him. Christ and his church are one, as head and members are; and therefore are called by the same name: hence the church is called Christ, 1 Cor. xii. 12. they are in a marriage-relation; Christ is the husband, and the church is his spouse; and as husband and wife bear the same name, so do Christ and his church; moreover, not only Christ is made righteousness to his people, but they are made the righteousness of God in him; his righteousness is put upon them, and imputed to them, so that they are righteous as he is righteous, 1 Cor. i. 30. 2 Cor. v. 21. 1 John iii. 7.

Ver. 17. For thus saith the Lord, &c.] Confirming the above promise concerning the Messiah; giving a reason why his coming may be expected; and why the salvation, justification, and final perseverance of his church and people, are certain things, and to be depended upon: David shall never want a man to sit upon the throne of the house of Israel; or, there shall not be cut off unto David a man<sup>\*</sup>; and this is not to be un-derstood of the temporal kingdom of David, which has been at an end long ago: Jeconiah, that was carried captive into Babylon, was written childless, and left no issue; and Zorobabel, the only one of David's seed that made any figure after the captivity, was not a king; this is only true of the man Christ Jesus, of

י זוה אישר יקרא לו יהוח צוקנו ז iste qui vocabit eam est Do-minus nostra justitia, Pagninus, Montanus, Vatablus; hic est ille qui vocabit eam, ad se, Jehova justitia nostra, Gussetius.

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the seed of David, and is his son, to whom has been given the throne of his father David; and who reigns over the house of Jacob for ever; and of whose kingdom there is no end, Luke i. 32, 33. and as long as he is King of saints, which will be for ever, David will not want a man to sit upon his throne. David's earthly kingdom was but a typical and shadowy one; a type of Christ's spiritual kingdom, which has succeeded it, and in which Christ is David's son and successor, and whose kingdom is an everlasting kingdom.

Ver. 18. Neither shall the priests the Levites want a man before me, &c.] The Levitical priesthood has been abolished long ago; that was typical of Christ's priesthood, and is succeeded by it; who is a priest for ever after the order of Melchizedek; and who, having offered up himself a sacrifice here on earth for his people, ever appears in heaven, in the presence of God, on their behalf, making intercession for them: and as long as he continues to do so, which will be always, a man shall not be wanting before the Lord: to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually; that is, to present that sacrifice before him, and plead the efficacy and virtue of it with him, which was typified by all those sacrifices, and has superseded them, being much better than they. Some understand this of a continuance of Gospel mivisters unto the end of the world, who succeeded the priests and Levites; but as they are never called priests and Levites in the New Testament; nor were they properly the successors of the priests and Levites; rather it may be applied unto all believers now, who are priests unto God, and offer up spiritual sacrifices acceptable to God through Christ; but the first sense is best.

Ver. 19. And the word of the Lord came unto Jeremiah, &c.] For the further explanation and confirmation of what is before said; and which came at the same time as the other; this being not a new prophecy, but an illustration of the former: saying; as follows:

Ver. 20. Thus saith the Lord, if you can break my covenant of the day, and my covenant of the night, &c." The same with the ordinances of the sun, moon, and stars, ch. xxxi. 35, 36. the original constitution and law of nature, settled from the beginning of the world, and observed ever since, in the constant revolution of day and night; and which was formed into a covenant and promise to Noah, after the deluge, that day and night should not cease, as long as the earth remained, Gen. viii. 22. and which has never been, nor can be, broken and made void: so that there should not be day and night in their season; or turn; continually succeeding each other: this, as it would not be attempted, so could never be effected by any mortals, if it were.

Ver. 21. Then may also my covenant be broken with David my servant, &c.] A type of the Messiah, with whom the covenant of grace is made, stands fast, and will never be broken; see Psal. Ixxxix. 3, 28, 34. for, as the other is impossible, the breaking of the covenant

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<sup>&</sup>lt;sup>2</sup> Et hoc est nomen quo vocabit eum ille, Jehovah nostra justitia. ים גו הסכ פול הסתפה עם vocabit eum ille, Jehovah nostra justitia. So some in Vatablus. איש אין דיבות לדוד איש mellius, Piscator, Schmidt.

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with day and night, or hindering the certain rotation of them; so likewise as impossible is the breaking of the covenant with David concerning the perpetuity of his kingdom in the Messiah: that he should not have a son to reign upon his throne; which he has in Christ, and ever will have; for he shall reign for ever and ever: and with the Levites my priests, my ministers; of the line of Phinehas, to whom an everlasting priesthood was promised, and which has been fulfilled in Christ, who has an unchangeable priesthood; a priesthood that will never pass from him, and go to another; see Numb. xxv. 13. Heb. vii. 24.

Ver. 22. As the host of heaven cannot be numbered, neither the sand of the sea measured, &c.] As the stars of heaven are innumerable, and the sand of the sea unmeasurable: so will I multiply the seed of David my servant; the Messiah; the son and antitype of David; and who is often called by his name; and as the son of David is the servant of the Lord, his spiritual seed are meant, which shall endure for ever; and in Gospel times, especially in the latter part of them, shall be very numerous; see Psal. 1xxxix. 29, 36: and the Levites that minister unto me; meaning the same as before; not ministers of the Gospel, for they never were, or will be, so numerous as here expressed; but true believers in Christ, who are all priests unto God, and minister in holy things, offering up the spiritual sacrifices of prayer and praise through Christ: these Levites are the same with the seed of David, or Christ, in whom the kingdom and the priesthood are united.

Ver. 23. Moreover the word of the Lord came unto Jeremiah, &c.] Upon the same subject, concerning the continuance of David's seed; with a refutation of a calumny uttered against the Lord about the rejection of them: saying; as follows:

Ver. 24. Considerest thou not what this people have spoken, &c.] The words are directed to the prophet by an interrogation, if he had not considered in his mind what he heard the people say; not the Chaldeans, with whom the prophet was not; but the unbelieving Jews, either the profane part of them, who had a wicked view in it, to accuse God, and discourage the godly; or the weaker sort of the good people, indulging unbelief and despondency: saying, the two families which the Lord had chosen, he hath even cast them of  $\hat{z}$ the kingdom and the priesthood, as Jarchi; the family of David and the family of Aaron, as Kimchi and Ben Melech; the one with respect to the kingdom, and the other with respect to the priesthood ; so Abarbinel, which seems right: though some interpret it of the kingdoms of Israel and Judah; and others of the two tribes of Judah and Benjamin; but since the covenant with David, and with the priests, are before spoken of, and the seed of David afterwards, it seems rather to regard the two houses of David and Aaron, which the Lord chose for the kingdom and priesthood to continue in; but by the captivity of the royal family,

and of the priests in Babylon, just now about to take place, it was suggested that both were cast off by the Lord, and that there would be no more kings out of the one, nor priests out of the other: thus they have despised my people; as being rejected of God, whom he would never more regard or restore to their former condition in church and state; so giving them up for lost, that they would be no more a nation and church, having kings to reign over them, or priests to minister for them: that they should be no more a nation before them; either before their-kings and priests, or in the sight of those persons who spoke the words before related.

Ver. 25. Thus saith the Lord, &c.] In answer to the above calumny: if my covenant be not with day and night; that is, if it should not stand; if it should be broken; or there should be no longer a succession of day and night: and if I have not appointed the ordinances of heaven and earth; concerning the course of the sun, moon, and stars, and the influence of the heavenly bodies; and concerning the fruits of the earth, the seasons of the year, seed-time and harvest, summer and winter; if these are not settled and fixed, and do not appear according to appointment and promise.

Ver. 26. Then will I cast away the seed of Jacob, and David my servant, &c.] R. Jonah thinks that Jacob is put instead of Aaron, because of the two families of David and Aaron before mentioned; but in this latter part of the chapter no mention is made of priests at all; and by the seed is meant one and the same, the spiritual seed of Christ, the antitypical David, and servant of the Lord; and which are no other than the seed of Jacob, over whom the Messiah reigns; or the spiritual Israel of God, whether Jews or Gentiles, and whom the Lord never casts away, so as to perish; but they shall all be saved in the Lord with an everlasting salvation: see the note on ch. xxxi. 37. and even the seed of Jacob, and of David, who was of Jacob, in the line of Judah, shall not be in such sense rejected : so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; that is, any of the seed of David taken literally; from whom the Lord has taken one, or raised up one of his seed, even the Messiah, to be a ruler over all the spiritual seed of Abraham, Isaac, and Jacob; or of all that tread in their steps: but inasmuch as by the seed of Jacob and David may be meant the spiritual seed of Christ, by rulers taken from them may be intended spiritual rulers and governors of the church, or ministers of the Gospel: for I will cause their captivity to return, and have mercy on them; not only their captivity from Babylon, and so the family of David restored and continued till the Messiah should spring out of it; but the spiritual captivity of the Israel of God, of which the other was a type, and would be brought about by the Messiah; who in his love and pity should redeem them, as he has, from sin, Satan, law, hell, and death.

# CHAP. XXXIV.

IN this chapter is a prophecy of the taking and burn- || of Judah; and of the destruction of the whole land, ing of Jerusalem; of the captivity of Zedekiah king || because of their breach of covenant to let servants go

#### CH. XXXIV. V. 1-5.

free. The time of this prophecy is observed, ver. 1. 6, 7. the taking and burning of the city, ver. 2. the carrying captive the king, who yet should not die a violent death, but in peace, and should have an honourable funeral, ver. 3, 4, 5. the covenant the king, princes, and people entered into, to let their servants go free, according to the law of God, which was at first observed, and afterwards retracted, ver. 8, 9, 10, 11. which conduct is taken notice of and resented, ver. 12, 13, 14, 15, 16. and they are threatened with the sore judgments of God, sword, famine, pestilence, and captivity, the king, princes, priests, and people; and with the destruction, not only of Jerusalem, but of the rest of the cities of Judah, ver. 17-92.

Ver. 1. The word which came unto Jeremiah from the Lord, &c.] This prophecy came to Jeremiah, and was delivered by him, when he was at liberty, and before his imprisonment, and was the occasion of it, as appears from ch. xxxii. 2, 3, 4, 5. compared with ver. 2, 3, of this chapter; the prophecies not standing in the proper order in which they were given out; for the prophecy, in this first part of the chapter at least, was delivered out before that in ch. xxxii. : when Nebuchudnezzar king of Babylon, and all his army, and all the kingdoms of the earth of his dominion, and all the people, fought against Jerusalem ; when this mighty monarch appeared before Jerusalem with a numerous army, consisting of Chaldeans, the natives of his own kingdom, and with the auxiliary troops of the several kingdoms he had subdued, and made tributary to him, even people of almost every nation under the heavens; and invested it, and laid siege to it, and lay against it: and against all the cities thereof; the rest of the cities of Judah, which were as daughters of Jerusalem, the metropolis or mother-city: saying; as follows:

Ver. 2. Thus saith the Lord, the God of Israel, &c.7 Who, though the covenant-God of Israel, yet provoked by their sins, sends the following message to their king: go and speak to Zedekiah king of Judah, and tell him : alone; and tell it to no other but him, at least at present; the message being more peculiar to him, and must, had it been told to the people, been very disheartening to them : behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire; see ch. xxxii. 3. which was exactly accomplished, ch. lii. 13.

Ver. 3. And thou shalt not escape out of his hand, &c.] Though he would, and did attempt to do it, ch. lii. 8, 9: but shalt surely be taken, and delivered into his hand; he was taken on the plains of Jericho, and delivered into the hands of the king of Babylon at Riblah; as may be seen in the place just referred to: and thine eyes shall behold the eyes of the king of Babylon; and that was all; for they were quickly put out by him: and he shall speak with thee mouth to mouth, and thou shalt go to Babylon; see ch. xxxii. 3. and lii. 9, 11.

Ver. 4. Yet hear the word of the Lord, O Zedekiah

- Antique, Jun. 1. 10. C. 5 S. C. 7.
   Vid. T. Avoda Zara, fol. 11. 1.
   T. Bab. Mord Katon, fol. 99. 9.
   T. Bab. Avoda, Zara, fol. 11. 1.
   Vid. Kirchman. de Funer. Roman. 1. 2. c. 5.

king of Judah, &c.] Which, though a king, he ought to hearken to; and, besides, what follows was for his comfort, being a mitigation of his sentence, and containing in it mercy, as well as judgment: thus saith the Lord of thee, thou shalt not die by the sword ; of the king of Babylon; or a violent death; and therefore fear not to deliver up thyself and city into his hands; which he might be loth to do, fearing he would put him to death immediately.

Ver. 5. But thou shalt die in peace, &c.] Upon his bed, a natural death, and in good friendship with the king of Babylon; and, it may be, in peace with God: for before his death, some time in his captivity, he might be brought to true repentance for his sins : and with the burnings of thy fathers, the former kings which were before thee: so shall they burn odours for thee. The sense is, that he should have an honourable burial: and that sweet odours and spices should be burned for him, as were for the kings of Judah his predecessors, particularly Asa, 2 Chron xvi. 14. Josephus says , that Nebuchadnezzar buried him in a royal manner; though this seems to refer to what the people of the Jews in Babylon would do in honour of him, by burning for him. The Rabbins say, as Jarchi, Kimchi, and Ben Melech observe, that they burned their beds and ministering vessels, or household goods ', as was usual on such occasions. The Talmudists d say, all this honour was done him for that single act of ordering Jeremiah to be taken out of the dungeon; for this was done in honour to persons: so, when Gamaliel the elder died, Onkelos the proselyte burned for him seventy Tyrian pounds "; not such a quantity of money, but goods that were worth so much; and this was a custom with the Heathens, who used to burn the bodies of the dead, to burn their garments with them, and their armour, and whatever were valuable and esteemed of by them in life; and particularly odoriferous things, as frankincense, saffron, myrrh, spikenard, cassia, and cinnamon '; and which seem to be meant here, by comparing the passage with the case of Asa before mentioned; for though the word odours is not in the text, it seems rightly enough supplied by us, as it is by other interpreterss. The Vulgate Latin version very wrongly translates it, and shall burn thee ; for it was not the manner of the Jews to burn the bodies of the dead, but to inter them in the earth; and so Tacitus boserves, it was the custom of the Jews not to burn, but after the manner of the Egyptians to bury in the earth; nor does it appear to have been the custom of the Babylonians or Chaldeans, as should seem from the ac-count that is given of the death and burial of the Babylonian monarch in Isa. xiv : and they will lament. saying, Ah lord ! alas! our lord the king is dead. The form of lamentation said over him, as the Jews record 1, was, "alas! King Zedekiah, who is dead, drank the " dregs of all ages;" was punished for the sins of men in all generations past : for I have pronounced the word, saith the Lord; both that which respects his captivity, and that which refers to his death; the manner

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<sup>\*</sup> Antiqu. Jud. 1. 10. c. 8 sect. 7.

<sup>&</sup>lt;sup>5</sup> Sub. myropolæ, Munster; aromata odorata, sive res odoriferas, Vatablus; ustiones odorum, Junius & Tremellius. Ilistor

<sup>&</sup>lt;sup>h</sup> Histor. l. 5. c. 5. <sup>i</sup> Seder Olam Rabba, c. 28. p. 81.

of it, and his honourable interment, which shall be accomplished.

Ver. 6. Then Jeremiah the prophet spake all these words, &c.] 'The threatening, as well as the consolatory ones; he kept back no part of the message he was sent with, but faithfully delivered the whole: unto Zedekiah king of Judah in Jerusalem; though he knew it would displease him, and bring himself into trouble, as it did; for upon this he was put into prison.

Ver. 7. When the king of Babylon's army fought against Jerusalem, &c.] Had laid close siege to it, and still continued it: and against all the cities of Judah that were left; unconquered by him; when he invaded the land, he fought against, and took, and ravished all the cities that lay in his way; and it seems there were none that stood out against him but Jerusalem, now besieged by him, and two others, next mentioned : against Lachish, and against Azekah ; for these defenced cities remained of the cities of Judah ; two cities that had been fortified by Rehoboam, 2 Chron. xi. 9. and were the only ones besides Jerusalem, which as yet had not fallen into the hands of the king of Babylon.

Ver. 8. This is the word that came to Jeremiah from the Lord, &c.] Here begins a new prophecy, which was delivered some time after the former; that was given out while the king of Babylon was besieging Jerusalem; this after he had guitted the siege for a while. and was gone to meet the king of Egypt, who was coming to the relief of the city, as appears from ver. 21, 22. though the Jews' say this was delivered in the seventh year of Zedekiah, in the first month, and tenth day of the month; at the same time that the elders of Israel came to Ezekiel, to inquire of the Lord by him, Ezek. xx. 1. which was two years before the king of Babylon came against Jerusalem; but this seems not likely. It is said to be after that the King Zedekiah made a covenant with all the people that were at Jerusalem, to proclaim liberty unto them; not unto the people, or to themselves, the king and the people; unless the sense is, that the king and the people entered into an agreement among themselves to make proclamation, that liberty would be granted by them to their servants; for the liberty proclaimed was to the servants, and not to them. This seems to conthe servants, and not to them. firm it, that it was while the city was besieged that this covenant was made; since it was made only with the people at Jerusalem, which were pent up in it; for otherwise it would in all probability have been made with all the people of the land; and seems to have been done with this view, to obtain this favour of the Lord, that they might gain their freedom from the enemy, and come not under the yoke and into the servitude of the king of Babylon: and very probable it is that they did not do this of their own accord, but were exhorted to it by Jeremiah; who perhaps, among other sins, had reproved them for the breach of the law respecting the liberty of servants.

Ver. 9. That every man should let his man-servant, and every man his maid-servant, being an Hebrew, or an Hebrewess, go free, &c.] This is the proclamation that was agreed to be made, that every man-servant

and maid-servant, that serve six years an apprenticeship, should be freed from their servitude, according to the law in Exod. xxi. 1, 2. a law founded upon justice and equity, mercy and compassion; done for the honour of the Jewish nation, that they might be a free people, and in commemoration of their deliverance from their servitude in Egypt. This law, as it seems, had been long neglected, and servants had been retained in bondage beyond their due time, through the oppression and covetousness of their masters, and the neglect of the civil magistrates; who should have took care that such a law was put in execution, and that servants were not oppressed. Some have thought that it was at the beginning of the sabbatical year that this proclamation was made, when, according to the law, there should be a release of servants, Deut. xv. 1. but that was not a release of servants, but of debts; for if a servant had not served out his time, the sabbatical year, or year of release, did not discharge him ; though the year of jubilee did, according to Maimonides<sup>1</sup>, who says, " if the year of release happens in " any of the six years, he (the servant) serves in it; " but if the year of jubilee happens within the time, " even though he has been sold but one year before " it, he is free." That none should serve himself of them, to wit, of a Jew his brother ; or cause them to serve him, oblige them against their will to continue in his service; or by any means avail himself of them, and receive to himself any profit or advantage by their service, they being Jews and brethren; which seems to be added, both as the reason of the law, because they were brethren of the same nation and religion with them, and to distinguish them from other servants, who notwithstanding this law might be retained as such.

such. Ver. 10. Now when all the princes, and all the people, which had entered into the covenant, &c.] king had made with the people. Here the princes are mentioned, who were not before, but included in the people; they and the rest of the people are here meant, who having agreed to the covenant, heard that every one should let his man-servant, and every one his maid servant, go free, that none should serve themselves of them any more; or any longer, which they had done, contrary to law: when they understood that this was the sum of the covenant they had entered into, and this the intent of the proclamation they agreed unto; or when they heard the law read and explained by the prophet, concerning the manumission of the Hebrew servants, when the time of their servitude was expired, then they obeyed, and let them go; dismissed them from their service, in obedience to the law of God, agreeably to their own covenant, and the pro-clamation of liberty they assented to. The whole might be rendered thus, and all the princes and all the people obeyed, which had entered into the covenant, to let every one his man-servant, and every one his maidservant, go free, not to serve themselves of them any more, and they obeyed, I say, to let them go ; so far they did well, and were praiseworthy, that they kept the law of God, and their own covenant. Ver. 11. But afterwards they turned, &c.] From

1 Hilchot Abadim, c. 9. sect. 9.

\* Seder Olam Rabbs, c. \$6. p. 74.

CH. XXXIV. V. 12-15.

the law of God, and their own agreement, and returned to their former usage of their servants; they changed their minds and measures. This seems to be done, when the king of Babylon, hearing the king of Egypt was coming to break up the siege of Jerusalem, quitted it, and went forth to meet him, as appears from ver. 21. and ch. xxxvii. 5. the Jews now finding themselves at liberty, and out of danger as they imagined, wickedly rebelled against the law of God; perfidiously broke their own covenant, repenting of what they had done, and returned to their former ways of oppression and cruelty; which shews they were not hearty and sincere in their covenant : and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids; which was done by force, contrary to the will of their servants and handmaids, and in violation of the law of God, and their own solemn oath and covenant.

Ver. 12. Therefore the word of the Lord came to Jeremiah from the Lord, &c.] The word of Jehovah the Son, from Jehovah the Father, because of this transgression of the princes and people, and as soon as it was committed by them; for it is plain, from ver. 21, that it was before the Chaldean army returned to Jerusalem, after its departure from it: saying; as follows:

Ver. 13. Thus saith the Lord, the God of Israel, &c. 7 The covenant-God of Israel, their Creator, Redeemer, and Benefactor : I made a covenant with your fathers ; gave them a system of laws, among which was that of release of servants: in the day that I brought them forth out of the land of Egypt; that is, at that time, quickly after, when they were come to Mount Sinai ; this shews what fathers are meant, the Jewish ancestors that came out of Egypt, brought from thence by the mighty hand of God, and indulged with many favours by him, both in the wilderness, and in the land of Canaan, where he brought and settled them: out of the house of bondinen ; where they were bondmen, servants, and slaves : this is mentioned, to put them in mind of their former state and condition; to observe unto them the foundation and ground of the law concerning servants, how equitable and merciful it was, and to aggravate their sin; who though their fathers had been bondmen, and they must have been so too, had they not been released, yet acted such a cruel part to their servants, who were their brethren, in not discharging them in due time: saying; giving out the following law, as a part of the covenant made with their fathers.

Ver. 14. At the end of seven years, &c.] Not when seven years were elapsed and fully completed; but within the compass of seven years, or as soon as the seventh year was begun; for this term of seven years is the term of the seventh year coming in, and not going out, as appears from the law itself, Exod. xxi. 2. and from an after-clause in this verse, when he hath served thee six years ; at the end of which, and the beginning of the seventh: and so Maimonides<sup>m</sup> interprets this law, " he whom the sanhedrim sold served

six years from the day of his sale, and at the begin-" ning of the seventh year he was free:" though the Vulgate Latin version very wrongly renders it, when seven years are completed ; which version Sanctius takes a good deal of pains to reconcile to the original law. A Hebrew might sell himself for more years than six; he might sell himself for ten or twelve, as the above Jewish writer says, and nothing could release him but the year of jubilee; and that would do it, if he had served but one year". Let ye go every man his brother, an Hebrew, which hath been sold unto thee; or, hath sold himself unto thee°; to be a servant; for money was not given with apprentices to their masters, as is usual with us; but masters gave money for their servants, and bought them either of themselves, or of the magistrates; hence it is said, if thou buy an Hebrew servant, &c. Exod. xxi. 2. A Hebrew servant was sold either against his will, or with it; if a man committed a theft, and he had not wherewith to make restoration, the sanhedrim or magistrates sold him : if he was exceeding poor, the law gave him liberty to sell himself; but he might not sell himself as long as he had any thing left, even a covering; and after that was gone, he might sell himself; and he was bought with silver, or the value of silver, or by contract or bond P. And when he hath served thee six years, thou shall let him go free from thee; or from with thee 9; from being with thee, from being in thy house, as well as from being in thy service; he was to be dismissed, so as to go where he pleased, and work for himself, or another, as he thought fit. But your fathers hearkened not unto me, neither inclined their ear; to obey the laws of God, and parti-cularly this concerning servants. This is not to be understood of the fathers with whom the covenant was first made, and to whom this law was first given; but their posterity in after-times, who yet lived long before the present generation, and so might with great propriety be called their fathers; and by which it appears that this law had been long neglected.

Ver. 15. And ye were now turned, &c.] Or, to-day indeed ye were turned'; some little time ago, indeed, it must be owned, that ye turned from the evil ways of your fathers, for which you were to be commended, as having acted a better part than they: and had done right in my sight; what was acceptable to the Lord, approved of by him, being agreeably to his law; and it would have been well if they had continued so doing : in proclaiming liberty every man to his neighbour; for a man-servant, or maid-servant, was his neighbour, and to be treated as such, and loved as himself, especially a Hebrew one, of the same nation and religion; and not to be used as a slave, or retained for ever in bondage : and ye made a covenant before me in the house which is called by my name; this circumstance is mentioned as an aggravation of the breach of the covenant they had made, to dismiss their servants according to law; it was made in a very solemn manner, in the presence of God, appealing to him as a witness; it was done in the temple, a sacred place, devoted to him and his worship; which was called by

היום היום iam, vel et quidem conversi faistis hodie, Schmidt ; reversi quidem vos hodie, Junius & Tremellius, Piscator.

<sup>&</sup>quot; Hilchot Abadim, c. g. sect. g.

Ibid.
 ד לד

ימכר לך se vendiderit tibi, Junius & Tremellius, Piseator. Hilchot Abadim, c. 1. sect. 1, 9. & c. 9. sect. 1.

a-cum te, Schmidt.

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his name, the temple of the Lord, and where his || name was called upon, and where were the symbols of his presence.

Ver. 16. But ye turned and polluted my name, &c.] Changed their minds, and turned from their resolutions they had entered into, and the good ways they were walking in, and returned to their former evil practices; and so polluted the name of God by taking it in vain, and breaking the covenant they had agreed to: and caused every man his scroant, and every man his handmaid, whom he had set at liberty at pleasure ; or, according to their soul'; according to their souls' desire, what was very agreeable and acceptable to them, and gave them a real pleasure; which did not last long, since they caused them to return to their former service and bondage under them : and brought them into subjection : forced them to come back to their houses, and into their service, and be subject to them, and obey their commands as formerly: to be unto you for servants and for handmaids; to do the business of such, as they had done before.

Ver. 17. Therefore thus saith the Lord, &c.] This being the case, and this their crime, which was provoking to the Lord; ye have not hearkened unto me in proclaiming liberty every one to his brother, and every one to his neighbour ; for though they did proclaim liberty, they did not act according to it; they did not give the liberty they proclaimed, at least they did not continue so to do; as soon almost as they had granted the favour, they took it away again; and because they did not persevere in well doing, it is reckoned by the Lord as not done at all: behold, I proclaim liberty for you, saith the Lord; or rather against them; he dismissed them from his service, care, and protection, and consigned them to other lords and masters : he gave them up to the sword, to the pestilence, and to the famine; to rule over them; and gave them liberty to make havoc of them, and destroy them, that what was left by the one might be seized on by the other: and I will make you to be removed into all the kingdoms of the carth; or, for a commotion '; to be moved, and wander from place to place in great fear and terror, not knowing where to settle or live comfortably. This knowing where to settle or live comfortably. was a liberty to go about in foreign countries where they could, for relief and shelter, being banished from their own land; but this was a liberty very miserable and uncomfortable; and indeed no other than captivity and bondage; and so it is threatened that what remained of them, who were not destroyed with the sword of the Chaldeaus, or perished not by pestilence and famine, should be carried captive, and be miserable vagabonds in several kingdoms and nations of the world.

Ver. 18. And I will give the men that have trans-gressed my covenant, &c.] The covenant the king, princes, and all the people made, to let their servants go free, is called the Lord's covenant, because made in his name, in his presence, and before him as a witness; and very probably the calf that was cut in

pieces on this occasion, after mentioned, was sacrificed to him, which made him a party concerned; unless this is to be understood of the covenant of God in general made with Israel on Mount Sinai; and so is distinct from the other covenant, which may be more especially designed in the next clause: which have not performed the words of the covenant made lefore me: did not perform what they promised to do in the presence of the Lord, as in ver. 15: when they cut the calf in twain, and passed between the parts thereof; which was a rite or custom used in making and confirming covenants; a calf, or some other creature, were cut in pieces, and the parts laid in order, and the covenantees passed between these parts; signifying thereby, that if they did not fulfil the engagements they entered into, they imprecated to be cut to pieces as that creature was. Some footsteps of this practice are to be seen as early as the times of Abraham, Gen. xv. 9, 10, 17. upon which place Jarchi observes, that it was the way of making a covenant to divide a beast, and pass between the parts of it; and this custom obtained among the Chaldeans, Greeks, and Romans; or what was very similar to it. Cyril "says this custom was used by the Chaldeans, who might take it from Abraham. A people called Molotti had something of this kind among them; for they confirmed the covenants they swore to by cutting oxen into little pieces "; and Homer seems to have a respect to such a practice when he says that the priest, after he had prayed to Apollo, slew the sacrifice, and flayed it, and cut it in pieces, making duplicates x, alike to one another. Cicero y is thought to have the same custom in view : and likewise Virgil<sup>2</sup>, when he speaks of the covenant made between Romulus and Tatius king of the Sabines. whom he represents as standing armed before the altar of Jupiter, holding cups, and joining in covenant by killing a swine, and cutting it in pieces; in like manner Livy \* describes the covenant made between the Romans and Albanians, when the herald at arms, reciting the conditions, called aloud " hear, O Jupiter, " &c. ; if the Roman people first fail in observing these, " strike them as I now strike this hog; and so much " the more, as thou art more able and mighty; which being said, he struck it with a flint-stone; hence the phrase, ferire fædus, to strike or make a covenant; and, in allusion to the above custom, making a covenant is commonly called, in the Old Testament. cutting a covenant. Some versions, as the Syriac in-terpreter, render it, I will make the men-as the calf they cut in twain, &c.; they shall be cut in pieces as that

is; see Matt. xxiv. 51. Ver. 19. The princes of Judah, and the princes of Jerusalem, &c.] Here is a particular enumeration of the persons that had made the covenant, and transgressed it, and that should suffer for so doing; the princes of Judah, distinguished from the princes of Jerusalem, design such princes as lived without Jerusalem, in the cities of Judah, and presided over them, though now

Iliad. I. v. 461. 462.

× Μηρις τ' εξέλαμο

האקשיק ד בצומגנשי בוחלטאת שוואסמאלה, זא מולשי 6' שעוטללואסמי. De Inventione, I. 2. sect. 20. Armnti Jovis aute aram, paterasque tementes

Æncid. l. 8. Stahant, & cæsa jungebant fædera porca.

<sup>\*</sup> Hist. l. 1. p. 14.

at Jerusalem, having fled thither, upon the invasion of # the king of Babylon, for their safety ; as the princes of Jerusalem, or the magistrates of that city, are distinguished from the princes of the blood, and from the courtiers, both in this and ver. 21 : the eunuchs, and the priests, and all the people of the land; that is, as many as had got into Jerusalem to secure themselves from the common enemy: the priests also were concerned herein, who had men-servants, and maid-servants, as well as others; and, besides, were persons doubtless concerned in drawing up the covenant and the form of an oath, as well as in slaying the sacrifice, and cutting it into pieces, and laying the parts in order: it is more surprising that there should be eunuchs here; that such should be in the court of the king of Judah, and have offices in it, and preside in them, as among the Gentiles. The Targum renders the word princes: which passed between the parts of the calf; signifying their assent to the covenant, and wish-

ing they might be so used if they broke it. Ver. 20. I will even give them into the hand of their enemies, &c.] The Chaldeans, who were the enemies of the Jews, that were come from a far country to invade, dispossess, ravage, and plunder them; and what can be a greater punishment than to be given up into an enemy's hand, to be in his power, and at his mercy? and into the hand of them that seek their life ; not their wealth and substance only, but their lives also; nothing less will content them: and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth not only such should be the cruelty of their enemies that sought their lives, that they should slay them with the sword, and give them no quarter; but such their inhumanity, that they should not suffer their carcasses to be buried, but leave them exposed to birds and beasts of prey; of the princes of Judah, see ch. lii. 10.

Ver. 21. And Zedekiah king of Judah, and his princes, &c.] These were either the princes of the blood, the sons of Zedekiah, and his nobles and courtiers, as distinct from the princes in ver. 19. these shall not be spared, neither the king, nor his sons, nor those of the privy-council: but these will I give into the hands of their enemies, and into the hand of them that seek their

life; as in the preceding verse: and into the hand of the king of Babylon's army; or, even into the hand &c.; and so this is an explanation of the former, and shews who their enemies were, and those that sought their life. The accomplishment of this may be seen in ch. lii. 9, 10, 11 : which are gone up from you ; departed from Jerusalem, as the Chaldean army did upon hearing that Pharaoh king of Egypt was marching with his army to raise the siege of Jerusalem; upon which they left it, and went forth to meet him; and this encouraged the wicked Jews to break their covenant, and reduce their servants to bondage again, they had let go free; see ch. xxxvii. 5.

Ver. 22. Behold, I will command, saith the Lord, and cause them to return to this city, &c.] The Lord of hosts, or armies, was Generalissimo of Nebuchad-nezzar's army, had it at his command, and could direct it as he pleased, and order it to march and countermarch as he thought fit: it was under the direction of his providence that it departed from Jerusalem, to try the inhabitants of it; and now, by a secret instinct, he would so powerfully work upon it, and by the ordering of external causes so manage it, that it should return to Jerusalem again, and carry on the siege with redoubled vigour: and they shall fight against it, and take it, and burn it with fire; they fought against it by shooting arrows from their bows, casting stones from their engines, and by beating down the walls with their battering-rams; with which making breaches, they entered in and took the city; and burnt the temple, palaces, and other houses, with fire; of all which see the accomplishment in ch. lii. 4, 7, 13: and I will make the cities of Judah a desolation without an inhabitant ; many of them were already ; the king of Babylon having taken, ravaged, and plundered them before he came to Jerusalem; and whither the inhabitants of them, that escaped the sword, fled for security; and others of them, that were not, now should be made desolate upon the taking of Jerusalem, as Lachish and Azekah, ver. 7. which should fall into the hands of the enemy, and the inhabitants thereof be forced to flee into other countries, or would be carried captive; so that they would be without any, or have but few to dwell in them.

# CHAP. XXXV.

IN this chapter the disobedience of the people of the || 8, 9, 10, 11. by this instance of filial obedience to pa-Jews unto God is aggravated by the obedience of the Rechabites to their father; and the one are threatened with the judgments of God upon them, and the other have a promise of the divine blessing. The time of this prophecy is observed, ver. 1. an order to bring the Rechabites into one of the chambers of the temple, which was done accordingly, ver. 2, 3, 4. wine is set before them to drink; which they refuse; alleging the command of their father to the contrary, ver. 5, 6, 7. which they had carefully and constantly obeyed in every part of it, excepting that which respects their dwelling in tents; for which they give a reason, ver.

rents, the disobedience of the Jews towards their Father, which is in heaven, is aggravated; who, though he gave them laws and commandments, and sent his prophets to put them in mind of them, and exhort them to obedience, yet hearkened not to them, ver. 12, 13, 14, 15. wherefore the Lord threatens to bring all the evil on them he had pronounced, ver. 16, 17. and promises the sons of Rechab that there should be always some of them that should minister unto him, ver. 18, 19.

Ver. 1. The word which came unto Jeremiah from the Lord, &c. Not as following the former prophecies;

in manum, inquam, exercitus, Junius & Tremellius, Piscator.

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for they must be delivered seventeen years after this. The prophecies of Jeremiah are not put together in their proper time in which they were delivered. The preceding prophecies were delivered in the tenth and eleventh years of Zedekiah's reign : but this in the days of Jehoiakim the son of Josiah king of Judah; in what part of his reign is not certain; but it must be after Nebuchadnezzar had invaded the land, ver. 11. very probably in the fourth year of Jehoiakim, after he had been the king of Babylon's servant three years, and rebelled against him, 2 Kings xxiv. 1, 2: saying; as follows :

Ver. 2. Go unto the house of the Rechabites, &c.] Or family '; these are the same with the Kenites, who descended from Hobab or Jethro, Moses's father-inlaw, Judg. i. 16. and iv. 11. 1 Chron. ii. 55. these, as their ancestors, became proselytes to Israel, and always continued with them, though a distinct people from them; these here had their name from Rechab, a famous man in his time among those people: and speak unto them, and bring them into the house of the Lord; into the temple; for they were worshippers of the true God, though foreigners and uncircumcised persons; and so might be admitted into places belonging to the temple: into one of the chambers; of the temple, where there were many; some for the sanhedrim to sit in; others for the priests to lay up their garments and the vessels of the sanctuary in; and others for the prophets and their disciples to converse in together about religious matters: and give them wine to drink; set it be-fore them, and invite them to drink of it, and thereby try their steady obedience to their father's commands. Now this family was brought to the temple either in vision, as it seemed to the prophet; or really, which latter is most probable; and that for this reason, that this affair might be transacted publicly, and many might be witnesses of it, and take the rebuke given by it; and, as some think, to reproach the priests for their intemperance.

Ver. 3. Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, &c.] Who was, no doubt, the most famous and leading man in this family: and his brethren, and all his sons, and the whole house of the Rechabites; the several branches of the family, especially the males; the women perhaps only excepted; whom it might not be so decent to gather together on such an occasion, to drink wine; or at least offer it to them.

Ver. 4. And I brought them into the house of the Lord. &c.] Into the temple, as he was ordered; that is, he invited them thither, and they came along with him. having, no doubt, a respect for him as a prophet; and the rather, as it is highly probable he came in the name of the Lord to them: into the chamber of the sons of Hanan, the son of Igdaliah, a man of God ; a prophet, as the Targum and Syriac version; and so Jarchi and Kimchi interpret it. This must be understood of Hanan, and not Igdaliah, as the accents shew : he is thought by some to be the same with Hanani the seer, in the times of Asa, 2 Chron. xvi. 7 : which was by the chamber of the princes ; these were not the princes of

י דיז אל ביון ad familians, Junius & Tremellius, Piscator. Temple-Service, ch. 9. p. 1063.

the blood, the sons of Jehoiachim; their chambers or apartments were not in the temple, but in the royal palace; but these were the princes or rulers of the people, as they are called, Acts iv. 8. the sanhedrim, whose this chamber was, as Dr. Lightfoot 4 has observed : which was above the chamber of Maaseiah the son of Shallum, the keeper of the door : a porter, whose chamber or lodge was under that in which the sanhedrim sat. The Targum calls him a treasurer; one of the seven amarcalim, who had the keys of several cham-bers, where the vessels of the sanctuary and other things were put; and Kimchi observes, the word we render door comprehends the vessels of the sanctuary, and the vessels of wine, and other things.

Ver. 5. And I set before the sons of the house of the Rechabites pots full of wine, and cups, &c.] Which the prophet might have out of the chambers where these vessels were, and particularly from Maaseiah, if he was a keeper of them, as before observed. The number of men gathered together was probably very large; and therefore pots, or large vessels of wine, were prepared, and set before them, and cups, lesser vessels, to drink out of: and I said unto them, drink ye wine; he invited them to it, and bid them welcome; nay, more, he might not only encourage, but enjoin them to drink it; though, as Gataker observes, he does not say unto them, thus saith the Lord, drink wine; for then they must have done it, and doubtless would; since it is right to obey God rather than man, even parents.

Ver. 6. But they said, we will drink no wine, &c.] Or we do not drink wine "; we are not used to it; we never do drink any; it is not lawful for us to do it; nor will we, let who will solicit us : for Jonadab the son of Rechab our father ; not their immediate father, but their progenitor; perhaps the same Jonadab is meant who lived in the times of Jehu, and rode with him in his chariot; by which it appears he was a man of note and figure, and who lived near three hundred years before this time, 2 Kings x. 15. which is more likely than that he should be a descendant of his, and the proper father of the present Rechabites, which is the opinion of Scaliger ': commanded us, saying, ye shall drink no wine, neither ye, nor your sons, for ever; as long as any of them were in the world. What was the reason of this command, and of what follows, is not easy to say; whether it was to prevent quarrels and contentions, luxury and sensuality; or to inure them to hardships; or to put them in remembrance that they were but strangers in the land in which they lived; or to retain them in the original course of life their ancestors had lived in, feeding cattle; be it what it will, these his sons thought themselves under obligations to observe it; and perhaps finding, by expe-rience, it was for their good so to do.

Ver. 7. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any, &c.] That is, they were not to build houses, sow seed, or plant vineyards, for themselves, for their own profit and advantage; nor possess either of these through purchase or gift : all this was enjoined them, partly because they were strangers in the land of Israel, as is suggested in the

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<sup>•</sup> ושתה אוש non hibimus vinum, Vatablus, Schmidt. • Elench. Trihæres. Serrar. c. 84.

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latter part of the verse, and so were to have no inheritance in it; and partly because the pastoral life was what their ancestors had lived ; and therefore Jonadab was desirous it should be continued in his posterity; as well as because by this means they would live unenvied by the Israelites, among whom they were; since they did not covet to get any part of their possessions into their hands; as also these being their circumstances, upon any public calamity, as sword, famine, or pestilence, they could more easily remove to other places; and likewise, by observing these rules, would not be liable to some sins, as drunkenness, worldly-mindedness, §c. which are often the cause of great calamities. The Essenes, a sect among the Jews afterwards, seem in some things to have copied after these Rechabites : but all your days ye shall dwell in tents; which they could move from place to place, for the convenience of pasture for the cattle, the business they were brought up in, and were always to exercise : that ye may live many days in the land where ye be strangers; for they were not Israelites, as before observed, but Kenites, the descendants of Jethro; they were proselytes of the gate only; and now, partly on account of their obedience to parents, which had annexed to it the promise of long life in the land in which they lived; and partly because they would, by such a course of life, give no umbrage to, nor raise any jealousy in, the minds of the inhabitants of it, they might expect a continuance in it.

Ver. 8. Thus have we obeyed the voice of Jonadab the son of Rechabour father, &c.] The above was the charge he gave them; and this, in every article of it, they had carefully and constantly kept, though it had been for the space of three hundred years, or thereabout ; as follows : in all he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters ; which was the first of the precepts he gave them; and which they were now tempted to disregard, but were resolved to observe it, as they had hitherto done. The rest of the articles follow.

Ver. 9. Nor build houses for us to dwell in, &c.] This explains that part of the charge more fully, which respects building of houses; which did not restrain them from building houses for others, if any of them were masters of that art; which is not very likely, since they were wholly brought up in the field as shepherds; but it forbad them building any for themselves, and making use of them by dwelling in them : neither have we vineyard, nor field, or seed; any piece of ground planted with vines, or field sown with corn, or any seed to sow with; so exactly conformable were they to the prescriptions of their ancestor. Diodorus Siculus reports of the Nabatheans, a people of Arabia, descended from Nebaioth, see Isa. lx. 7, that they have several laws which are much the same with those enjoined the Rechabites; for he says, " it is a law "with them not to sow corn, nor to plant any plant " that bears fruit, nor to make use of wine, nor to build " houses; and whosoever is found doing any of these " things is reckoned worthy of death; and the reason

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" by men in power to do whatever is commanded " them, for the sake of the enjoyment of them." Ver. 10. But we have dwelt in tents, &c.] Ever

since, until very lately, when they had taken up their dwelling in Jerusalem; the reason of which is presently given : and have obeyed, and done according to all Jonadab our father commanded us; and should it be objected, that in one point they had not obeyed, in that they had left their tents, and now dwelt in Jerusalem ; they had this to say in answer to it, and as the reason of their so doing, as follows :

Ver. 11. But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, &c.] Into the land of Judea to invade it, which was in the reign of Jehoiakim, in the fourth year of it, after he had served him three years, and rebelled against him ; see the note on ver. 1 : that we said, come, and let us go to Jerusalem; they said one to another, let us not stay here to be destroyed by a foreign enemy; but let us go to Jerusalem, a fortified city, where we may be safe: for fear of the army of the Chaldeans, and for fear of the army of the Syrians; for Nebuchadnezzar's army in this expedition consisted of Chaldeans and Syrians, and of other nations, 2 Kings xxiv. 2: so we dwell at Jerusalem; for the present. It seems as though this was quickly after Nebuchadnezzar's incursion, and when he was but just departed; so that their fears had not wholly subsided; and they, as yet, had not returned to their tents, and former manner of living : hence it appears that the Rechabites did not look upon this command of their father as equal to a divine precept, which must be always obeyed; but that in case of necessity it might be dispensed with, and especially when in danger of life, and when human prudence required it; and in which case the lawgiver himself would have dispensed with it, had he been on the spot.

Ver. 12. Then came the word of the Lord unto Jeremiah, &c.] After the Rechabites had been tried whether they would break the command of their father, respecting drinking of wine; and steadfastly persisted in their resolution not to drink, urging the reason of it, and vindicating their conduct in another respect: saying ; as follows ; Ver. 13. Thus saith the Lord of hosts, the God of

Israel, &c.] The Lord of armies in heaven and earth : the Creator of Israel; their benefactor, covenant God and Father, and whom they professed to worship ; God and not man; infinitely greater than Jonadab, whose precepts had been observed by his posterity: go and tell the men of Judah, and the inhabitants of Jerusalem; this is an order to the prophet to remove from the chamber where he was with the Rechabites, and go to the court of the people, where they were assembled for worship; or into the city of Jerusalem, and gather the heads of them together, and declare the following things to them: will ye not receive instruction to hearken to my words? saith the Lord; from this instance and case of the Rechabites, who had so constantly obeyed their father, and hearkened to his words, though but a man; a father of their flesh; an earthly father; and "of their having such a law is, because they think that who had been dead long ago; and therefore wich those who possess such things are easily compelled more ought they to hearken to the Father of their

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spirits; their Father which is in heaven, and who lives

Ver. 14. The words of Jonadab the son of Rechab, that he commanded his sons, not to drink wine, are performed, &c.] That article particularly, respecting drinking wine, has been carefully observed; which, though so agreeable to the nature of man, what cheers the heart of God and mau, and was not prohibited them by any law of God; yet, being forbidden by their father, they abstained from it: for unto this day they drink none, but obey their father's commandment; though prescribed them three hundred years ago; during all which time they had punctually observed it, even to that very day; which might with great truth and strictness be said; since they had that very day refused to drink any : notwithstanding I have spoken unto you, rising early, and speaking : who am the eternal God; the King of kings; the great Lawgiver, able to save and to destroy; who had spoken to them, and given them laws as soon as they were a people, very early, in the times of Moses, on Mount Sinai and Horeb; and of which they had been reminded time after time, and enforced by proper arguments and motives; whereas the command of Jonadab was that of a mere man, not above three hundred years ago, and of which his posterity had never been put in mind, but as it was handed down from father to son; and this they constantly observed : but ye hearkened not unto me; so that their disobedience was greatly aggravated.

Ver. 15. I have sent also unto you all my servants the prophets, &c.] One after another, ever since the times of Moses, to explain and enforce the laws given; a circumstance not to be observed in the case of the Rechabites; who yet, without such intimations, kept the charge their father gave them : rising up early, and sending them ; see ch. vii. 13. and xi. 7. saying, return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them : all which were of a moral nature, and what were in themselves just and fit to be done; that they should repent of their sins, refrain from them, and reform their lives, and abstain from idolatry, and worship the one only living and true God, which was but their reasonable service; whereas abstinence from wine, enjoined the Rechabites, was an indifferent thing, neither morally, good nor evil; and yet they obeyed their father in it, and when they had not that advantage by it, as is next promised these people : and ye shall dwell in the land which I have given to you and to your fathers; a land flowing with milk and honey; and in which they might build houses, plant vineyards, sow fields, and possess them; which the Rechabites might not do: but ye have not inclined your ear, and hearkened unto me; they did not listen to his precepts, nor obey them; they would not so much as give them the hearing, and much less the doing.

Ver. 16. Because the son of Jonadab the son of Rechab, &c.] Here we have the contrast between the Rechabites and the Israelites; the obedience of the one, and 'e disobedience of the other; the design of which is the "ravate and expose the sin of the Jews, since the to age

איש ליווגרב אין הרח לא יברת שיא ליוגרב איש ליוגרב איש ליוגרב איש ליוגרב, son escidetur vir Jonadabe, Janins & Tremellius, Fiscator, Chmidt, &c.

former have performed the commandment of their father, which he commanded them; that particular commandment of not drinking wine, which they had never once violated in such a course of time; nor could they now be prevailed upon, even by the prophet himself, to do it: but this people hath not hearkened unto me; the Lord their God, their father that bought them, made them, and established them. Gross ingratitude! Deut. xxxii. 6.

Ver. 17. Therefore thus saith the Lord God of hosts, the God of Israel, &c.] Provoked by such ill usage: behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them; which Abarbinel interprets of all the threatenings and curses in the law and the prophets respecting the Jews, until the times of Jeremiah ; though it may more especially intend the evil, God by him had pronounced upon them; namely, that the Chaldean army should come into their land, besiege Jerusalem, and take it, and carry captive its inhabitants: because I have spoken unto them, but they have not heard ; and I have called unto them, but they have not answered ; he spoke to them by his prophets, he called to them in his providences, and took every method to warn them of their sin and danger, and bring them to repentance and reformation; but all to no pur-The Targum is, " because I sent unto them pose. all my servants the prophets, but they obeyed not ; " and they prophesied to them, but they returned " not."

Ver. 18. And Jeremiah said unto the house of the Rechabites, &c.] To the family of them, to those that were with him in the temple, and whilst they were there; and what he said to them, which is as follows, was by the order and direction of the Lord: thus saith the Lord of hosts, the God of Israel; he uses the same titles, when speaking to them, as to the Jews, expressive of his sovereignty, power, and grace: because ye have obeyed the commandment of Jonadab your father; that particular command concerning not drinking wine: and kept all his precepts, and done according to all that he hath commanded you; all the rest, as well as that; though they were many, they took notice of them, and observed them; they kept them in their minds and memory, and made them the rule of their actions, and conformed to them in all respects.

Ver. 19. Therefore thus saith the Lord of hosts, the God of Israel, &c.] Who has enjoined children obedience to their parents, and has promised to reward it, and does: Jonadab the son of Rechab shall not want a man to stand before me for ever; which may be understood of a long time, of ages to come; or as long as the people of the Jews were a people, or the world should stand, the posterity of this man should continue: or, a man shall not be cut off from Jonadab<sup>h</sup>, &c.; his offspring shall never fail. It is certain that some of this family returned from the captivity, 1 Chron. ii. 55. and, according to Scaliger<sup>1</sup>, the Hasidæans sprung from them. And, if any credit could be given to Benjamin Tudelensis, there were Rechabites in the twelfth century, since the times of Christ; for he tells<sup>k</sup> us, that

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<sup>&</sup>lt;sup>1</sup> Elench. Tribæres. c. 24, <sup>k</sup> Itinerarium, p. 82,

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in his travels he found a place where Jews dwelt, who were called Rechabites. The phrase, to stand before me, is by the Targum paraphrased, "ministering be-" fore me;" serving and worshipping God, for they were religious people; that is, in their own families, carrying on religious worship among themselves, and not in the temple, where they had no office, and did no service; though some think they had, because called scribes, 1 Chron. ii. 55. Kimchi says that some of their Rabbins asserted that the daughters of these people married priests, and so some of their children's children offered sacrifice on the altar. And if what Eusebius reports from Hegesippus is true, there were priests of this family after the times of Christ; for he says<sup>1</sup>, that when the Jews were stoning James the just, a priest of the sons of Rechab cried out, saying, stop, what are ye doing? but these testimonies are not to be depended on; however, we may be sure of this, that the promise of God shall not fail, but be certainly accomplished. Very apposite are the words of the learned Alting " upon this subject: " not only the " Lord promises length of life to the obedieut, which " proselytes, equally with Israelites, have the promise " of; but, particularly, that the posterity of Jonadab " should not perish, should have a place in the church " of God, and an admission to the gracious enjoyment " of God; not as priests and Levites, but as other ||

Israelites and strangers, Isa. lvi. 4, 7. so that the pos-" terity of Jonadab must still continue, and hope of " restoration of them with the Israelites remains; as in Jer. xxxi. 36, 37. but in the same way and manner; so that being equally sharers in exile, they are " to be restored after a long interruption. Indeed, the family is not at this day known; but from the ignorance of men, to the denial of a thing, there is no available argument. Families cannot be confounded. since they descend by the fathers; mothers don't belong to them; and as is the father as to tribe, so also is the son and grandson, and so on. A ge-nealogical series may perish from the knowledge of men, but not from the nature of things, and the knowledge of God. Though the seeds of wheat, barley, and other things, may be mixed together, that men cannot distinguish them, yet their " distinction does not perish ; and God not only knows " it, but also discovers it, when he makes every seed " to rise in its own body, 1 Cor. xv. 37, 38. so must "we judge concerning families." Perhaps, since these Rechabites were proselytes, and not Israelites, the conversion of the Gentiles may be respected; who are priests in a spiritual sense, and minister before the Lord, offering up, through Christ, the spiritual sacrifices of prayer and praise; and such a generation to serve the Lord will never be wanting.

#### C H A P. XXXVI.

HIS chapter gives an account of an impious action of King Jehoiakim's burning the roll of Jeremiah's prophecies read unto him, and the consequence of it. The order to write this roll, the time when, the contents and use of it, are in ver. 1, 2, 3. the writing of it by Baruch, the order of the prophet to read it to the people on such a day, with the view he had in so doing, ver. 4, 5, 6, 7. the reading of it by Baruch to the people first, ver. 8, 9, 10. then to the princes, being sent for by them, upon a report made to them, ver. 11, 12, 13, 14, 15, the king being acquainted with it, Jehudi was sent to fetch the roll, who read it to the king, ver. 16, 17, 18, 19, 20, 21. who having heard part of it, burnt it, notwithstanding the intercession of some of his princes to the contrary, ver. 22, 23, 24, 25. and who also ordered the apprehension of Jeremiah and Baruch. who could not be found, ver. 26. upon this a new roll is ordered to be written, ver. 27, 28. which was done with some additions to it, respecting the destruction of the land, and the people in it, by the Chaldeans; and particularly the death of the king, and his want of burial, ver. 29-32.

Ver. 1. And it came to pass in the fourth year of Je-hoiakim the son of Josiah king of Judah, &c.] Eighteen years before the destruction of Jerusalem : that this word came unto Jeremiah from the Lord; the following order to write in a roll all his prophecies he had hitherto delivered : saying; as follows:

Ver. 2. Take thee a roll of a book, &c.] A roll of parchment, which being wrote on, and rolled up, was called a book; but books, in those times, did not consist of leaves cut and stitched together, and bound up, as our books are, but sheets of parchments being wrote upon, were glued together, and then rolled up; hence such writings were called volumes; which name we still retain, and give to books, though the same practice is not used: and write therein all the words that I have spoken unto thee against Israel, and against Judah; for though Israel was carried captive before the times of Jeremiah, and his prophecies were chiefly directed against Judah; yet as there were some of the ten tribes mixed with them, they were included in these prophecies, and therefore mentioned : and against all the nations; such as Egypt, Edom, Ammon, and Moab, ch. ix. 26 : from the day that I spake unto thee, from the days of Josiah, even unto this day; that is, from the time the Lord called him to prophesy in his name, which was in the thirteenth year of Josiah, who reigned one-and-thirty years; and this being the fourth year of Jehoiakim, it must be the three-and-twentieth year of his prophesying, and he a course of full two-and-twenty years; see ch. i. 2. and xxv. 3. now all the sermons, discourses, and prophecies, he had delivered out against one and another, during this time, must all be written in one roll or book, that that they might be Kimchi says their Rabbins " would have it read.

\* T. Bab. Moed Kato:s, fol. 26. 1.

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<sup>&</sup>lt;sup>4</sup> Ercles Hist. 1. 2. c. 23. <sup>m</sup> Apud Witsii Exercitat. 9. de Rechabitis in Miscell. Sacr. tom. 2 p. 235, 236.

that this roll was the book of the Lamentations, called by them Megillah, or roll.

Ver. S. It may be that the house of Judah will hear all the evil which I purpose to do unto them, &c.] Not that there was any uncertainty in God as to the knowledge of future events, any more than a change in his purposes: he had purposed to bring evil upon them, which purpose would not be disannulled ; and he knew that the Jews would not hearken to the prediction of it, or be concerned about it, and repent of their sins, and reform; but this method he was pleased to take, as being, humanly speaking, a probable one to awaken their attention, and which would leave them inexcusable: that they may return every man from his evil way ; repent of it, and reform : that I may forgive their iniquity and their sin; by not inflicting on them the punishment and ruin threatened : where repentance is, remission of sin is likewise, and both are the gifts of divine grace, when spiritual and evangelical.

Ver. 4. Then Jeremiah called Baruch the son of Neriah, &c.] One of his disciples, and whom he had before made use of in the purchase of a field of his uncle's son, and to whom he gave the evidence of the purchase, ch. xxxii. 12. he was probably a better penman than the prophet, or a quicker writer; however, he thought proper, for quicker dispatch, to make use of him as his amanuensis: and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book; it seems that Jeremiah had not committed any of his prophecies to writing; and yet it cannot be thought that by the mere strength of memory he could repeat every discourse and prophecy he had delivered in the space of two-and-twenty years; wherefore it must be con-cluded, that that same spirit, which first dictated the prophecies to him, brought them fresh to his memory; so that he could readily repeat them to Baruch, who took them down in writing on a roll of parchment.

Ver. 5. And Jeremiah commanded Baruch, saying, I am shut up, &c.] In prison, according to Jarchi; but this is not likely, for then there would have been no occasion for an order to take him, ver. 26. Grotius thinks he was obliged by the king's order to stay at home; possibly he might be restrained by the spirit of God, or had not freedom in his own mind to go abroad; there might be a restraint, an impulse upon his spirit, by the Spirit of God. Some think he was under some legal pollution, which made him unfit to go into the temple: for it follows: I cannot go into the house of the Lord : labouring either under some bodily infirmity, or ceremonial defilement, or was forbidden by the king. What was the true cause is not certain; but so it was, that either he was discharged, or disabled, or disqualified, from going into the house of God.

Ver. 6. Therefore go thou, and read in the roll, which thou hast written from my mouth, &c.] The roll being finished, Baruch is ordered to read it, which was the end of writing it: and since the prophet could not go himself, he sends another in his room, to read the words of the Lord in the ears of the people, in the Lord's house, upon the fasting day; the day of atonement; the great fast, which was on the tenth day of the seventh month, in the fourth year of Jehoiakim; and so a different time of reading from that in ver. 9. This was a very proper time to read it in, when the people were fasting and humbling themselves before the Lord; though some think this was a fast proclaimed by Jehoiakim, to avert the vengeance threatened by the Chaldean army: and also thou shalt read them in the cars of all Judah that come out of their cities; to keep the feast of tabernacies; as they did five days after the fast, or day of atonement; and this seems to be the second reading of the roll enjoined.

Ver. 7. It may be they will present their supplication before the Lord, &cc.] Or, perhaps their supplication will fall<sup>o</sup>; they will present it in an humble manner before him; alluding to the prostration of their bodies, and dejection of their countenances, in prayer: and will return every man from his evil way; not only pray for mercy, but repent of sin, and reform; without which mercy is not to be expected: for great is the anger and fury that the Lord hath pronounced against this people; a very sore judgment, no less than the utter destruction of their city, temple, and nation.

Ver. 8. And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, &c.] Here follows Baruch's obedience to the prophet's commands; which he considered no doubt as the will of the Lord, who directed the prophet to give the orders he did; and which he punctually observed, in all respects, as to things, time, and place: reading in the book the words of the Lord in the Lord's house; the prophecies of Jeremiah, which came from the Lord, and which he had transcribed into a book from the mouth of the prophet; these he read before the people in the temple, a first, if not a second time, before the reading of it recorded in the following verses.

Ver. 9. And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, &c.] This was a different time of reading the book from the former, enjoined by the prophet, and performed by Baruch, ver. 6, 8. that was on the tenth day of the seventh month, in the fourth year of Jehoiakim; this was in the fifth year of his reign, and in the ninth month of the year, a year and two months after the former, as it should seem ; but Jehoiakim's fifth year beginning in the seventh month after the day of atonement, this ninth month is to be reckoned not from the beginning of his fifth year, but from the beginning of the ecclesiastical year in the spring; so that this was but two months after the former reading : that they proclaimed a fast before the Lord; this was not an ordinary fast, or a common annual one of divine appointment, which came in course, but an extraordinary one, upon some particular occasion. Some think it was on account of the dearth, drought, and famine in the land, ch. xiv. 1. and others, which seems most likely, take it to be on account of the calamity threatened the nation by the Chaldean army. This fast was not in course, but was proclaimed by the order of the king and his council; and it may be at the request of the people, at least they greed and con-

י הונחם forte vel fortanes cadet deprecatio eorum, Piscator, Schmidt. So Pagninus, Montanus, &c.

CH. XXXVI. V. 10-14.

sented to it, and indeed are represented in the text as the proclaimers; for so the word they is explained in the following clause, which should be rendered, not to all the people, but even all the people in Jerusalem<sup>7</sup>, and all the people that came from the cities of Judah unto Jerusalem : these proclaimed the fast; they applied to the government for one, or however obeyed the king's orders, and published and proclaimed a fast; not only the inhabitants of Jerusalem, but those who came from other cities on business, or for safety, or for worship.

Ver. 10. Then read Baruch in the book the words of Jeremiah in the house of the Lord, &c.] The prophecies of Jeremiah he had taken from him in writing on a roll of parchment; these he read in the temple, in a part of it, after described : in the chamber of Gemariah the son of Shaphan the scribe ; not a scribe of the law, or an officer of the temple, but the king's chancellor or secretary of state; for this is the title, not of Gemariah, who had a chamber in the temple here mentioned, in which Baruch read his roll, and was an officer there, but of Shaphan, as the accents shew, and as his title runs elsewhere, 2 Kings xxii. 9, 10. which chamber was in the higher court ; it looked into it, which some say was the court of the priests; but into that Baruch, not being a priest, could not enter: rather, according to Dr. Lightfoot, it was the court of Israel, on the same ground with it, though parted from it, and divided from the court of the women by a wall, to which they went by an ascent of fifteen steps; so that it might with great propriety be called the higher court : at the entry of the new gate of the Lord's house; the eastern gate, as the Targum, Jarchi, and Kimchi, interpret it: here Baruch read his roll, in the ears of all the people: that were in the court; so that being in a chamber, he must read out of the chamber-window. or in a balcony before it.

Ver. 11. When Micaiah the son of Gemariah, the son of Shaphan, &c.] Who was present when Baruch read in the roll to the people in his father's chamber; but his father was absent, and was with the princes in the secretary's office at the same time, as the following verse shews: the son seems to be a more religious man than the father, unless he was placed as a spy, to hear and see what he could: however, when he had heard out of the book all the words of the Lord; which were spoken by the Lord to Jeremiah, and which Baruch read out of the book he had written in his hearing; for it is a vain conceit of Abarbinel, that Micaiah did not hear these words from the mouth of Baruch reading, but out of the book which he looked into; for then it would have been said, which he had seen or read out of the book, and not heard.

Ver. 12. Then he went down into the king's house, &c.] The royal palace, which was not upon the mountain on which the temple stood, but lay lower, and therefore Micaiah is said to go down to it; with what design he went thither is not certain, whether out of ill will to Jeremiah and Baruch, or out of good will, being affected with what he had heard, and desirous that some steps might be taken by the government to prevent the calamities coming upon them, according to

these prophecies; which latter seems most probable, since no charge or accusation is brought by him; and since his father, with others, to whom he gave the account afterwards, interceded with the king that the roll might not be burnt, ver. 25. however, immediately after he had heard the roll read, he went to the king's house : into the scribe's chamber ; the secretary's office; formerly his grandfather Shaphan's, now Elishama's: and, lo, all the princes sat there ; some of them are mentioned by name : Elishama the scribe ; or secretary ; the prime-minister, the principal secretary of state, and therefore named first, in whose chamber or office they were : and Delaiah the son of Shemaiah , who this person was, or his office, is not known ; he is nowhere else made mention of; and who his father was is not certain: and Elnathan the son of Achbor; the same that Jehoiakim sent to Egypt to fetch Uriah from thence, ch. xxvi. 22: and Gemariah the son of Shaphan ; who was Micaiah's father, and in whose chamber Baruch read the roll: and Zedckiah the son of Hananiah; of this prince also no account is given elsewhere : and all the princes ; the rest of them, who were either members of the great sanhedrim, or courtiers; it appears from hence that this court was very profane and ir-religious; for though they had proclaimed a fast, to make a shew of religion, or at the importunity of the people; yet they did not attend temple worship and service themselves, but were all together in the secretary's office, very probably about political affairs.

Ver. 13. Then Micaiah declared all the words that he had heard, &c.] The sum and substance of them; for it can't be thought that he should retain in his memory every word that he had heard; though, as it is very probable he was much struck and affected with what he had heard, he might remember and declare a great deal of it: when Baruch read the book in the ears of the people; and this he also declared, no doubt, that what he had heard, and then related, were read by Baruch out of a book; as is clear from the princes sending for Baruch, and ordering him to bring the roll along with him, as in the following verse.

Ver. 14. Therefore all the princes sent Jehudi, &c.7 Who, according to Junius, was the king's apparitor : he is described by his descent, the son of Nethaniah, the son of Shelemiah, the son of Cushi; him the princes sent, being not one of their body, but a servant at court: to Baruch; who was very probably still in the temple, where Micaiah left him: saying, take in thine hand the roll wherein thou hast read in the ears of the people, and come; that is, to the king's palace, to the secretary's office, where they were, and bring the roll along with him he had been reading to the people, and of which Micaiah had given them some account: and which had such an effect upon them, as to make them desirous of hearing it themselves. So Baruch the son of Neriah took the roll in his hand, and came unto them ; which shewed great boldness and intrepidity in him, to go at once, without any hesitation, to court, and appear before the princes with his roll, which contained things so very disagreeable to the king and his ministry; but as he had not been afraid to read it publicly before

י בירושלם omnis populus Hierosolyma, Cocceius ; omnis populus in Hierosolyms, Schmidt.

the people in the temple, so neither was he afraid to ||

read it before the princes at court. Ver. 15. And they said unto him, sit down now, &c.] Or, pray sit down<sup>9</sup>; they received him very courte-ously, and treated him with great humanity, and shewed much respect to him, in beseeching him to sit down by them: and read it in our ears; as he had done in the ears of the people, with an audible voice, clearly and distinctly, that they might be able to hear it, so as to understand it: so Baruch read it in their ears; without any fear or dread, though in the king's palace, and before an assembly of princes; nor did he excuse himself on account of weariness, having just read it to the people; or upbraid the princes with not being in the temple, where they might have heard it.

Ver. 16. Now it came to pass, when they had heard all the words, &c.] In the roll or book read by Baruch; they heard them read patiently, which was what the king afterwards would not do: they were afraid both one and another; both good and bad; for there were some of both sorts among them: or, a man to his friend '; they looked at one another, and knew not what to say to each other, as men amazed and astonished; they trembled at what they heard, the threatenings were so terrible, and the calamity threatened so great; and they consulted together what they should do with this roll, or what course they should take to avert the threatened vengeance, and particularly whether they should acquaint the king with it or no; and which they thought the safest and most prudent part to do : and said unto Baruch, we will surely tell the king of all these words ; this they said, not to terrify Baruch, or out of any ill will to him; but partly for their own security, lest they should incur the king's displeasure, should he come to the knowledge of it any other way; and chiefly hoping it might have some effect upon him. to cause a reformation; though of this they were dubious, and rather feared it would exasperate him; and therefore desired that Baruch and Jeremiah would hide themselves, ver. 19. this was the sense of some of them, of those that were good men among them, and wished things were otherwise than they were. Ver. 17. And they asked Baruch, &c.] The following

question, which may seem at first sight an odd, needless, and trifling one, as some have called it : saying, how didst thou write all these words at his mouth? this question does not regard the manner of writing them, whether with ink or not, for that they could see with their eyes, and yet Baruch's answer seems to have respect to this, as if he so understood them; nor barely the matter of them, as whether it was the substance of what was contained in the roll that Jeremiah dictated. and that only, leaving it to Baruch to use what words he would, or whether the express words were dictated by him; but rather it seems to have regard to the possibility of doing it: by the question it appears, that Baruch had told the princes that the prophet had dictated all these things to him, and he had taken them down in writing from his mouth; now they wanted more satisfaction about the truth of this matter. It was a difficulty with them how it was possible for Jeremiah to recollect so many different discourses and prophecies, delivered at different times, and some many years ago, and so readily dictate them to Baruch, as fast as he could write them ; wherefore they desire he would tell them plainly and faithfully the truth of the matter, how it was, that so they might, if they could, affirm it with certainty to the king; since, if this was really fact which he had related, these prophecies originally, and the fresh dictating of them, must be from the spirit of God, and would certainly have their accomplishment.

Ver. 18. Then Baruch answered them, &c.] At once, without any hesitation, plainly and fully: he pronounced all these words unto me with his mouth ; that is, the Prophet Jeremiah delivered by word of mouth, not the substance only of this roll, but the express words of it, and every one of them, and that clearly and distinctly, without any hesitation, or premeditation; by which it is plain it was by the spirit of the Lord he did it; neither matter nor words were Baruch's, but were exactly as they were delivered : and I wrote them with ink in the book; as they saw with their eyes, and which was the manner of writing with the Jews so early; Baruch had no further concern in this matter than to provide pen, ink, and parchment, and to make use of them as he did, just as the prophet dictated and directed him.

Ver. 19. Then said the princes unto Baruch, &c.] Being satisfied with his answer: go hide thee, thou and Jeremiah, and let no man know where ye be. Some of these princes at least seem to be good men, and believed what was read to them, and had a value for the prophet and his scribe, and were concerned for their welfare; and knowing the furious temper of the king, and his little regard to the prophets; and fearing he would resent what had been so publicly read to the people, provided against the worst; and in point of prudence advised Baruch and his master to abscond, and not let any one know, no, not their nearest friends, where they were, lest they should be betrayed; nor did they, the princes, desire to know themselves. Jeremiah might be in prison, as some have thought, at the first reading of the roll, which was in the fourth of Jehoiakim, and be at liberty now, which was in the fifth ; see ver. 1, 9.

Ver. 20. And they went in to the king into the court, &c.] The inner court, the king's court, where he usually resided; though very probably they did not rush in at once; but first sent to know whether the king could be spoke with, or would admit them, they having something to communicate to him ; which they might do by the person in waiting, by whom they were introduced: but they laid up the roll in the chamber of Elishama the scribe; they did not take it with them, but left it in the secretary's office; and, no doubt, put it up safe in some chest or scrutoire, as something valuable, and not to be exposed to every one; or to be thrown about, torn, or trampled on, as a book of no use and value: very probably it was with the consent of Baruch that it was left with them; and this was a point of prudence in them not to take it with them when they went to the king: and told all the words in

ישב נא sede quarso, Vatablus, Schmidt. איש אל רעהו ? איש אל vir ad socium suum, Montanus; ad proximum

soum, Vatablus; ad amicum suum, Pagninus; erga socium suum, Schmidt.

the cars of the king; that is, the sum and substance of them; for it can't be thought they should remember every word in the roll; but the main of it they did, and rehearsed it in a very audible manner.

Ver. 21. So the king sent Jehudi to fetch the roll, &c.] The same person the princes sent to Baruch to come to them, and bring the roll with him, ver. 14. This the king did, out of curiosity, and to satisfy himself of the truth of what the princes said; and by this it appears they had told him of the roll, which contained what they had given him a summary of, and where it was : and he took it out of Elishama the scribe's chamber; or, out of the chamber of Elishama the scribe ; who knew where it was, being present at the reading of it in the secretary's office, and saw where it was laid; or, however, was directed by the secretary where it was, and might have the key of the chest or scrutoire given him in which it was laid : and Jchudi read it in the ears of the king, and in the ears of all the princes that stood by the king; as he doubtless was ordered; and which he did so loudly, clearly, and distinctly, that the king and all the princes could hear; which princes were those who had heard it before, and were come to the king to acquaint him with the substance of it; and who stood by the side of the king, or about him, in honour to him; though there might be also others besides them, who were before with the king, and waiting on him; and Abarbinel thinks that other princes distinct from those that went to the king are meant. When it is said that Jehudi read the roll in the hearing of the king and princes, it must be understood of a part of it only, and not the whole; as a following verse shews.

Ver. 22. Now the king sat in the winter-house, in the ninth month, &c.] The month Cisleu, which answers to part of November, and part of December; and so was the midst of winter, and a proper time for the king to be in his winter-house; though, as this was a fastday, it would have been more proper for him to have been at the worship of God in the temple, ver. 9. This winter-house probably was a winter-parlour, as distinguished from a summer-parlour, Judg. iii. 20. and both might be under the same roof, or parts of the same house; only the one might be more airy and cool, and the other more close and warm. Kings had their summer and winter houses; see Amos iii. 15. this circumstance is mentioned for the sake of what follows, the burning of the roll; and accounts for there being a fire at hand to do it : and there was a fire on the hearth burning before him; there was a stove, or some such vessel or instrument, in which a large fire of wood was made, at which the king sat to keep himself warm while the roll was reading, and about which the princes stood.

Ver. 23. And it came to pass, that when Jehudi had read three or four leaves, &c.] Either three or four of the breadths of parchment, which were glued together, and rolled up; or three or four of the columns in those breadths. The meaning is, he had read a few of them. The Rabbins 'would have it, that three or four verses in the book of the Lamentations are meant: he cut it with the penknife; that is, he cut the roll to pieces with a penknife he had in his hand, or lay near him. It is

\* T. Hieros. Moed Katon, fol. 83. 9.

difficult to say who it was that did this; whether Jehudi that read the roll, or Jehoiakim the king that heard it; most interpreters understand it of the latter; but the connexion of the words carries it to the former: for the nearest antecedent to the relative he is Jehudi; though it is highly probable he did it at the king's command; or, however, saw by his countenance and behaviour that such an action would be grateful to him; and that he was highly displeased with what had been read, and could not hear any longer with patience : and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth; that is, he cast it into the fire, and there let it lie, until it was wholly consumed; a very impious action, to burn the word of God; a full evidence of an ungodly mind; a clear proof of the enmity of the heart against God, and of its indignation against his word and servants; and yet a vain attempt to frustrate the divine predictions in it, or avert the judgments threatened; but the ready way to bring them on.

Ver. 24. Yet they were not afraid, nor rent their garments, &c.] They were not struck with horror at such an impious action as the burning of the roll; nor afraid of the judgments and wrath of God threatened in it : nor did they rend their garments in token of sorrow and mourning on account of either, as used to be when any thing blasphemous was said or done, or any bad news were brought. The Jews from hence conclude, that whenever a man sees the book of the law torn or cut to pieces, he should rend his garments '. The persons here meant are not the princes that first heard the roll read in the secretary's office, for they were afraid, ver. 16. unless they now dissembled in the king's presence, or had shook off their fears; however, if they are included, three must be excepted, whose names are mentioned in the following verse; and those who are more especially designed are expressed in the next clause: neither the king, nor any of his servants that heard all these words ; not all that were in the roll, for they only heard a part; but all that were in that part, which was enough to make them fear and tremble; but they were hardened in their sins; and by the hardness and impenitence of their hearts treasured up wrath against the day of wrath. These servants of the king seem to be those in waiting, and not the princes that came to him; however, they were not all of this complexion and character, since it follows:

Ver. 25. Nevertheless, Elnathan, and Delaiah, and Gemariah, &c.] Three of the five princes mentioned in ver. 12: had made intercession to the king, that he would not burn the roll; or suffer it to be burnt; this they did either at first, as soon as the roll was brought, that if the king should not like it, yet they besought him that he would not destroy it; or rather when they saw what Jehudi was going to do with it, either by the express order, or at the connivance of the king; then they humbly entreated that such an action might not be done, which gave them a secret horror, though they might endeavour to hide it as much as possible: but he would not hear them; or he would not receive it of them, as the Targum; that is, their supplication and intercession; but either cast the roll into the fire himself.

<sup>t</sup> T. Bab. Moed Katon, fol. 26. 1.

or permitted Jehudi to do it; nor would he suffer it to # be taken out till it was all consumed.

Ver. 26. But the king commanded Jerahmeel the son of Hammelech, &c.] Or, the king's son, as the Targum; though it rather seems to be the proper name of a person, one of the king's servants; since it is not probable he would send his own son on such an errand; and had he, he would rather have been called his own son than the king's son; besides, Jeconiah, who succeeded him, seems to be his eldest son, and yet he now could not be more than twelve years of age; whereas this Jerahmeel must be a man grown; and had he been an elder son, as he must, he would have succeeded him, unless it can be thought that he died before his father: and Scraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet; in order to bring them before the king, or to imprison them, or put them to death, for which they might have the king's warrant ; the one for prophesying, and the other for writing out and reading his prophecies; though Baruch may be called a scribe, not for being the amanuensis of Jeremiah; but because he was one of the scribes of the law, or doctors of the people: but the Lord hid them; the princes advised them to hide themselves, and they did, very probably in a house of some of their friends; but this would not have been sufficient, had not the Lord took them under his protection; there was no doubt a special providence concerned for them ; but by what means this preservation was is not known. Kimchi suggests that these messengers sought for them in the very place where they were, and could not find them; and conjectures that the Lord set darkness about them, or weakened the visive faculty of those that searched for them, that they could not see them.

Ver. 27. Then the word of the Lord came to Jeremiah, &c.] In the place where he was hid; the Lord knew where he was, for he hid him, and therefore could send his word to him: after the king had burnt the roll; either with his own hands, or had ordered it to be burnt, or connived at the burning of it: and the words which Baruch wrote at the mouth of Jeremiah; hence the Jews " gather, that when a man sees the book of the law burnt, that he is bound to rend his garments twice; once for the burning of the paper or parchment, and again for the burning of the writing; but no other is meant than the roll, in which the prophecies were written, Baruch took from the mouth of Jeremiah : saying ; as follows :

Ver. 28. Take thee again another roll, &c.] Or a piece of parchment; or rather several pieces of parchment glued or rolled up together: and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burnt; just as when the two tables of the law were broken, two others were made, and the same laws written on them; and so here the same spirit of God, which brought to the mind of the prophet all his former discourses and prophecies, so that he could readily dictate them to Baruch, could and did renew them again; wherefore Jehoiakim's burning of the roll signified nothing: all attempts to

destroy the word of God are in vain; they always have been, and will be; for the word of the Lord endures for ever.

Ver. 29. And thou shalt say to Jehoiakim king of Judah, &c.] Or, concerning " him; since the prophet was hid, and he was in quest of him; nor was it safe for him to appear in person before him; though this may be understood as what should be put into the second roll, and in that he addressed to him : thus saith the Lord, thou hast burnt this roll; or thut roll; or had suffered or ordered it to be burnt, giving this as a reason for it: why hast thou therein written; what the king would have to be a great falsehood, and which he thought never came from the Lord; but was a device of Jeremiah, to whom he ascribed the writing of them. though it was Baruch's, because dictated by him : saying, the king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast ? by killing some, and carrying off others, so that the destruction should be complete. He takes no notice of himself and his family, as if his concern was only for the nation; and that he took it ill that any thing should be said which expressed the ruin of that, and might dishearten the inhabitants of it.

Ver. 30. Therefore thus saith the Lord, of Jehoiakim king of Judah, &c.] Or, concerning \* him; for Jehovah is not here said to be the Lord of Jeholakim, though he was, being King of kings, and Lord of lords; but as speaking concerning him, and threatening him, as follows: he shall have none to sit upon the throne of David; that is, none of his issue that should reign after him, or succeed him in the throne of David and kingdom of Judah; for his son Jeconiah reigned but three months, which is reckoned as nothing, and could not be called sitting upon the throne; and, be-sides, was never confirmed by the king of Babylon, in whose power he was, and by whom he was carried captive; and Zedekiah, who followed, was not his lawful successor, was brother to Jehoiakim, and uncle to Jeconiah, and was set up by the king of Babylon in contempt of the latter; and as for Zorobabel, he was no king, nor was there any of this family till the Messiah came : and his dead body shall be cast out in the day to the heat, and in the night to the frost. The sense is, he should have no burial but that of an ass, ch. xxii. 18, 19. should be cast into a ditch, and be exposed to the heat of the sun in the day-time, and to nipping frosts at night, and so putrefy and become nauseous; and though the body would be insensible racter of a prince, and shocking to any to behold; and very disagreeable and dreadful for himself to hear and think of.

Ver. 31. And I will punish him and his seed and his servants for their iniquity, &c.] In cutting the roll in pieces, and burning it, as Abarbinel interprets it; which either was done by himself, or by his order, and with his connivance; and at which perhaps his sons were present, and expressed a pleasure in it; and his servants that stood by assented to it, excepting three; nor were they afraid of the judgments of God

\* by de. Schmidt, &c.

<sup>&</sup>quot; T. Bab. Moed Katon, fol. 26. 1.

for it, nor in the least shocked at it, ver. 24, 25. though this may be understood of all their iniquities they had been guilty of, the singular being put for the plural: and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; the sword, famine, and pestilence; the destruction of their land, city, and temple; and their captivity in Babylon: but they hearkened not; to what was said to them, neither in the first nor in the second roll.

Ver. 32. Then took Jeremiah another roll, &c.] Of parchment; several sheets joined together, which made up a roll or volume: and gave it to Baruch the scribe, the son of Neriah; who was by office a public notary or scribe of the law, as well as the amanuensis of the prophet : who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burnt in the fire; not one was lost; all were recovered again, through the fresh inspiration of the Holy Spirit, under which Jeremiah dictated the self-same things in the same words to Baruch again; so that the king got nothing by burning it, but an addition of guilt, and a heavier denunciation of wrath and vengeance, as follows: and there were added besides unto them many like words; of the same nature and argu-ment, of the threatening kind more especially. The Rabbins<sup>7</sup>, who take the roll to be the book of Lamentations, very triflingly observe, that the first roll had only the three alphabets, in ch. i. ii. and iv. and "xxiv. 1-4.

that the addition is the treble alphabet, in ch. iii. and the whole of ch. v. Here it may not be amiss to insert the testimony of Eupolemus<sup>z</sup>, an Heathen historian, concerning Jeremiah and his prophecies in the times of Jehoiakim. " Joachim, (for so he calls him,) in his " times Jeremiah the prophet prophesied, being sent " of God, to take the Jews sacrificing to a golden idol, " called by them Baal, and to declare unto them the " calamity that was coming upon them; but Joachim would have laid hold on him, and burnt him alive; " then he (the prophet) said that with those sticks they should prepare food for the Babylonians, and " that they should dig canals from the Tigris and " Euphrates when carried captive; wherefore, when " Nebuchadnezzar king of the Babylonians heard what " was prophesied by Jeremiah, he besought Astibares, " king of the Medes, to join his forces with him; and " having gathered and joined together the Babylonians and Medes, a hundred and eighty thousand foot, and a hundred and twenty thousand horse, with ten " " thousand chariots, first destroyed Samaria, Galilee, " Scythopolis, and the Jews that inhabited Gilead; " and then marched to Jerusalem, and took alive Joa-" chim king of the Jews; and having taken out the gold, silver, and brass in the temple, sent it to Ba-" bylon, excepting the ark and the tables in it, for this " remained with Jeremiah;" compare with this ch. xxii. 18. and ch. xxv. and xxvi. and xxvii. and 2 Kings

# CHAP. XXXVII.

THIS chapter makes mention of the reign of Zedekiah, and what happened in it; of his message to Jeremiah, to pray for the kingdom; of the king of Babylon's raising the siege of Jerusalem, on hearing the king of Egypt was coming to its relief; of the assurance the prophet gave that the Chaldean army would return again, and destroy the city; of the prophet's attempt to depart the city, his imprisonment, conversation with Zedekiah, and his clemency to him. A short account is given of Zedekiah, and of the disobedience of him and his people to the word of the Lord, ver. 1, 2. of the message sent by him to the prophet to pray for them, ver. 3. the time, when Jeremiah was at liberty, and the siege of Jerusalem was raised, ver. 4, 5. the prophet's answer to them from the Lord, assuring them the Chaldeans would return and burn the city, ver. 6, 7, 8, 9, 10. the prophet attempting to go out of the city is stopped, and charged as a deserter to the Chaldeans; is had before the princes, and beat and imprisoned, ver. 11, 12, 13, 14, 15. but the king sending for him out of prison, and having some private discourse with him, upon the prophet's expostulation and intercession, his confinement was mitigated, and bread allowed him, ver. 16-21. Ver. 1. And King Zedekiah the son of Josiah reigned,

Ver. 1. And King Zedekiah the son of Josiah reigned, &c.] The brother of Jehoiakim, whose untimely death, and want of burial, are prophesied of in the preceding chapter. The name of Zedekiah was Mattaniah before he was king; his name was changed by the king of Babylon, who made him king, 2 Kings xxiv. 17: instead of Coniah the son of Jehoiakim; the same with Jehoiachim, or Jeconiah, called Coniah by way of contempt; he reigned but three months, and so was not reckoned as a king, not being confirmed by the king of Babylon, but was carried captive by him, and his uncle placed in his stead: whom Nebuchadrezzar king of Babylon made king in the land of Judah; to whom he became tributary, and swore homage and fealty, 2 Chron. xxxvi. 13.

Ver. 2. But neither he, nor his servants, nor the people of the land, &c.] The king, his courtiers and subjects; the royal family, nobility, and common people; they were all degenerate and corrupt. Jarchi observes, that Jehoiakim was wicked, and his people righteous; and that Zedekiah was righteous, and his people wicked; but he seems to found his character on that single action of taking Jeremiah out of prison; whereas, according to this account, king and people were all wicked: for neither one or other did hearken unto the words of the Lord, which he spake by Jeremiah the prophet; neither those which were spoken in the former nor in the latter part of his reign, concerning the destruction of the city by the Chaldeans. This short account is given to shew how just it was to give up such a prince and people to ruin.

Ver. 3. And Zedekiah the king sent Jehucal the son of

Vid. Yalkut & Kimchi in loc.

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<sup>\*</sup> Apud Euseb, Prepar. Evangel. l. g. c. 39. p. 454. 4 I

CH. XXXVII. V. 4-10.

Shelemiah, and Zephaniah the son of Maaseiah the priest, &c.] That is, Zephaniah the priest, as the accents shew; though his father Maaseiah was doubtless a priest too; according to the Syriac version, both Jehucal, called Jucal, ch. xxxviii. 1, and Zephaniah, were priests; since it reads in the plural number, priests: these the king sent as messengers to the Prophet Jere-miah, saying, pray for us. This message was sent either upon the rumour of the Chaldeans coming against Jerusalem, as some think; or rather when it had departed from the city, and was gone to meet the army of the king of Egypt; so that this petition to the prophet was to pray that the king of Egypt might get the victory over the Chaldean army, and that that might not return unto them. Thus wicked men will desire the prayers of good men in times of distress, when their words, their cautions, admonitions, exhortations, and prayers too, are despised by them at another time.

Ver. 4. Now Jeremiah came in and went out among the people, &c.] Was at full liberty, and could go out of the city, and come in, when he pleased; or go into any part of it, and converse with the people, and prophesy to them; which he could not do in the latter part of Jehoinkin's reign, who sent persons after him and Baruch to take them, and they were obliged to hide themselves, yea, the Lord hid them, ch. xxxi. 19, 26, but now he was under no restraint, as least as yet: for they had not put him into prison; not yet; they afterwards did, ver. 15.

Ver. 5. Then Pharaoh's army was come forth out of Egypt, &c.] At the time the above message was sent to Jeremiah. Zedekiah, though he had took an oath of homage to the king of Babylon, rebelled against him, and entered into a league with the king of Egypt, to whom he sent for succours in his distress; and who, according to agreement, sent his army out of Egypt to break up the siege of Jerusalem; for though the king of Egypt came no more in person out of his land, after his defeat at Carchemish by Nebuchadnezzar, in the fourth year of Jehoiakim, ch. xlvi. 2. 2 Kings xxiv. 7. yet he sent his army to the relief of Jerusalem : and when the Chaldeans that besieged Jerusalem ; which was in the ninth year of Zedekiah's reign that they first besieged it, and is the time here referred to, ch. xxxix. 1: heard tidings of them; the Egyptian army, and of its coming out against them; the rumour of which might be spread by the Jews themselves, to intimidate them; or which might come to them by spies they had in all parts to give them intelligence of what was doing; and what they had was good and certain, and on which they acted: they departed from Jerusalem: not through fear, but to meet the Egyptian army, and give them battle, before they could be joined by any considerable force of the Jews. It was at this time the covenant was broken about the manumission of servants, ch. xxxiv. which conduct ill agrees with their desire of the prophet's prayer.

Ver. 6. Then came the word of the Lord unto the Prophet Jeremiah, &c.] At the time when the messengers came to him from the king to pray for them; for the

\* Antiqu. l. 10. c. 7. sect. 3.

two preceding verses are to be included in a parenthesis: saying; as follows: which is an answer to the messengers.

Ver. 7. Thus saith the Lord, the God of Israel, &c.] Which are the usual titles and characters the Lord takes to himself, when he spake by the prophet; see ch. xxxiv. 2, 13: thus shall ye say to the king of Judah. that sent you unto me, to inquire of me; in an oracular way; for by this it seems that they were not only sent to desire the prophet to pray for them, but to obtain an oracle from the Lord, confirming it to them, that the Chaldean army which was gone would not return any more; this they were willing to believe, but wanted to have a confirmation of it from the Lord; and so the Targum, " to seek an oracle from me; or to ask instruction or doctrine from me: now these messengers are bid to go back and tell the king, his nobles, and all the people of the land, what follows: behold, Pharaoh's army, which is come forth to help you, shall return to Egypt, into their own land ; being afraid to face the Chaldean army; or being defeated and driven back by it. Josephus says there was a battle fought between the Egyptians and Chaldeans, in which the latter were conquerors, and put the former to flight, and drove them out of all Syria. Jarchi relates a fable, how that the Egyptian army came by ships, and that at sea they saw strange appearances, upon which they said one to another, what means this? they replied, these are our fathers, whom the fathers of those we are going to help drowned in the sea; and immediately returned to their own land.

Ver. 8. And the Chaldeans shall come again, &c.] To Jerusalem, after they have defeated or drove back the Egyptian army: and fight against this city; with fresh vigour and resolution; being exasperated by the methods taken to oblige them to raise the siege: and take it, and burn it with fire; as they did, ch. xxxix. 8.

Ver. 9. Thus saith the Lord, deceive not yourselves, &c.] Or, your souls; with a false opinion, a vain persuasion and belief of the departure of the Chaldeans never to return; which they would have confirmed by the Lord; or, lift not up your souls<sup>b</sup>; with vain hopes of the above things: self or soul-deception is a dreadful thing; and sad is the disappointment when men are elated with a false and vain hope: saying, the Chaldeans shall surely depart from us; they had departed from Jerusalem; but they were persuaded they would depart out of the land of Judea, and go into their own land, the land of Babylon, from whence they part; out of the land of Judea, into their own land; at least not till they had done the work they were sent about.

Ver. 10. For though ye had smitten the whole army of the Chaldeans that fight against you, &c.] Supposing the whole army of the Chaldeans had been vanquished and slain by the Egyptians, the confederates of the Jews; or should they be slain by them in a second siege of them, excepting a few next mentioned: and there remained but wounded men among them; and supposing that those of them that were left, that were not

ל תשתו ותשחו אל ne efferatis animas vestras, Tigurine version, Calvin ; ne tollatis (in spem) animas vestras, Schmidt.

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disabled for fighting, as might be thought : yet should they rise up every man in his tent ; where he was smitten, and lay wounded; or where he was carried to be cured of his wounds; such should rise up like persons from the dead almost, and fight with such strength and spirit, that they should soon take the city, though in such a condition: and burn this city with fire; this being a thing determined by the Lord, and nothing should hinder it; for it matters not what the instruments are; though ever so impotent and disabled, they shall do the work allotted to them. Wherefore all the hopes of the Jews, founded upon the departure of the Chaldean army, were vain ones.

Ver. 11. And it came to pass, that when the army of the Chaldeans were broken up from Jerusalem, &c.] When the siege of the city was broken up and raised : or, when they went up from Jerusalem'; were gone from it : for fear of Pharach's army; or rather because of Pha-rach's army 4. The word fear is not in the text; nor did they leave Jerusalem for fear of his army, but to meet it, and give it battle, as they did; however, by this means there was a freer egress and regress from and to the city.

Ver. 12. Then Jeremiah went forth out of Jerusalem, &c.] At least he attempted to do so, taking the opportunity of the siege of the city being broke up: what were his reasons for it are not certain; whether that he might not be put into prison, which he might fear for what he had just prophesied of concerning the return of the Chaldean army, that should take the city, and burn it; or to save himself from the destruction which he was sure would come upon it; or because he found he could do no good by his preaching and prophesying in it: however his view was to go into the land of Benjamin ; his native country, the tribe he belonged to; and very likely to Anathoth in that tribe, where he was born, and had lived. Josephus ' is express for it, which he says was twenty furlongs from Jerusalem : to separate himself thence in the midst of the people : or, to slip away thence in the midst of the people'; the siege being raised, the people that had fied to Jerusalem for safety crowded out again to go into their own countries, which the prophet thought to take the advantage of, and slip away in a crowd unobserved; though the words may be rendered, to take part from thence in the midst of the people 2; either to take part of the spoil left there by the Chaldean army; or with the priests there, of what belonged to them, of whose number he was, ch. i. 1. The Targum is, " to divide an inheritance which he had there in the " midst of the people;" and to the same sense are the Vulgate Latin and Syriac versions .

Ver. 13. And when he was in the gate of Benjamin, &c.] One of the gates of the city so called, either because it stood in the tribe of Benjamin, as part of Jerusalem did; or because it led to the land of Benjamin, whither the prophet was going: and just as he had got to that gate, and was going through it, he was

slain, were every one of them wounded men, and so il stopped by a captain of the ward there; who was placed at this gate, that none should go out to the Chaldeans, according to Kimchi; but rather he was the keeper of the gate, not at this time only, but always; Josephus<sup>1</sup> calls him one of the rulers: whose name was Irijah, the son of Shelemiah, the son of Hananiah; the grandson, as some think, of that Hananiah the false prophet, of whose death Jeremiah the prophet prophesied, ch. xxviii. and the Jews have a tradition that Hananiah ordered his son Shelemiah, that if he ever had an opportunity to bring Jeremiah to ruin, to do it; and the same charge Shelemiah gave to his son Irijah, who, having this opportunity, laid hold on him; Jarchi, Kimchi, and Abarbinel, make mention of it: and he took Jeremiah the prophet, saying, thou fallest away to the Chaldeans; it looks as if, though he might not have a family-grudge against him, as the Jews suggest, yet had a hatred of him for his prophecies, and therefore fixes this calumny on him; for otherwise, why did he suffer the people to pass in great numbers without any such charge?

Ver. 14. Then said Jeremiah, it is false, &c.] Or a falsehood<sup>k</sup>; as undoubtedly it was; for the Chaldean army was gone from the city; nor did Jeremiah like so well to be with an idolatrous people; for after the city was taken, when Nebuzaradan the captain of the guard gave him his choice, either to go with him to Babylon, where he promised to take care of him; or to go to Gedeliah, who was made governor of Judah; he chose rather to be with him, and his poor company : but he hearkened not to him ; would not hear his defence, or however would not give any credit to it, being unwilling to let slip this opportunity of doing him ill will: so Irijah took Jeremiah, and brought him to the princes ; the princes of Zedekiah's court, or the princes of the people, the civil magistrates; or it may be the great sanhedrim, who he knew had no good disposition towards the prophet.

Ver. 15. Wherefore the princes were wroth with Jere-miah, &c.]\_ For attempting to depart the city, and go off to the Chaldeans, as Irijah had suggested to them, and to whom they hearkened; and perhaps would not hear what the prophet had to say for himself; and if they did, it had no weight with them : and smote him ; either with their fists, or with rods, or a scourge; perhaps he underwent the punishment of forty stripes save one, according to the law; and they may be said to smite or beat him, because they ordered it to be done: and put him in prison, in the house of Jonathan the scribe; or secretary of state; such an one as Elishama was in Jehoiakim's time, who had a house or apartment at court as he had, who was now dead or removed, ch. xxxvi. 12: for they had made that the prison ; which had not used to be; but by the courtiers, and with the consent of this scribe, secretary, or chancellor, it was made a prison; not for common malefactors, but for state-prisoners; and a bad prison it seems it was. Very probably this scribe was a very cruel wicked man, who

ceret se, Grotius.

<sup>&</sup>lt;sup>5</sup> Ut partem acciperet ibi in medio populi, Schmidt. <sup>h</sup> Vid. Gloss. in T. Bab. Sota, fol. 49. 1. & Pesikta apud Yalkut in loc.

<sup>&</sup>lt;sup>1</sup> Antiqu. l. 10. c. 7. sect. 3. <sup>k</sup> pw mendacium est, Vatablus ; falsites, calumnia, Schmidt.

used those very ill that were his prisoners; and indeed, if he had not been of such a character, he would scarcely have suffered his house to have been made a prison.

Ver. 16. When Jeremiah was entered into the dungeon, &c.] Or, into the house of the pit'; a dungeon, like a pit or ditch, dark, dirty, or dismal: and into the cabins; or cells<sup>m</sup>; into a place more inward than the cells, as the Targum; into the innermost and worst part in all the prison, where a man could not well lie, sit, nor stand: and Jeremiah had remained there many days; in this very uncomfortable condition; very probably till the Chaldean army returned to Jerusalem, as he foretold it should.

Ver. 17. Then Zedekiah the king sent and took him out, &c.] After Jeremiah had been in prison for some time; and the Chaldean army being returned, and having renewed their siege, the king is frightened; and knowing the prophet was in prison, sends a messenger to take him out from thence, and bring him to him; which was accordingly done : and the king asked him secretly in his house; he took him into some private apartment, and there alone conferred with him, for fear of his princes and courtiers; who he knew bore no good will to the prophet, and would be ready to charge him with timidity; and said unto him, is there any word from the Lord? he means any particular word of prophecy, any late one, and what concerned their present circumstances, shewing what would be the issue of the return of the Chaldean army ; for prophecy did not come at all times, nor even according to the will of man, but always according to the will of God, and when he thought fit; this the king knew very well, and he wanted a comfortable word, some good news of the unsuccessfulness of the present attempt: and Jeremiah said. there is ; but not such an one as he wanted ; it was of the same strain with the former, and confirmed all that the prophet had from time to time told him and his predecessor what would certainly be the case : for, said he, thou shalt be delivered into the hand of the king of Babylon; which was boldly and faithfully said, to be said to the face of the king himself, risking his life in so doing; or, at least, exposing himself to se-verer treatment, if severer could be used.

Ver. 18. Moreover, Jeremiah said unto King Zedekiah, &c.] Having this opportunity with him alone, and perhaps observing the king was melted and softened with what he had said; however, finding liberty in his own mind, he enlarges his discourse, and freely expostulates with him in the following manner: what have I offended against thee, or against thy servants, or against this people, that ye have put me in prison ? or, what have I sinned ? what sin have I been guilty of ? have I been guilty of treason against thee, O king ? or of scandal and defamation of any of thy nobles and courtiers ? have I done any injury to any of the king's subjects ? has not every thing appeared to be true that I have spoken, concerning the coming of the Chaldeans to invade the land, and besiege the city ? and concerning the return of the Chaldean army when broken

י רובר אבל in, sel ad domum laci, Pagninus, Montanus; in domum forces, Schmidt, up? why then should I be cast into prison, and detained there? is it not a clear case that what I have said comes from the Lord? and therefore ought not to be used in this manner.

Ver. 19. Where are now your prophets that prophesied unto you, &c.] Your false prophets, as the Targum; what's become of their prophecies? where's the truth of them, to which general credit has been given? where are they? let them appear and defend themselves, if they can, from the charge of lying, and of being false prophets? or where are they? tacitly suggesting the different circumstances of him and them; he, who was a true prophet, was laid in a prison; they, who were false prophets, were caressed in the palaces of the king and his nobles, and in favour with the people in general : saying, the king of Babylon shall not come against you, nor against this land? gave out that the king of Babylon would never invade the land of Judea. or besiege the city of Jerusalem, which proved false; and still they had the front to say, that when the siege was raised, he would never come again; whereas he was then returned to it, and was now besieging it; so that here were notorious falsehoods delivered out by them.

Ver. 20. Therefore hear now, I pray thee, O my lord the king, &c.] When the prophet spoke in the name of the Lord, and the words of the Lord, it was with great boldness and majesty; but when he spoke for himself, and on his own behalf, it was with great submission, as it became a subject to his king; and whom he owns as his sovereign lord, though a wicked prince, and whose destruction he knew was at hand: let my supplication be accepted before thee ; or, fall before thee ; see ch. xxxvi. 7. which was as follows : that thou cause me not to return to the house of Jonathan the scribe ; but that he might be discharged from his confinement; or however be removed into another prison, not so uncomfortable and disagreeable as this man's house or prison was; and which perhaps was still the worse through his cruel and ill-natured carriage to him; and which all together endangered his life: wherefore he adds, lest I die there; for though he had continued there many days, yet the place was so exceedingly noisome, that he thought he could not long continue there, was he remanded back to it.

Ver. 21. Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, &c.] He did not think fit to discharge him entirely, lest it should give offence to the princes, who had committed him; but he ordered him to be put in a court belonging to the prison, where he might breathe in a freer air, and have liberty of walking to and fro, where his friends might be admitted to come and see him: and that they should give him daily a piece of bread out of the bakers' street; it seems there was a street in Jerusalem so called, where the bakers lived; and perhaps the king's bakers; who had orders to deliver to the prophet every day a piece or loaf of bread, as much as was sufficient for a man; or, however, as much as the scarcity of provisions in a siege would allow. Kimchi makes mention of a Midrash, which interprets this of

דאר הרוניות אות & in cellulas illius, Junius & Tremellius, Piscator j & ad cellas, Schmidt.

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bread made of bran, which was sold without the palace; as if it was coarser bread than what was eaten at court: until all the bread in the city was spent; that is, as long as there was any. These were the king's orders: thus Jeremiah remained in the court of the pri-

son; until the city was taken; unless a small time that he was in the dungeon of Malchiah, out of which he was taken again, and restored to the court of the prison, and there continued; see ch. xxxviii. 6, 13, 28.

#### CHAP. XXXVIII.

THIS chapter is taken up in giving an account of Jeremiah's being cast into a dungeon; his deliverance from it; and private conversation with King Zedekiah. The occasion of the prophet's being cast into a dungeon was his discourse to the people, which four of the princes represented to the king as seditious, and moved to have him put to death; and, being delivered into their hands, was put into a miry dungeon, ver. 1, 2, 3, 4, 5, 6. Ebed-melech, the Ethiopian, hearing of his miserable case, represented it to the king, and interceded for his release; which being granted, with the help of thirty men, and by means of old clouts and rotten rags, let down by cords, drew him up, and placed him in the court of the prison, ver. 7—13. King Zedekiah sends for Jeremiah, and has a private conference with him about the state of affairs; when the prophet faithfully told him how things would issue, and gave him his best advice, ver. 14-23. upon parting, the king desires the conference might be kept a secret from the princes, which was accordingly done, ver. 24-27. and Jeremiah remained in the court of the prison till the taking of Jerusalem, ver. 28.

Ver. 1. Then Shephatiah the son of Mattan, and Ge-daliah the son of Pashur, &c.] Of these two persons we nowhere else read. Some think that Pashur, whose son Gedaliah was, is the same as is mentioned ch. xx. which is not likely, since he was a priest, and this son a prince: and Jucal the son of Shelemiah, and Pashur the son of Malchiah; these had been sent by the king to Jeremiah, to inquire of the Lord, and to pray for him and his people, ch. xxi. 1. and xxxvii. 3. all four were princes, prime-ministers of state, of great power and authority, and to whom the king could deny nothing, or withstand, ver. 4, 5 : these heard the words that Jeremiah had spoken to all the people; that is, to as many of them as came to the court of the prison to visit him; some out of good will, and some out of ill will; and others out of curiosity; being desirous to know by the prophet how things would go with them; and by which means what he said was spread all over the city, and came to the ears of the above princes; and no doubt there were persons enow officious enough to carry these things to them : saying; as follows :

Ver. 2. Thus saith the Lord, he that remaineth in this city, &c.] Of Jerusalem; that does not go out of it, and surrender himself to the Chaldeans; but continues in it fighting against them: shall die by the sword, by the famine, and by the pestilence; that is, by one or other of these: but he that goeth forth to the Chaldeans shall live: that goes out of the city, throws down his arms, delivers up himself to the Chaldean army, and submits to their mercy, shall have quarters given him, and his life shall be spared: for he shall have his life for a prey, and shall live; or, his soul, and it shall live"; comfortably and in safety; he shall escape with his life, and that shall be preserved from the sword, famine, and pestilence; and whereas it was, as it were, lost, it shall be recovered out of the jaws of death, out of the above calamities it was exposed to; and so be like a prey taken out of the hands of the mighty, and be quite safe.

Ver. 3. Thus saith the Lord, this city shall surely be given into the hand of the king of Babylon's army, &c.] When those found in it should be put to the sword, or carried captive: this the prophet declares with the greatest certainty; and what he had often affirmed for twenty years past, and now stands to it, having had fresh assurances from the Lord that so it would be; and which he faithfully published; though he had received some favours from the court, had his liberty enlarged, and was now eating the king's bread, he was not to be bribed by these things to hold his peace; but the nearer the ruin of the city was, the more confident was he of its destruction: which shall take it; or, that it may take it<sup>•</sup>; being delivered into its handsby the Lord, without whose permission the Chaldean army could never have taken it: or and he shall take it<sup>o</sup>: this is, the king of Babylon.

it <sup>p</sup>; that is, the king of Babylon. Ver. 4. Therefore the princes said unto the king, &c. The four princes mentioned in ver. 1, having heard what Jeremiah said to the people, laid the case before the king, and addressed him upon it in the following. manner: we beseech thee, let this man be put to death; or, "let this man now be put to death," as the Targum. They speak very disrespectfully of the prophet, calling him this man; and with great authority to the king, and not in a submissive supplicating way, as we render it; the king, being in distress, was in their hands; he stood in fear of them, and could do nothing against their will and pleasure; and they urge that he might die instantly; they were for taking away his. life at once. The reason they give follows : for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words to them; dispirited the soldiers who were set for the defence of the city, such of them as were left, who were not taken off by the sword, famine, or pestilence; since, if what Jeremiah said was true, all attempts to defend it must be in vain; and the people be without

\* Et capiet illam, Cocceius ; & capiet eam, Vulg. Lat. Pagninus, Montanus.

א והיחה לו נפשו לשלל וחי ■ vivet, Janius & Tremellius, Piscator, Cocceius, Schmidt. ut capiat cam, Schmidt.

any hope of being delivered out of the hands of the enemy: for this man seeketh not the welfare of this people, but the hurt; than which nothing was more false; for the prophet foreseeing that their lives were in danger, through the sword, famine, or pestilence, by continuing in the city, advised them to go out of it, and surrender to the Chaldeans, whereby they would be preserved.

Ver. 5. Then Zedekiah the king said, behold, he is in your hand, &c.] In your power, to do with him as you please. This is either a grant of the king, allowing them to do as they thought fit; or a declaration of their power, supposing them to be the princes of the sanhedrim, as Grotius thinks, to judge of a false prophet, and condemn him; but that they were such does not appear; nor does their charge of the prophet, or their procedure against him, confirm it. The former sense seems best: for the king is not he that can do any thing against you; which is said either in a flattering way, that such was their interest in him, and so great his regard for them, that he could not deny them any thing. So it is in the old translations, for the king may deny you nothing ; and, the king can deny you nothing : or else in a complaining way, suggesting that he was a king, and no king; that he had no power to oppose them; they would do as they pleased; and therefore it signified nothing applying to him; he should not say any thing against it; he would have no concern in it; they might do as they pleased, since he knew they would.

Ver. 6. Then took they Jeremiah, &c.] Having the king's leave, or at least no prohibition from him; they went with proper attendants to the court of the prison, and took the prophet from thence: and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison ; this was a dungeon that belonged to the prison which Malchiah had the care of, or which belonged to his house, which was contiguous to the court of the prison. The Targum renders it, Malchiah the son of the king; and so the Septuagint and Arabic versions; but it is not likely that Zedekiah should have a son that was set over his dungeon. or to whom one belonged, or should be called by his name : here the princes cast the prophet, in order that he should perish, either with famine or suffocation, or the noisomeness of the place; not caring with their own hands to take away the life of a prophet, and for fear of the people; and this being a more slow and private way of dispatching him, they chose it; for they designed no doubt nothing less than death : and they let down Jeremiah with cords ; there being no steps or stairs to go down into it; so that nobody could come to him when in it, or relieve him : and in the dungeon there was no water, but mire ; so Jeremiah sunk in the mire; up to the neck, as Josephus<sup>9</sup> says. Some think that it was at this time, and in this place, that Jeremiah put up the petitions to the Lord, and which he heard, recorded in Lam. iii. 55, 56, 57. and that that whole chapter was composed by him in this time of his distress.

Ver. 7. Now when Ebed-melech the Ethiopian. &c.]

The Targum renders it, " a servant of King Zedekiah;" which Jarchi, and other writers, following, make Zedekiah to be the Ethiopian; so called, because as an Ethiopian differs in his skin, so Zedekiah differed in his righteousness, from the rest of his generation ; and this his servant, he, with others ', takes to be Baruch the son of Neriah, but without any foundation; but, as Kimchi observes, with whom Abarbinel and Ben Melech agree, had this word Ebed-melech been an appellation, the usual article would have been prefixed before the word king, as in the next clause; and somewhere or other his name would have been given ; but it is a proper name, as Ahimelech, and Abimelech. A servant of the king he might be, and doubtless he was; and perhaps had this name given him when he became a proselyte; for such he seems to be, and a good man; who had a great regard to the prophet, because he was one; and had more piety and humanity in him, though an Ethiopian, than those who were Israelites by birth : one of the eunuchs which was in the king's house, an officer at court; one of the gentlemen of the bedchamber. Josephus' says he was in great honour: so the Targum renders it, "a great man;" a man in high office, of great authority; taking it to be a name of office, as it sometimes is; though it may be understood, in a proper sense, of a castrated person; for such there were very commonly in kings' palaces, employed in one office or another, and especially in the bedchamber : now this man heard that they had put Jeremiah in the dungeon; for though the princes did it with all possible secrecy, it was known at court, and came to the ears of this good man; and indeed the dungeon was not far from the court; and some have thought he might have heard the groans of Jeremiah in it; however, he came to the hearing of it, and was affected with the relation of his case, and determined to save him, if possible: the king then sitting in the gate of Benjamin; the same in which the prophet was taken, ch. xxxvii. 13. here he sat to hear and try causes, courts of judicature being held in gates of cities; or to receive petitions; or rather it may be to consult about the present state of affairs, what was best to be done in defence of the city, and to annoy the besiegers; and it may be to have a view of the enemy's camp, and to sally out upon them; for that he was here in order to make his escape is not likely.

Ver. 8. And Ebed-melech went forth out of the king's house, &c.] As soon as he heard of the prophet's distress, he immediately went out from his apartments in the king's palace, where he performed his office, and his business chiefly lay, or where he dwelt, to the gate of Benjamin, where the king was; and if he was here for the administration of justice, it was a proper time and place for Ebed-melech to lay the case of Jeremiah before him: and spake to the king; freely, boldly, and intrepidly, in the presence of his nobles: saying; as follows:

Ver. 9. My lord the king, &c.] He addresses him as a courtier, with great reverence and submission, and yet with great boldness: these men have done evil in all that they have done to Jeremiah the prophet; meaning

\* Antiqu. l. 10. c. 7. sect. 5.

Antiqu. 1. 10. c. 7. sect. 5.
 Pirke Eliezer, c. 53. Shalshelet Hakabala, ful. 13. 1.

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the princes, who might be present, and whom he || pointed at, and mentioned by name; which shewed great courage and faithfulness, as well as great zeal for, and attachment to, the prophet; to charge after this manner persons of such great authority so publicly, and to the king, whom the king himself stood in fear of: he first brings a general charge against them, that they had done wrong in every thing they had done to the prophet; in their angry words to him; in smiting him, and putting him in prison in Jonathan's house; and particularly in their last instance of ill will to him: whom they have cast into the dungeon, he does not say where, or describe the dangeon, because well known to the king, and what a miserable place it was: and tacitly suggests the cruelty and inhumanity of the princes: and he is like to die for hunger in the place where he is, for there is no more bread in the city; or very little; there was none to be had but with great difficulty, as Kimchi observes; and therefore, though the king had ordered a piece of bread to be given him daily, as long as there was any in the city; yet it being almost all consumed, and the prophet being out of sight, and so out of mind, and altogether disregarded, must be in perishing circumstances, and near death; and must inevitably perish, unless some immediate care be taken of him. It may be rendered, he will die', &c.; or the sense is, bread being exceeding scarce in the city, notwithstanding the king's order, very little was given to Jeremiah, whilst he was in the court of the prison; so that he was half-starved, and was a mere skeleton then, and would have died for hunger there; wherefore it was barbarous in the princes to cast such a man into a dungeon. It may be rendered, he would have died for hunger in the place where he was, seeing there was no more bread in the city"; wherefore, if the princes had let him alone where he was, he would have died through famine; and therefore acted a very wicked part in hastening his death, by throwing him into a dungeon ; this is Jarchi's sense, with which Abarbinel agrees.

Ver. 10. Then the king commanded Ebed-melech the Ethiopian, &c.] Being affected with the case of the prophet; and repenting of the leave he had given the princes to do with him as they pleased, gave orders as follows: saying, take from hence thirty men with thee from the place where the king was, the gate of Benjamin ; where very probably at this time was a garrison of soldiers, thirty of which were ordered to be taken; or these were to be taken out of the king's lifeguard, he had here with him. Josephus " calls them thirty of the king's servants, such as were about the king's person, or belonged to his household; and so the Syriac version of the next verse says, that Ebedmelech took with him men of the king's household; but why thirty of them, when three or four might be thought sufficient to take up a single man out of a dungeon? Abarbinel thinks the dungeon was very deep, and Jeremiah, an old man, could not be got out but with great labour and difficulty. Jarchi and Kimchi say, the men were so weakened with the famine, that so many were necessary to draw out one man;

י רומין morietur enim, Schmidt. <sup>9</sup> Qui moriturus fuerat in loce suo propter famem, Junius & Tre-mellius, Piscator.

but the true reason seems rather to be, that should the princes, whom the king might suspect, or any other, attempt to hinder this order being put in execution, there might be a sufficient force to assist in it, and repel those that might oppose it: and take up Jeremiah the prophet before he die; the king speaks honourably of Jeremiah, giving him his title as a prophet, and expresses great concern for him; and orders them to hasten the taking him up, lest he should die before, which he suggests would give him great concern.

Ver. 11. So Ebed-melech took the men with him, &c.] The thirty men, as the king ordered : as soon as ever he had got the grant, he immediately set about the work, and lost no time to save the prophet's life : and went unto the house of the king under the treasury ; from the gate of Benjamin he went to the king's palace, and to a particular place under the treasury; by which treasury may be meant the treasury of garments, or the roval wardrobe, under which was a place, where clothes worn out, or cast off, were put : the Septuagint represent it as under ground, a cellar under the wardrobe: and took thence old cast clouts, and old rotten rags ; the Syriac version has it, such as cattle were wiped and cleaned with : and let them down by cords into the dungeon to Jeremiah ; for it was so deep, that men could not reach to put them into the hands of the prophet; and, had they been thrown in, they might have been scattered about and be out of his reach, who stuck in the mire; or they would have been in all likelihood greatly bedaubed with the mire.

Ver. 12. And Ebed-melech the Ethiopian said unto Jeremiah, &c.] Being come to the dungeon, and at the mouth of it, he addressed him in a very humane and friendly manner, and directed him how to make use of the rags he let down for his ease and benefit : put now these old cast clouts and rotten rags under thine arm-holes under the cords ; the cords were first put under his arm-holes to draw him up with, and then these clouts and rags were put under the cords; lest they should cut into his flesh, at least hurt him, and give him pain, the whole weight of his body resting on them ; and perhaps these parts had received some hurt when he was let down into the dungeon with cords. when they were not so careful of him ; and therefore needed some soft rags the more to be put under them at this time: all which shews what an affection this man had for the prophet, and how tender he was of him: and Jeremiah did so; he put the rags between the cords and his arm-holes.

Ver. 13. So they drew up Jeremiah with cords, &c.] The men that were with Ebed-melech, as many as were necessary ; he overlooking, directing, and encouraging : he took him out of the dungeon ; alive, accord-ing to the king's orders and design, and in spite of the prophet's enemics : the thing succeeded according to wish; the Lord ordering and prospering every step: and Jeremiah remained in the court of the prison, from whence he had been taken, and where he was replaced; Ebed-melech having no warrant to set him at entire liberty; nor would it have been prudent to

<sup>\*</sup> Antiqu. 1. 10. c. 7. sect. 5.

have solicited that, which might too much have exasperated the princes; and besides, here, according to the king's order, bread was to be given him, as long as there was any in the city; so that it was the most fit and proper place for him to remain in; wherefore what Josephus \* says, that he dismissed him, and set him free, is not true.

Ver. 14. Then Zedekiah the king sent and took Jere-miah the prophet unto him, &c.] When the prophet of the prison, of which the king had knowledge, he sent some person or persons to bring him to him, to have some private conversation with him: into the third entry that is in the house of the Lord ; what place is meant Jarchi confesses his ignorance of, but con-jectures it was the court of the Israelites; the outward court, and the court of the women, being before it. Kimchi rightly takes it to be a place through which they went from the king's house to the house of the Lord; no doubt the same that is called the king's ascent, by which he went up thither, shewn to, and admired by, the queen of Sheba, 1 Kings x. 5. in which there were three gates or entrances, as Dr. Lightfoot observes<sup>y</sup>; the first, the gate of the foundation; the second, the gate behind the guard; and the third, the gate Coponius; and here the king and the prophet had their interview : and the king said to Jeremiah, I will ask thee a thing, or a word; a word of prophecy; or whether there was a word of prophecy from the Lord, concerning him, his people, and city, and what it was; and what would be the event of the present siege, whether it would issue well or ill: hide nothing from me; be it what it will, whether grateful or not; he had been told again and again how things would be; but still he was in hopes that something more favourable and consolatory would come from the Lord to him.

Ver. 15. Then Jeremiah said unto Zedekiah, &c.] Here follows the prophet's answer, in which he tacitly desires to be excused saying any thing upon this head, since it might be attended with danger to himself, and be of no service to the king; and therefore prudently thought fit to come into some agreement with the king, to secure himself, if he insisted upon it: if I declare it unto thee, wilt thou not surely put me to death? this he might fear, from past experience of the king's conduct; for, though he might not slay him with his own hands, or give orders to others to do it; yet he might deliver him up to the will and mercy of his princes, as he had done before; not that the prophet was afraid to die, or was deterred through fear of death from delivering the word of the Lord, and doing his work ; but he thought it proper to make use of prudent means to preserve his life; besides, he had no express order from the Lord to say any thing concerning this matter at this time: and if I give thee counsel, wilt thou not hearken to me? or, thou will not hearken to me z; so the Targum, Syriac, and Vulgate Latin versions; and therefore it was to no purpose to give him any advice; from all this the king might easily understand the prophet had nothing to say that would be agreeable

to him; however, he was very desirous to know what it was, and therefore promises indemnity and security. as follows:

Ver. 16. So the king swore secretly unto Jeremiah, &c.] The king not only gave the prophet his word, but also annexed to it his oath, that his life should be in no danger, either from him or his princes; this oath was made secretly, both for the honour of the king, he swearing to a subject, and that it might not be known by the princes, and for fear of them : saying, as the Lord liveth, that made us this soul; or these souls. as the Targum : here a superfluous word, NR, is used ; which, as the Jews observe, is one of the eight words which are written, but not read: he swears by the living God, by whom only men should swear, whenever it is necessary; this is the proper form of an oath; the appeal is to be made to the eternal God, that knows all things, the Father of spirits, the Maker of souls, and giver of the lives of all men, and who can take them away when he pleases. The sense is, may the living God, which has made my soul and yours, and given life to us both, may he take away my soul, my life, from me, if ever I make any attempt upon your's. I will not put thee to death, neither will I give thee into the hand of those that seek thy life; he not only promises and swears to it, that he would not take awake his life with his own hands, or give orders to take it away; but he would not deliver him into the hands of his princes, who he knew were implacable enemies, and sought all opportunities and advantages against him; but then he makes no promise that he will take any counsel or advice that should be given him; as to this, he would lay himself under no obligation to observe, resolving to take his own way; if he liked it, to follow it; if not, to reject it; he would not be bound by it.

Ver. 17. Then said Jeremiah unto Zedekiah, &c.] Being thus indemnified and secured by the king's word and oath, he proceeds freely to lay before the king the whole matter as from the Lord : thus saith the Lord, the God of hosts, the God of Israel; the prophet does not give the following advice in his own name, but in the name of the eternal Jehovah, the Lord of armies above and below, and who had a special regard to the people of Israel, and their welfare; and therefore it became the king to shew the more regard unto it: if thou wilt assuredly go forth unto the king of Babylon's princes; the generals of his army, whose names are mentioned, ch. xxxix. 3. the king not being with his army at this time, but at Riblah, ch. xxxix. 5. the meaning is, if he would open the gates of Jerusalem, and go forth from thence to the Chaldean army, and surrender himself and the city into the hands of the princes in it, and general officers of it : then thy soul shall live ; in thy body, and not be separated from it ; or live comfortably, in peace and safety, though not in so much splendour an glory as he had done: and this city shall not be burned with fire; as had been threatened; and as the Chaldeans would be provoked to do, should it hold out to the last extremity; but should preserve it upon a surrender: and thou shalt live, and thine

<sup>×</sup> Ut supra. 7 Temple-Service, ch. 33. p. 2028.

non audies me, V. L. Schmidt; non audies ad me, לא חשמע אלי Montanus ; non auscultabis mihi, Piscator.

### CH.XXXVIII. V. 18-23.

and servants.

Ver. 18. But if thou wilt not go forth to the king of Babylon's princes, &c.] And surrender to them: then shall this city be given into the hands of the Chaldeans; if not willingly delivered up by the king of Judah, it shall be forcibly taken by the king of Babylon's army, through the permission of God ; with respect to whom it is said to be given unto them, even by him who has the disposing of cities and kingdoms : and they shall burn it with fire ; as it had been often foretold it should. and as it accordingly was, ch. xxxix. 8. and thou shalt not escape out of their hand; though he might hope he should, and would attempt to do it, yet should be taken; and though he should not be slain, yet should never regain his liberty, or get out of their hands, when once in them; see ch. lii. 7, 8, 9, 11.

Ver. 19. And Zedekiah the king said unto Jeremiah, &c.] In answer to this advice he gave him, persuading him to give up himself and the city into the hands of the Chaldeans: I am afraid of the Jews that are fallen to the Chaldeans ; who did go out of the city, and surren-dered to the Chaldeans, whom Zedekiah had cruelly used, or severely threatened : lest they deliver me into their hands, and they mock me ; that is, lest the Chaldeans should deliver him into the hands of the Jews, and they should jeer and scoff at him, for doing the same thing he had forbidden them on the severest penalty; or lest they should put him to death in the most revengeful and contemptuous manner, as Kimchi's note is : but all this was either a mere excuse, or shewed great weakness and pusillanimity, and was fearing where no fear was; for, on the one hand, it was not reasonable to think that the Chaldeans, when they had got such a prize as the king of the Jews, that they should easily part with him, and especially deliver him up into the hands of his own people; and, on the other hand, it is not likely, that, should he be delivered into their hands, they would ever have treated him in so scornful and cruel a manner, who was their prince, and a partner with them in their captivity.

Ver. 20. But Jeremiah said, they shall not deliver thee, &c.] To take off the above excuse, or remove that objection, the prophet assures the king that the Chaldeans would never deliver him into the hands of the Jews; he might depend upon it it would never be done: obey, I beseech thee, the voice of the Lord, which I speak unto thee; the counsel he had given him, to surrender to the Chaldeans, was not from himself, but from the Lord: and though he had no express order to give it at that time, yet it was what was agreeable to the will of God, and what he had exhorted the people to in the beginning of this chapter; and therefore, since it came from the Lord, as it ought to be attended to, so he might be assured of the divine protection, should he act according to it: so it shall be well with thee, and thy soul shall live; that is, it would not only be much better with him than he feared, but than it would be with him should he obstinately stand out to the last; he should have more respect and honour from the king of Babylon; and not only have his life spared, but enjoy more of the of the king of Babylon; not by him personally, for he

house; not only himself, but his wives and children, || comforts of life; particularly the sight of his eves. which he lost when taken.

Ver. 21. But if thou refuse to go forth, &c.] Out of Jerusalem, to the Chaldean army, and submit to them : this is the word that the Lord hath shewed me. or the thing which should certainly come to pass; the word of prophecy the Lord had shewed to the prophet, and which he now declares to the king; who asked of him a word, was desirous to know whether there was a word from the Lord, and what it was; and this it is which follows, in case he continued impenitent, obstinate, and disobedient.

Ver. 22. And, behold, all the women that are left in the king of Judah's house, &c.] That were left in the royal palace when Jehoiakim and Jeconiah were carried captives; or which were left of the famine and pestilence in Zedekiah's house; or would be left there when he should flee and make his escape; meaning his concubines, or maids of honour, and court-ladies, shall be brought forth to the king of Babylon's princes; who shall use them as they think fit, and dispose of them at pleasure: and those women shall say, thy friends have set thee on, and have prevailed against thee : or, the men of thy peace "; the false prophets, and the princes that hearkened to them, and promised and flattered him with peace and prosperity, these deceived him; they set him on to hold out against the Chaldeans, and not believe the Prophet Jeremiah; and they prevailed with him to do so, though it was against himself, and his own interest: thy feet are sunk in the mire; not literally, as some Jewish writers suppose, that he got into a quagmire when he fled; though there may be a hint in the expression to the miry dungeon in which he suffered the prophet to be cast; and was now got into one himself, in a figurative sense, being involved in difficulties, out of which he could not extricate himself: and they are turned away back; meaning either his feet, which were distorted, and had turned aside from the right way; or now could go on no further against the enemy, but were obliged to turn back and flee; or else the men of his peace, the false prophets and princes, who had fed him with vain hopes of safety, now left him, and every man shifted for himself. This would be said by the women, either in a mournful manner, by way of complaint; or as scoffing at the king, as a silly foolish man, to hearken to such persons; and so he that was afraid of being mocked by the Jews is jeered at by the women of his house.

Ver. 23. So they shall bring out all thy wives and thy children to the Chaldeans, &c.] Not the citizens of Jerusalem; but, as Kimchi observes, the Chaldeans that should enter the city shall bring them out to the Chaldeans without: or it may be rendered impersonally, they shall be brought out: not only the ladies at court, that waited on him and his queen, as before; but all his wives and concubines, and his children, or his sons rather; for at the taking of the city no mention is made of daughters, only of sons, who were slain before his eyes, ch. xxxix. 6: and thou shalt not escape out of their hand, but shalt be taken by the hand

אנשי שלמך \* viri pacis tuæ, Pagninus, Montanus, Vatablus, Schmidt.

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was not present at the taking of him, but by his army, who having taken him, brough thim to him, and delivered him into his hand, ch. xxxix. 5: and thou shalt cause this city to be burnt with fire; or, thou shalt burn this city with fire'; be the moral cause of it; through his sin and obstinacy, impenitence and unbelief, the burning of the city might be laid to his charge; his sin was the cause of it; and it was all one as if he had burnt it with his own hands. All this is said to work upon him to hearken to the advice given; but all was in vain.

Ver. 24. Then said Zedekiah to Jeremiah, &c.] Not a word signifying his approbation of the counsel given him, or that he intended to take it; his silence shewed the reverse : let no man know of these words ; that had passed between them; of the conference and conversation they had had together, at least not the particulars of it; the thing itself was known, as appears by what follows, that the king and prophet had been dis-coursing together; but what they talked of, he desires might be concealed, pretending the prophet's good, though it was his own honour and safety he sought: and thou shalt not die; as he had promised he should not, and had sworn to it; but suggests by this, that if he disclosed the conversation, he should look upon himself free from his word and oath; so that this carried something menacing in it : or it may be rendered that thou die not  $\varepsilon$ ; intimating, that if the princes should come to the knowledge of what he had said, of the advice he had given, they would surely put him to death; and therefore, for his own safety, he desires the whole may be kept a secret.

Ver. 25. But if the princes hear that I have talked to thee, &c.] Which the king suspected they would; and could hardly think but somebody or other would see him and the prophet talking together; who would be officious enough to go and acquaint the princes with it, though he had endeavoured to be as private as possible; however, to provide against the worst, he instructs Jeremiah what to say to them, should they hear of their being together: and they come unto thee; as he did not doubt but they would, as soon as ever they had notice of it: and say unto thee, declare unto us now what thou hast said unto the king; hide it not from us, and we will not put thee to death ; also what the king said unto thee; the king knew how inquisitive they would be, and sift the prophet to the bottom, to know both what the prophet said to the king, about the state of affairs respecting the Chaldeans, and the surrender of the city to them, which they supposed to be the subject of the discourse; and what were the king's thoughts about it, and his determinations concerning it; and in order to make the prophet easy, and more free and open to tell the whole matter, he suggests they would promise him his life should not be taken away.

Ver. 26. Then thou shalt say unto them, &c.] Here the king puts words into the prophet's mouth, what he should say to the princes, to put them off from inquiring further, and so keep the matter a secret: I presented my supplication before the king; or caused it to fall<sup>d</sup>; delivered it in an humble and submissive manner: that he would not cause me to return to Jonathan's house, to die there; this he had entreated of the king be-

ner: that he would not cause me to return to Jonathan's house, to die there; this he had entreated of the king before, ch. xxxvii. 20. and now, no doubt, renewed his request, having this fair opportunity with the king alone to do it; or, however, it is highly probable he did it upon this hint of the king. This shews how much the king stood in fear of his princes in this time of his distress; and that he had only the name of a king, and had not courage and resolution enough to act of himself, according to the dictates of his mind; yea, that he feared men more than he feared the Lord.

Ver. 27. Then came all the princes to Jeremiah, and asked him, &c.] After he had parted with the king, and was come back to the court of the prison; as soon as the princes had been informed of the interview between the king and the prophet, which soon came to their ears, they came in a body to him, to the court of the prison, where he was, and asked him of what passed between him and the king: and he told them according to all those words that the king had commanded; what he told them, no doubt, was truth; though he did not tell them all the truth; which he was not obliged to do, having no command from God, and being forbid by the king : so they left off speaking with him; or, were silent from him "; went away silent, not being able to disprove what he had said, or object unto it, and finding they could get nothing more out of him : for the matter was not perceived ; or, was not heard '; though there were persons that saw the king and the prophet together, yet nobody heard any thing that passed between them; and therefore Jeremy could not be confronted in what he had said, or be charged with concealing any thing.

Ver. 28. So Jeremiah abode in the court of the prison, &c.] Where he was ordered to be by the king, before he was cast into the dungeon, and where he was replaced by Ebed-melech; and which was now confirmed by the king, and here he continued: until the day that Jerusalem was taken; but how long it was from his conversation with the king, to the taking of the city, is not certain: and he was there when Jerusalem was taken; as appears from ch. xxxix. 14. Kimchi connects this with the beginning of the next chapter; and so the Targum, rendering it, " and it came to pass " when Jerusalem was taken;" namely, what is related in the following chapter.

שאם קזשרו combures igne, Vatablus, Schmidt ; cremabis in igne, Montanus.

י רובוטי מוורוי און cadere feci deprecationem meam, Pagninus; cadere facious fui, &c. Schmidt.

et tacuerunt ab eo, Pagninus, Montanus; siluerunt, Calvin.

לא נשמע חדבר ל quia non auditum est verbum, Pagninus, Montanus, Schmidt.

#### CHAP. XXXIX.

THIS chapter gives an account of the taking of Jerusalem by the Chaldeans, according to the several pro-phecies of Jeremiah concerning it. The time of taking it, and by whom, after a siege of eighteen months, ver. 1, 2, 3. several things relating to King Zedekiah; his flight; the taking of him; the bringing him to the king of Babylon, and his sentence on him; the execution of that sentence, slaying his sons and nobles, putting out his eyes, and carrying him in chains to Babylon, ver. 4, 5, 6, 7. the destruction of the city is described, by burning the houses in it, breaking down its walls, carrying the people captive, all, except a few poor persons left in the land, ver. 8, 9, 10. the preservation of Jeremiah, according to the king of Babylon's orders by his princes; and the committing him to the care of Gedaliah, the governor of the poor Jews, ver. 11, 12, 13, 14. and the chapter is concluded with a promise of the protection of Ebed-melech, made by the Lord before the taking of the city, while the prophet was in prison; and which, no doubt, had its accomplishment, ver. 15, 16, 17, 18.

Ver. 1. In the ninth year of Zedekiah king of Judah, in the tenth month, &c.] The month Tebet, which answers to part of our December, and part of January; so that it was in the winter-season the siege of Jerusalem began : came Nebushadrezzar king of Babylon and all his army against Jerusalem, and they besieged it; provoked by Zedekiah's breaking covenant with him, and rebelling against him, who had set him upon his throne, in the room of his nephew; so that here was a mixture of perfidy and ingratitude, which he was determined to revenge; and being impatient of it, came at such an unseasonable time of the year for a long march and a siege. The king of Babylon came in person at first; but having begun the siege, and given proper orders to his generals for the carrying of it on, and supposing it would be a long one, retired to Rib-lah in Syria, either for pleasure or for business. The time of beginning the siege exactly agrees with the account in 2 Kings xxv. 1. only there it is more particular, expressing the day of the month, which was the tenth of it; and so in ch. lii. 4. The reason of inserting the account of the siege and taking of the city, in this place, is both to shew the exact accomplishment of Jeremiah's prophecies about it, and to lead on to some facts and predictions that followed it.

Ver. 2. And in the eleventh year of Zedekiah, in the fourth month, &c.] The month Tammuz, which answers to part of June, and part of July: the ninth day of the month, the city was broken up; or taken by storm; the walls of it were broken by engines and battering-rams, so that the Chaldeans could enter it, and take it. This was just a year and a half after it had been besieged, not being able to hold out any longer, because of the famine; see ch. lii. 6, 7.

Ver. 3. And all the princes of the king of Babylon

came in, &c.] Into the city; a breach being made in the walls to take possession of it: and sat in the middle. gate; according to Jarchi, this was a gate of the temple: the gate Nicanor, the eastern gate, which was between the gate of the court of the women and the gate of the temple; who observes, that their Rabbins say, the middle gate was the gate in which the wise men made their decrees and constitutions: so that, in the place of judgment, wickedness was there; as in Eccl. iii. 16. and Josephus<sup>g</sup> says, that the city was taken in the middle of the night, when the enemies' generals went into the temple; but rather, according to Kimchi, it was one of the gates of the city of Jerusalem; according to Abarbinel, Jerusalem had three walls, and this was the gate of the middle wall; but others take it to be the gate in the middle wall, between the upper and lower city: perhaps it is the same called the second gate, Zeph. i. 10. and might be the chief and principal gate where these princes placed their seats in triumph as victors. and so fulfilled the prophecy of Jeremiah, ch. i. 15. though they might have another reason for it, their own safety; here they sat till the city was well searched and cleared, lest there should be any ambush laid for them, and cut them off as they entered. The names of some of them were as follow : Nergal-sharezer: according to Kimchi, these are two names of two distinct persons; but generally thought to be one name of the same person; so Josephus, who calls him Nergelearus. The first part of the name Nergal was the name of an idol with the Cushites, 2 Kings xix. 30. and it was usual with the Heathens to give the names of their idols to their kings, princes, and great men. The other part, Sharezer, is a name of one of Sennacheril's sons; and seems to be an Assyrian name, Isa. xxxvii. 38. The next is called Samgar-nebo; though, according to Hillerus h, this is a surname of the former, to distinguish him from another Nergal-sharezer after mentioned, taken from his office : this name signifying the strict keeper of Nebo, the temple of the idol Nebo; see Isa. xlvi. 1. The next is Sarsechim-rabsaris; for these are not two names of different persons, but of the same person. The first is his proper name, which signifies the prince of the Scythians; the other his name of office, and signifies the chief eunuch, or the chief of the eunuchs. The last name is Nergal-sharezer-rabmag; these names belong to the same person, who is called from his office Rabmag, the chief magician, or the chief of the magicians, to distinguish him from the other Nergal-sharezer before mentioned: these, with all the residue of the princes of the king of Babylon, entered the city and took it.

Ver. 4. And it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, &c.] That is, when Zedekiah and his soldiers saw the princes and generals of the Chaldean army enter the city through a breach made in the wall, and take possession

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<sup>4</sup> Antiqu. 1. 10. c. 8. sect. 9.

<sup>&</sup>lt;sup>b</sup> Onomastic. Sacr. p. 608.

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of the middle gate; which they might see from some [ high tower where they were for safety, and to make their observation of the enemy: then they fled ; finding they were not able to keep their posts and resist the enemy: and went forth out of the city by night; it being the middle of the night, as before observed out of Josephus, that the' city was taken; and they took the advantage of the darkness of the night to make their escape : this they chose rather to do than to surrender to the Chaldeans, and lie at their mercy: and they went by the way of the king's garden, by the gate betwixt the two walls; which lay either between the wall of the city and the outworks, as some ; or between the old wall and the new one Hezekiah built, 2 Chron. xxxii. 5, as others; or rather between the wall of the city and the wall of the king's garden; this being a private way, they took it. The Jews have a fable, and which is related both by Jarchi and Kimchi, that there was a cave or vault under ground, from the king's house to the plains of Jericho; and by this way the king went that he might not be seen; but God prepared a hind, which the Chaldean army saw, and pursued, and which went into the cave, and they after it; and when they were at the mouth of the cave they saw Zedekiah coming out of it, and took him: and he went out the way of the plain; on the south side of the city, which led to Jericho; and on which side the king's garden was; not that he went alone, but his wives, and children, and princes, and men of war with him; see ch. lii. 7.

Ver. 5. But the Chaldean army pursued after them, &c.] Being informed of the flight of them, by those who surrendered to them, as Josephus says; or not finding the king, his family, nobles, and guards, at the palace, where they expected them; and, knowing which way they must take, pursued after them; not the whole army, only a part of it; for some must remain at Jerusalem to demolish the city, and take the spoil of it: and overtook Zedekiah in the plains of Jericho; not far from it, as Josephus says; and who also observes, that when his friends and generals saw the enemy near, they left him, and shifted for themselves, and only a few were with him when overtook: and when they had taken him they brought him to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath; which is generally thought to be Antioch in Syria; whither he had retired from the siege of Jerusalem, having left it to his generals to recreate himself in this pleasant place, as it seems it was; or that he might be nearer his own kingdom, if any troubles should arise in it during his absence; however, here he was, and here the army brought Zedekiah to him, and those they took with him; which must be very agreeable to the king of Babylon to have this perfidious and ungrateful prince in his power: where he gave judgment apon him; or passed sentence on him, which was to have his eyes put out: or, spake judgments with him 1; heseverely chid him, and upbraided him for the injury he had done him; the perfidy he had been guilty of in breaking his oath and covenant. So Josephus says,

י שישוו משופשים איז & locutes est cum co, vel ipso judicia, Pagninus, Montanus, Cocceius, Schmidt. CH. XXXIX. V. 5-8.

" after he came to him, Nebuchadnezzar began to call "him a wicked man and a covenant-breaker, unmind-"ful of promises he had made to preserve the country "for him; he reproached him with ingratitude, in receiving the kingdom from him he had taken from Je-"hoiachim, and given to him, who had used his "power against the giver; but, says he, the great "God that hates thy manners has put thee into our "hands."

Ver. 6. Then the king of Babylon slew the sons of Ze-dekiah in Riblah before his eyes, &c.] Not with his own hands, but gave orders to do it: these must be very young, at least some of them; since Zedekiah at this time was but thirty-two years of age. This must be a dreadful spectacle for him to behold; and the consideration must be cutting, that it was owing to his own obstinacy in not taking the advice of the Prophet Jeremiah to surrender to the Chaldeans, whereby he and his family would have been saved, ch. xxxviii. 17: also the king of Babylon slew all the nobles of Judah; who did not come over to the Chaldean army and surrender themselves; such who advised the king to stand out to the last, and who fled, and were taken with him; as many of them as fell into the hands of the king of Babylon. Jarchi says those were the sanhedrim, who loosed Zedekiah from his oath to Nebuchadnezzar.

Ver. 7. Moreover he put out Zedekiah's eyes, &c.] By what means is not certain; however, hereby the prophecy of Jeremiah was fulfilled, that his eyes should see the king of Babylon, as they did, before they were put out, and that he should not die by the sword, ch. xxxiv. 3, 4. and also the prophecy of Ezekiel, ch. xii. 13. that he should be brought to Babylon, and yet should not see it; for his eyes were put out before he was carried there : a full proof this of the prescience of God; of his foreknowledge of future and contingent events; of the truth and certainty of prophecy, and of the authority of divine revelation: and bound him with chains, to carry him to Babylon; with two brass or iron chains, or fetters, for both his legs; and thus bound he was carried to Babylon, where he remained to the day of his death.

Ver. 8. And the Chaldeans burnt the king's house, &c.] His palace : this was a month after the city was taken, as appears from ch. lii. 12, 13: and the houses of the people, with fire ; the houses of the common people, as distinct from the king's house, and the houses of the great men, ch. lii. 13. though Jarchi interprets of the synagogues. It is in the original text in the singular number, the house of the people ; which Abarbinel understands of the temple, called, not the house of God, he having departed from it; but the house of the people, a den of thieves; according to Adrichomius k, there was a house in Jerusalem called the house of the vulgar, or common people, where public feasts and sports were kept; but the former sense seems best: and broke down the walls of Jerusalem ; demolished all the fortifications of it, and entirely dismantled it, that it might be no more a city of force and strength, as it had been.

\* Theatrum Terræ Sanct. p. 154.

Ver. 9. Then Nebuzaradan the captain of the guard, &c.] The Targum is, " the captain of those that kill; of the soldiers, of the militia. Some render it, the captain of the cooks; others, of the butchers<sup>1</sup>; but no doubt it was a military office he bore; he was captain of the forces that were left in Jerusalem, after the other part went in pursuit of the king and those with him; or the captain of a company, being sent by the king of Babylon to execute a commission of his: the same carried away into Babylon the remnant of the people that remained in the city; that were left of the pestilence, famine, and sword; and who were found in it when it was taken: and those that fell away, that fell to him; that fell to the Chaldean army during the siege of the city; and those that betook themselves to Nebuzaradan, and voluntarily surrendered themselves to him afterwards: with the rest of the people that remained ; in other cities in the land of Judah.

Ver. 10. But Nehuzaradan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, &c.] Because they would have been of no service to the Chaldeans, but a burden to them; and because they had nothing to fear from them; they had no arms to rebel against them, nor money to purchase any; and because it would be to their interest to have the land manured, and not lie waste, that they might have some tribute from it: and gave them vineyards and fields at the same time ; as their own property to dress and cultivate, and receive the advantage of them; though very probably a tax was laid upon them; or they were to pay tribute to the king of Babylon ; or, however, contribute out of them to the support of the government that was placed over them; and this was a happy incident in their favour; here was a strange change of circumstances with them; though the nation in general was in distress, they, who before had nothing, are now proprietors of vineyards and fields. when the former owners were carried captive: there might be much of the justice of God conspicuous in this affair; such who had been oppressed and ill used by the rich are now retaliated with their possessions. The Targum is, " and he appointed them to work in " the fields and in the vineyards in that day.

Ver. 11. Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah to Nebuzaradan the captain of the guard, &c.] Of whom he had heard, by one or another of his generals or officers; who had been in-formed, by those Jews that deserted to them, that Jeremiah had prophesied of the taking of the city by the Chaldeans; had advised the people to fall off to them; and had even exhorted the king and princes to surrender up the city, and themselves, unto them; and that he had suffered much on this account; wherefore the Lord put it into the heart of this monarch, otherwise not at all disposed to the prophets of the Lord, to shew regard to him; and therefore, when he sent Nebuzaradan upon an expedition to Jerusalem, he gave him a particular charge concerning Jeremiah : saying ; as follows:

Ver. 12. Take him, and look well to him, &c. ] Take

him out of prison; take him under your immediate care; receive him kindly, and use him humanely; provide every thing necessary for him, and let him not want for any thing: or, set thine eyes upon him "; look pleasantly at him, and let him be always under your view and inspection; treat him not with neglect and contempt, but see to it that nothing is wanting to him : and do him no harm; no injury to his person by beating, imprisoning, or starving him; nor suffer any to be done to him by the common soldiers, or by his own people: but do unto him even as he shall say unto thee; let him have whatever he asks for : this was great favour from a Heathen prince indeed, and more than he met with from his own countrymen.

Ver. 13. So Nebuzaradan captain of the guard sent, c.] When he was come to Jerusalem, one of the &c.] first things he did was, he sent a messenger or messengers to the court of the prison where Jeremiah was. to bring him from thence; and this he did not alone, but with the rest of the princes, who had the same charge, and were joined in the commission with him : two of them are mentionad by name, Nebushashbanrabsaris and Nergal-sharezer-rabmag ; the latter of these is manifestly one of the princes that first entered Jerusalem, at the taking of it, ver. 3. and perhaps the former is the same with Sarsechim-rabsaris, as Hillerus" thinks, mentioned at the same time, who might have two names; unless we suppose there were two persons in the same office: and all the king of Babylon's princes; so that great honour was done to the prophet, to have them all charged with his commission from the king; and to be sent unto, and for, by them all.

Ver. 14. Even they sent and took Jeremiah out of the court of the prison, &c.] Where he was, when Jerusalem was taken, ch. xxxviii. 28. and where he remained until this order came : and committed him unto Gedaliah the son of Ahikam the son of Shaphan; the father of this person seems to be the same who saved Jeremish from being delivered into the hand of the people, to be put to death by them, in Jehoiakim's reign, ch. xxvi. 24, and he himself was doubtless a prince of Judah, that deserted to the Chaldeans during the siege, and was in esteem with them, and appointed a governor over those that were left in the land: now what is here recorded was not done immediately after Jeremiah was taken out of the court of the prison; for however it was, whether through the multiplicity of business, or the neglect of inferior officers, who did not attend to the charge the captain of the guard gave them concerning Jeremiah; though he was taken out of prison, he was bound in chains, and carried among the captives to Ramah; where, very probably, Nebuzaradan, looking over his prisoners, to his great surprise tinds the prophet among them ; when he released him, and, after some discourse with him, sent him to Gedaliah; see ch. xl. 1-5: that he should carry him home; or, to the house "; either to the house of Gedaliah, as Kimchi; or rather to the house of Jeremiah in Anathoth: so he dwelt among the people; that were left in the land, being at full liberty.

Onomastic. Sacr. p. 604.
 חומשיה in demum, Schmidt; ad domum, Pagninus, Montanus, Montanus

וב עברוים ויבורים præfectus coquorum; so some in Vatablus; magister Ianiorum, Pagainus, Moutanus. דעניך שינו עינויך שינו א coulos tuos pone super eum, Vulg. Lat. Vatablus, Pagninus, Montanus, Schmidt.

Ver. 15. Now the word of the Lord came unto Jeremiah, while he was shut up in the court of the prison, &c.] This prophecy was before the taking of the city, and after the prophet had been took out of the dungeon by Ebed-melech; though here inserted after the city was taken; and that to shew the great regard the Lord has to such who shew favour to his prophets; for though we have no account of the accomplishment of this prophecy, there is no doubt to be made of it; and that Ebed-melech was saved from the general destruction, as is here predicted : saying : as follows : Ver. 16. Go and speak to Ebed-melech the Ethiopian,

&c.] Not that the prophet was to go, or could go, out of prison, to deliver this message to Ebed-melech; but that he should, as he had opportunity, acquaint him with it; either by writing to him, or by word of mouth, when he should visit him; for no doubt he sometimes did, having so great a respect for the prophet: saying, thus saith the Lord of hosts, the God of Israel ; whom Ebed-melech, though an Ethiopian, served; being a proselyte, and a good man; and therefore would listen unto and believe what came from him: behold, I will bring my words upon this city for enil, and not for good ; meaning the prophecies delivered out by Jeremiah, which Ebed-melech was no stranger to, these should be accomplished; not what promised good, on condition of repentance and amendment; but what threatened evil to the city, and the inhabitants of it, even the destruction of them : and they shall be accomplished in that day before thee ; signifying that he should live till then, and his enemies would not be able to take away his life; and that he should see with his eyes all that was predicted accomplished, and he himself safe amidst all this.

Ver. 17. But I will deliver thee in that day, saith the Lord, &c.] As from the famine and pestilence, so from the sword of the Chaldeans, and from all the evil that shall come upon the city in the day of its de-struction : and thou shalt not be given into the hand of fears are.

the man of whom thou art afraid ; for though he was a bold and intrepid man, as appears by his charging the princes and prime-ministers of state with having done evil to the prophet, and that in the presence of the king; yet at times he was not without his fears, which is the case of the best of men; and whereas he knew the courtiers owed him a grudge, for the freedom he took with their characters before the king, and for his friendship to Jeremiah, he might fear they would seek to do him a mischief, and contrive his ruin, in some way or another; but here he is assured he should not be given into their hands; or rather, as Jarchi, into the hands of the Chaldeans; for, as he believed in the Lord and his prophet, so he knew that all that was predicted would certainly come to pass; and that the city, with the king, his nobles, and the inhabitants of it, would fall into the hands of the Chaldeans; he might tremble at the righteous judgments of God, and fear that he himself would become a prey unto them; but here he is assured of the contrary.

Ver. 18. For I will surely deliver thee, &c.] Or, in delivering will deliver thee "; this is a repetition and confirmation of what is promised in the preceding verse, and more fully explains it : and thou shalt not fall by the sword ; by the sword of the Chaldeans, when the city should be taken, as he feared he should : but thy life shall be for a prey unto thee ; shall be safe; be like a prey taken out of the hand of the mighty, and be enjoyed beyond expectation, having been given up for lost; and therefore matter of the greater joy, such as is expressed at the taking of spoils: because thou hast put thy trust in me, saith the Lord. The Targum is, in my word; what he had done in serving the prophet, and other good actions, sprung from a principle of faith and confidence in the Lord; and this the Lord had a respect unto; without which works are not right; and without which it is impossible to please God with them; and which faith may be, and be true, where

# CHAP. XL.

THIS chapter treats of the release of Jeremiah, and || ample, ver. 8, 9, 10. and to whom also gathered the the care taken of him; of the gathering of the princes and people of the Jews to Gedaliah, appointed their governor, dispersed about Judea, and other countries; and of a conspiracy against him, of which information was given him. The release of Jeremiah, where, and by whom, ver. 1, 2, 3, 4. the liberty granted him to go to Babylon, or stay in Judea, as he thought fit; and, if he chose the latter, is advised to go to Gedaliah, appointed governor, or where he would; and is dismissed with food, and a reward, ver. 4, 5, 6. upon which he went and dwelt with Gedaliah, ver. 7. to whom also the captains of the dispersed forces joined themselves, to whom he swore, and bid them be of good cheer; and exhorted them to serve the Chaldeans, which he urged from the profit of it to them, and by his own ex-

Jews in other countries, ver. 11, 12. by the captains he is informed of a conspiracy against his life, and one of them offers to destroy the conspirator, which Gedaliah would not agree to, disbelieving the information, ver.

13, 14, 15, 16. Ver. 1. The word which came to Jeremiah from the Lord, &c.] The word of prophecy, as the Targum; but there being no prophecy in this and the following chapter, only a narration of facts, this is generally referred to what came ten days after, and which begins ch. xlii. 7. so Jarchi and Kimchi ; all between being included in a parenthesis, or a relation of facts preparatory, to lead on to it; though Abarbinel takes it to be a general title to all histories and prophecies in this book, from henceforward to the end of it. Jarchi

רמלמך eripiende eripiam te, Schmids; eruendo eruam te, Pagninus, Montanus.

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# CH. XL. V. 2-5.

and Kimchi make mention of a Midrash, which refers it to the special word of the Lord to Jeremiah to go to Gedaliah, ver. 5. interpreting that passage as the words of the Lord, and not of Nebuzaradan; but Abarbinel's sense seems best. The time of this prophecy was after that Nebuzaradan the captain of the guard had let him go from Ramah; which was a city in the land of Benjamin near Gibeon, seven miles from Jerusalem, as Jerom 9 says; here Nebuzaradan had his rendezvous, whither he brought his captives as they fell into his hands, among whom were Jeremiah: when he had taken him; out of the court of the prison, and out of Jerusalem, and brought him to Ramah: bound in chains among all them that were carried away captive of Jerusalem and Judah, that were carried away captive unto Babylon; how it came to pass is not certain, but so it was; that, though by the orders of Nebuzaradan and the princes, agreeably to the com-mand of the king of Babylon, Jeremiah was taken out of the court of the prison, yet was not set free; but without the knowledge of Nebuzaradan, and through the inadvertency of inferior officers, he was taken and bound, and with other prisoners brought to Ramah, in order to be transported to Babylon, which lay in the way to it; for Ramah was to the north of Jerusalem, as Babylon was: these chains were for the hands, or what we call handcuffs, as Kimchi, Abarbinel, and Ben Melech observe, and as appears from ver. 4.

Ver. 2. And the captain of the guard took Jeremiah, &c.] When he mustered his prisoners, to his great surprise he found the prophet among them, whom he took out from them, and set him free; though, before he dismissed him, he had the following conversation with him: and said unto him, the Lord thy God hath pronounced this evil on this place; the city of Jerusalem; from whence the prophet and the rest of the captives were just brought, and which now lay in ruins; the houses burnt; the walls broken down; and the inhabitants spoiled and carried captive. This was the evil which the Lord, he says, had decreed, as the Targum renders it; had purposed to bring upon it; and which he had declared and pronounced by the mouth of Jeremiah, whose Lord God he was, being his prophet, and a worshipper of him: this Nebuzaradan was apprized of by the Jews that deserted to the Chaldeans; and particularly, as is probable, by Gedaliah.

Ver. 3. Now the Lord hath brought it, and done according as he hath said, &c.] As he purposed, so it came to pass; as he foretold by his prophet, so it was brought about by his providence. This Heathen captain acknowledges the hand of the Lord in all this; and suggests, that his master, the king of Babylon, himself, and the rest of the generals, were only instruments the Lord made use of; which is very piously as well as wisely said; and more is here acknowledged by him than by the Jews themselves; who were not willing to believe that God had determined evil against them, or would bring it on them; at least, this they did not care to believe and own before, whatever they did now; he goes on to observe the cause of all this: because ye hare sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you; meaning not Jeremiah particularly, but his countrymen; and perhaps he might turn himself to, and address, the captives that were before him. Here he vindicates the justice of God; and ascribes the ruin of this people, not to the valour of Nebuchadnezzar and his captains; nor to the strength, and courage, and skilfulness of his army; or to any righteousness and merits of the king of Babylon; or to the justness of his cause; but to the sins of the people.

Ver. 4. And now, behold, I loose thee this day from the chains which were upon thine hands, &c.] Or rather are; for, when he said these words, it is highly probable they were on him, though now ordered to be taken off; these were not what were put upon him by the Jews, when in the court of the prison; for rather his legs, than his hands, would have had fetters on them there; but what were put upon him by the Chaldeans. when he fell into their hands; though inadvertently done by the inferior officers, and without the knowledge of the princes, or of this captain, who loosed them; with these he came manacled to Ramah, with the rest of the captives, but now were loosed in the sight of them : if it seem good unto thee to come with me unto Babylon, come, and I will look well unto thee; or, I will set mine eyes upon thee'; as the king of Babylon had ordered him to do, ch. xxxix. 12. would favour him, protect him, provide for him, and use him in the most kind and generous manner: but if it seem ill unto thee to come with me to Babylon, forbear; if it was not agreeable to him to leave his native country, and to go into Babylon, he would not urge it, but leave him to his liberty; yea, would advise him to continue where he was, and not take one step out of it: behold, all the land is before thee; the land of Judea, which was at the disposal of the king of Babylon; and Jeremiah has a grant from him, by his officer, to settle where he pleased : whither it seemeth good and convenient for thee to go, thither go; he left him to take his own way, and do as he thought fit; and this agrees with his master's orders to him, ch. xxxix. 12.

Ver. 5. Now while he was not yet gone back, he said, go back also to Gedaliah, &c.] These words, by different versions, are made difficult to be understood, both whose words they are, and of whom they are spoken. Jarchi makes them to be words of God, and the sense this, " and by all this he (Jeremiah) had no mind to " return; and God said to him, go back to Gedaliah." According to the Targum, they are the words of Nebuzaradan, which paraphrases them thus; " if thou " wilt not return (that is, with him to Babylon, or ra-" ther to Jerusalem, or best to his own native place), " or if thou wilt not dwell (that is, in this place), go " back to Gedaliah." But of whom they are spoken interpreters differ. Some say of Zedekiah, as Cocceius; while he (Zedekiah) does not return, that is, to Jerusalem; which possibly he might, though as yet not determined by the king of Babylon; in the mean while is bid to go to Gedaliah, appointed governor.

ואשים את עיני קליך ' ponam oculor meos super te, Schmidt; & ponam oculum meum super te, Pagninus, Montanus.

S Comment in Hos. v. 8.

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Others of Gedaliah, thus, while he (Gedaliah) does not return, but stays at Mizpah, go to him thither. Though it seems best to understand it of Jeremiah, who, having had leave from the captain, did not immediately set out anywhere; but, seeming to be at a loss which way to go, Nebuzaradan gives him his advice; that seeing he did not care to go to Babylon, that he would go to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon had made governor over all the cities of Judah, and dwell with him among the people; this was one of the princes of Judah, who, during the siege, went over to the Chaldeans, and who was in great esteem with them; and being, no doubt, recom-mended to the king of Babylon by his generals, he made him governor of the land under him: or go wherever it seemeth convenient unto thee to go; though he gave him his advice, he did not press it, but left him at full liberty to take his own way, and go into what part of the land he pleased, and settle in it : so the captain of the guard gave him victuals, and a reward, and let him go; the prophet was just come out of prison, and destitute of the necessaries of life, and the land was laid waste by the enemy; and therefore he could not have subsisted without a supply, which was liberally given by the captain; not only food for present refreshment, and sufficient for his journey, which way soever he took, but a present of money or clothes, or both: which was very kind usage of a prophet by a Heathen officer.

Ver. 6. Then went Jeremiah to Gedaliah the son of Ahikam to Mizpah, &c.] A city in the tribe of Benjamin, not far from Ramathon; which, as Josephus says, was about forty furlongs from Jerusalem. Jeremiah took the captain's advice, though it might have been better with him had he gone along with him to Babylon; but he chose rather to dwell in his own land, and suffer affliction with the people of God, than to dwell at ease in a foreign and idolatrous land: and dwelt with him among the people that were left in the land; among the poor people that Nebuzaradau left, who dwelt either at Mizpah or at Anathoth, and lived as they did.

Ver. 7. Now when all the captains of the forces which were in the fields, &c.] Not the captains of the king of Babylon's forces, but the captains of the king of Judah's forces; who either during the siege had lurked in the fields and villages, not daring to fall upon the Chaldean army, or attempt to raise the siege; or rather who fled with Zedekiah from Jerusalem, when the city was taken, and who deserted him, when he was apprehended, and shifted for themselves, and were dispersed about in the country, where they continued for some little time: but when they and their men; their servants, or rather the common soldiers that were under them : heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land; his viceroy or deputy-governor in the land of Judea; being a prince of considerable note among the Jews, and in high favour with the king of Babylon: and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive unto Babylon; even as many men, women, children, and poor, as were left in the land, and not carried captive; these were all committed to the care of this prince, to rule over and govern them; to keep them in subjection to the king of Babylon; to employ them in cultivating the land, from whence some profit might arise to the conqueror and new proprietor of it.

of it. Ver. 8. Then they came to Gedaliah to Mizpah, &c.] Having heard that the Chaldean army was gone, and so were in no fear of that; and also that Gedaliah was made deputy-governor, one of their own nation, a pious, prudent, good man, a man of ingenuity, mildness, and integrity, under whose government they might expect to live comfortably; and which was much preferable to captivity in a foreign country, though tributary to Babylon: even Ishmael the son of Nethaniah ; who was of the seed-royal, ch. xli. 1 : and Johanan and Jonathan the sons of Kareah; two brothers, but who they were, or their father, is not known. no mention being made of them but in this story: and Seraiah the son of Tanhumeth; who he was is also uncertain: and the sons of Ephai the Netophathite; so called from Netophah, a city of the tribe of Judah near Beth-lehem, and are mentioned together, Ezra ii. 22. Neh. vii. 26. the Netophathites inhabited several villages, 1 Chron. ix. 16. mention is made in the Misnic ' writings of artichokes and olives this place was famous for : and Jezaniah the son of a Maachathite ; a family so called from Maacha, Caleb's concubine, 1 Chron. ii. 48: they and their men; these generals, and the forces under their command.

Ver. 9. And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, &c.] They might express their fears, that should they continue with Gedaliah, as they were inclined to do, could they be safe; that seeing they had encouraged Zedekiah to hold out the siege to the last against the Chaldeans. and they should hear where they were, would demand them, and they should be taken and delivered up into their hands; upon which Gedaliah not only promises them safety, but swears to them that they should live safely with him, and never be delivered up to the Chaldeans, and that he would undertake to indemnify them, and preserve them : saying, fear not to serve the Chaldeans; as if it was an evil to do it; or as if their yoke was hard and intolerable; or as if it would be unprofitable, and turn to no account; or they should be always in danger of their lives: dwell in the land, and serve the king of Babylon, and it shall be well with you ; settle in the land, and don't rove about from place to place like fugitives; nor go out of the land through fear of the king of Babylon, but continue in it, and live in subjection to him, and depend upon it you will live comfortably and safely.

Ver. 10. As for me, I will dwell at Mizpah, to serve the Chaldeans that come unto us, &c.] Here he urges his own example, as before their welfare, to engage them to dwell in the land, and serve the Chaldeans; this was what he had determined to do, and had fixed upon Mizpah, a frontier town, and in the way to Ba-

\* Shebiit, c. 9. sect. 5. & Pea, c. 7. sect. 1.

CH. XL. V. 11-14.

vernor under the king of Babylon : to serve the Chaldeans; or to stand before them "; that should come to him as messengers from the king of Babylon, to receive tribute or bring orders to him; all which he would take care of, as well as be an advocate for the Jews, and plead on their behalf, for favours to be bestowed on them; and particularly for these generals and their forces, that they might be pardoned, and dwell safely in the land : he suggests, that they need not trouble themselves about these things; all affairs of this kind he would take upon himself to transact; so that they would have nothing to fear, nor any thing to do, but as follows: but ye, gather ye wine, and summer-fruits, and oil; that is, grapes to make wine of, and olives to make oil of, and summer-fruits, such as figs and apples. The Targum interprets it lumps of figs; and so Jarchi; for fruits of trees are meant, and not fruits of the earth, as corn and wheat; for both barley and wheat harvests were over before this time; the city being taken in July, and, a month after that, Nebuzaradan came and carried off the captives, and left the poor with Gedaliah, appointed governor. It may be rendered, autumnal fruits"; for the word sig-nifies autumn as well as summer. And put them in your vessels; casks, bottles, and such-like vessels, suitable to the things mentioned, and which were in common use, in order to be laid up for winter; and as they used to do in times of peace, not fearing any enemy to come and take them from them : and dwell in your cities which ye have taken; not by force of arms, or as they pleased; but which they had held in possession formerly as the inheritances of their families, and which they had lately reassumed, or might bowever enter upon the quiet possession of.

Ver. 11. Likewise, when all the Jews that were in Moab, &c.] Who had fled thither, and to the places after mentioned, when the king of Babylon first in-vaded the land, and where they had continued unto this time: and among the Ammonites, and in Edom, and that were in all the countries; in all other neighbouring countries, besides Moab, Ammon, and Edom ; some fleeing one way, and some another, which lay nearest to their borders, or where they thought themselves safest : when they heard that the king of Babylon had left a remnant of Judah ; a few of their brethren, to cultivate the land, and re-people it: and that he had set over them Gedaliah the son of Ahikam the son of Shaphan; whom they knew to be a wise and good man; these were engaging motives to them to return to their own land, being more desirable to live in than any other, could they enjoy peace and safety; and to dwell with their brethren, their own countrymen, and of the same religion with them, was more eligible than to dwell in foreign idolatrous countries; and especially since there was a government established to protect and defend them, and that in the hands of so worthy a prince as Gedaliah.

Ver. 12. Even all the Jews returned from all places whither they were driven, &c.] Through fear of the Chaldean army; they came all of them from the se-

bylon, as a proper seat of residence for him, as a go- || veral countries before mentioned; so that here was like to be a happy settlement and a flourishing com-monwealth again; here being princes and generals, soldiers and common people, in large numbers, that were returned and coalesced under the government of Gedaliah : and came to the land of Judah, to Gedaliah, unto Mizpah ; they came out of the several countries where they had been for some time, and entered the land of Judah; but did not take up their abode anywhere, till they had presented themselves to the governor, and put themselves under his protection; promising, no doubt, to regard him as such, and to be tributary to the Chaldeans; being assured by him, as the generals and their forces before, that all would be well with them, giving them free liberty to settle in the cities and villages to which they belonged; and accordingly they set out from Mizpah, and went to their respective habitations they had abandoned : and gathered wine and summer-fruits very much ; see on ver. 10. the people of the land being carried captive; and the Chaldean army not having ravaged these parts, or however had left an abundance of fruits, which these people. at their return, found and gathered.

Ver. 13. Moreover, Johanan the son of Kareah, &c.] Who seems to be the principal captain next to Ishmael, against whom an information is brought, and so not present; this captain is here only mentioned by name, and before next to Ishmael: and all the captains of the forces that were in the fields : or that had been in the fields, and probably might be there again ; see ver. 7. that is, the rest of them, besides Johanan mentioned. and Ishmael the conspirator: these came to Gedaliah to Mizpah; they had been with him before, and being satisfied by him of the safety they would be in, in the service of the Chaldeans, under him, either returned to the fields from whence they came, or went to those cities and villages he directed them to; but, like honest and faithful men, knowing there was a conspiracy against his life, came in a body to inform him of it, for the greater certainty of it; as judging he would be more ready to give heed unto it, than if only a single person had informed him of it, as well as to shew their affection and loyalty to him.

Ver. 14. And said unto him, dost thou certainly know. &c.] Not that they thought he did know, or that the thing was so flagrant that he must know it; but that he might be assured of the truth of it, from the information they were now about to give him : or. dost thou not in knowing know \*? it is most certainly true; and thou mayest depend upon it that it is real matter of fact : that Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah to slay thec? very probably Ishmael, with the forces under him, fled to the king of the Ammonites upon the taking of Jerusalem; who, out of ill will to the Jews, always bore them by the Ammonites, envying their re-establishment under Gedaliah, and hoping to make a prey of them if their governor was removed, moved it to this young prince to dispatch him; and who might be forward enough to undertake it, being displeased that Gedaliah should be governor, which he might

<sup>&</sup>quot; לעמר לפוי u stem coram, Vatablus, Paguinus; ad standum coram, Schuidt. VOL. I.--PROPMETS.

<sup>&</sup>quot; רוקי & autumni fructus, Schmidt ; fructus autumnales, Vatablus. " הירע הרע nonne cognoscendo cognosces, Pagninus, Moutapus. 4 L

think was an office he had a better right to, being of || the seed-royal; and therefore readily agreed to be sent on this bloody errand, to take away the governor's life: or, to smite him in the soul; or to smite his soul<sup>y</sup>; that is, to give him a mortal blow, his death's wound, to separate soul and body : but Gedaliah the son of Ahikam believed them not; being a good man, and knowing he had done nothing to disoblige him, could not believe a person of such birth and dignity would ever be guilty of such an action : very likely Ishmael had behaved in a very princely complaisant manner, and had expressed a great affection for the governor, and had been very familiar with him; and being of the seed-royal, it is highly probable Gedaliah had shewn a distinguished regard to him, which he might think was the reason of this charge being brought against him, out of envy to him; however, since it came from such a body of men, though he was not over credulous, yet he ought to have inquired into it, and provided for his own safety, and the public good, against the worst that might happen.

Ver. 15. Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, &c.] Partly that he might, as he thought, more easily prevail upon him, and persuade him to believe the information given; and partly for the sake of the proposal he had to make to him, which it was not proper should be publicly made: let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know it; that he had slain him, or that Gedaliah had given him leave to do it: wherefore should he slay thee, that all the Jews that are gathered unto thee should be scattered, and the remnant in Judah perish? suggesting, that it was not barely his losing his own life, which is, and ment of the sins of that people.

ought to be, precious to every man, and should be carefully preserved, but it would be a public loss; the people, being without a governor, would disperse here and there, fearing their own lives and property would not be safe under a murderer; and that the Chaldeans would be so incensed by such an action, as to come and revenge his death on them; and thus being scattered about, some one way, and some another, would be no more under any form of government as a body politic, and so perish as such, at least; and thus all their hopes, which began to revive, of their being a commonwealth again, would be lost: with this argument Johanan hoped to prevail on Gedaliah to give him leave to slay the conspirator.

Ver. 16. But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, &c.] In answer to his request, and the motion made by him : thou shalt not de this thing : or, do not do this thing "; dissuading him from it. as being unlawful to take away a man's life in such a secret manner, without any legal process against him; though it seems to carry more in it, that he laid his commands upon him not to do it, and threatened him if he did : for thou speakest falsely of Ishmacl ; or a lie\*; a falsehood, a mere calumny; which was not using Johanan well, neither kindly nor genteelly, who had expressed such a concern for him, and for the public good. The event related in the following chapter shews that the information was good, and that it was no lie or calumny that was told; and it would have been well for Gedaliah, and the people of the Jews, had he given credit to it; but the time was not come for the Jewish commonwealth to be restored; and things were thus suffered to be, for the further punish-

### CHAP. XLI.

THIS chapter relates the event of the conspiracy against Gedaliah Johanan and the princes had informed him of, to which he gave no credit; but it proved true. An account is given of the murder of Gedaliah, and of the Jews and Chaldeans with him; and of the perpetrators of it, ver. 1, 2, 3. and of the chief of them, Ishmael's treacherous dealing with fourscore men that came from several parts to the house of God to offer sacrifice, who all perished by his hands, excepting ten, ver. 4-9. and of the rest of the people at Mizpah being carried away, in order to be captives among the Ammonites, ver. 10. and of Johanan, and the rest of the captives, hearing of all this, and coming out to fight with Ishmael; upon which the people deserted him, and he fled to the Ammonites, ver. 11, 12, 13, 14, 15. and of Johanan and the people settling in the way to Egypt, to flee there on occasion, should the Chaldeans fall on them for what was done to the governor, which they feared, ver. 16, 17, 18.

Ver. 1. Now it came to pass in the seventh month, &c.] The month Tisri, which answers to part of our September, and part of October; according to the Jewish <sup>b</sup> chronicle, it was on the third day of this month, fifty-two days after the destruction of the temple, that Gedaliah was slain; on which day a fast was kept by the Jews, after their return from captivity, on this occasion, called the fast of the seventh month, Zech. vii. 5. and viii. 19. though, according to Kimchi and Ben Melech, this event happened on the first day of the month, the beginning of the new year; but the fast was kept the day following, because the first day was a festival. Josephus ' says it was thirty days after Johanan had departed from Gedaliah, having given him information of the conspiracy against him : that Ishmael the son of Nethaniah the son of Elishama, of the seed-royal; not the son of King Zedekiah, but one of the remoter branches of the family; whether Elishama his father was the same with Elishama the scribe is not certain, ch. xxxvi. 12, 20. the Jews have a tradition that he descended from Jerahmeel, whose wife, Atarah, was the daughter of a Heathen king, and was a proselyte, which Kimchi on the place relates; see 1 Chron. ii.

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Pagainus ; secundum animam, Piscator ; ad percutiendum te (quoad) animam, Schmidt.

של המשוות אל המשוות. אל תעש את הדבר א noli facerè boc verbum, V. L.; ne facias verbum hoc, Paguiuus, Montanus, Schmidt.

שקר mendacium, Schmidt ; falsum, Pagninus, Montanus. Seder Olam Rabba, c. 26. p. 76.

Antiqu. l. 10. c. 9. sect. 4.

26, 41. this circumstance, of his being akin to the # royal family, is mentioned, to shew that he envied the governor, and bore him a grudge for the honour he had, thinking that he had a better title to it, as being of the seed-royal : and the princes of the king, even ten men with him; some of the nobles of Zedekiah, who fled with him from Jerusalem, and deserted him when he was pursued and taken, and ever since had remained in the laud; even ten of these joined with Ishmael in the conspiracy against Gedaliah, whom they bore an ill will to, for going over to the Chaldeans, and envy-ing the power he was now possessed of. Some think these were ten ruffians, besides the princes of the king, since it may be rendered, and the princes of the king, and ten men with him; whom Ishmael and the princes took with them, as fit persons to assassinate the governor; and, besides, it is thought that eleven men were not sufficient to slay the Jews and the Chaldeans, as afterwards related; though it may be observed, that Ishmael, and these ten princes, did not come alone, as it can hardly be imagined they should, but with a number of servants and soldiers with them: these came unto Gedaliah the son of Ahikam to Mizpah; they had been with him before, to whom he had swore, and given them assurance of security; and they departed from him to their respective cities, seemingly satisfied; and now return, to pay him a friendly visit, as they pretended : and there they did eat bread together at Mizpah; had a feast, and kept holiday together, it being a new moon, the first day of the month, and the beginning of the new year too; so that it was a high festival: and perhaps this season was fixed upon the rather, to cover their design, and to perpetrate it; pretending they came to keep the festival with him, and who, no doubt, liberally provided for them; for bread here is put for all provisions and accommodations.

Ver. 2. Then arose Ishmael the son of Nethaniah, and the ten men that were with him, &c.] After they had eat and drank well, they rose up from their seats at table : and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him; they all drew their swords and thrust at him, and were assisting in the murder of him; though it is probable that it was Ishmael that gave him the mortal wound, since the phrase, and slew him, is singular. Josephus a says that Gedaliah prepared a splendid table, and made a sumptuous entertainment for them, and being drunk himself. which they observed, took the opportunity and slew him, and all at table with him: whom the king of Babylon had made governor over the land; which is mentioned, both to aggravate the crime they were guilty of, and to observe the reason of it, and what it was that prompted them to it; for so the words may be rendered, because the king of Babylon had made him governor over the land .

Ver. 3. Ishmael also slew all the Jews that were with him, even with Gedaliah, at Mizpah, &c.] Not only those that were at table, but that were in the city also. Josephus' says, that having slain those that were at the feast with him, he went out in the night, and slew

all the Jews in the city, and the soldiers that were left by the Babylonians in it; but this cannot be understood of all the individuals there, or of the main body of the people, for they were carried captive by him, ver. 9. but of those that opposed him, or were able to avenge the death of their governor, and he might suspect would do it : and the Chaldeans that were found there, and the men of war; or, even the men of wars; this describes more particularly who they were that were slain, those of the Jews, and especially the Chaldeans, who were in military service; either the lifeguards of the governor, or the city-guards, or both, whom Ishmael thought it advisable to cut off, lest they should fall upon him, and revenge the death of Gedaliah, and prevent his further designs.

Ver. 4. And it came to pass, the second day after he had slain Gedaliah, &c.] That is, the day following, for it was in the night, as Josephus relates, as before observed, the murder was committed : and no man knew it; not any out of the city, or in remote parts; for those that were in the city must be sensible of it; but as yet the report of it had not reached the neighbourhood, and much less distant parts; this is observed on account of the following story, and to shew how easily the persons after mentioned were drawn in by Ishmael.

Ver. 5. That there came certain from Shechem, from Shiloh, and from Samaria, &c.] Places in the ten tribes, and which belonged to the kingdom of Israel; so that it seems even at this distance of time, though the body of the ten tribes had been many years ago carried captive, yet there were still some religious persons remaining, and who had a great regard to the temple-worship at Jerusalem: even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves; as mourners for the destruction of Jerusalem, and the captivity of the people. The two first of these rites, shaving the beard, and rending of clothes, were agreeably to the law; but that of cutting themselves, their flesh with their nails, or knives, was forbidden by it, Lev. xix. 28. Deut. xiv. 1. so that these people seemed to have retained some of the Heathenish customs of the places where they lived; for the king of Assyria had placed colonies of Heathens in Samaria, and the cities of it, 2 Kings xvii. 24, 29, 30, 31: these came with offerings and incense in their hands; a meat-offering made of fine flour, as the word signifies; and incense, or frankincense, which used to be put upon such an offering, Lev. ii. 1: to bring them to the house of the Lord; but the temple was now destroyed; wherefore either they thought there was a tabernacle or sanctuary erected at Mizpah for divine service and sacrifice ; or they intended to offer these offerings on the spot where the temple of Jerusalem stood; and where they hoped to find an altar, if only of earth, and priests to sacrifice; though the Jewish commentators, Jarchi and Kimchi, observe, that when they first set out, they had not heard of the destruction of the temple, but heard of it in the way; and therefore came in a mourning habit; but before

Antiqu 1. 10. c. 9. sect. 4.

<sup>&</sup>lt;sup>8</sup> המלחמה inquam viros belli, Schmidt; bellatores scilicet. Piscator.

knew nothing of it; and therefore brought offerings with them, according to the former; but, according to the latter, they had heard before they set out of the destruction of Jerusalem, and the captivity of the people; but not of the burning of the temple, until they were on their journey.

Ver 6. And Ishmael the son of Nethaniah went forth to Mizpah to meet them, &c.] Hearing there was such a number of men upon the road to Jerusalem, in such a habit, and upon such a design, he thought it advisable to go out and meet them, and stop them, and decoy them into the city, and there destroy them; lest, if they should have got any hint of what had been done by him, they should spread it, and raise the country upon him, before he had executed his whole design: weeping all along as he went ; pretending equal concern for the destruction of the land, city, and temple, as they had : and it came to pass, as he met them , when he came up to them, and some discourse had passed between them: he said unto them, come to Gedaliah the son of Ahikam; as if he was alive, and for whom he had a great respect, and whose character was well known to these men; and thought that this would be an inducement to come along with him : this he said either to try them, whether they had heard any thing upon the road of the death of him; or as an argument to come into the city, suggesting the governor would gladly receive, and liberally entertain them. This looks as if their design was not to come to Mizpah, but to go on their way to Jerusalem, had they not been met with by him, and had he not thus solicited them.

Ver. 7. And it was so, when they came into the midst of the city, &c.] Where Gedaliah's house was, to which he invited them; and as they went in, he shut up the court, as Josephus b says, and slew them, as it here follows: that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit ; when he had slain them, the fourscore men he had enticed into the city, except ten of them, he cast their dead bodies into a pit near at hand : he, and the men that were with him ; Ishmael and the ten princes, with what servants they brought with them; these were all concerned in the death of these men.

Ver. 8. But ten men were found among them, that said unto Ishmael, slay us not, &c.] They begged for their lives, using what follows as an argument to prevail upon him: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey : not that they had then a stock upon the ground at this time; for this being the seventh month, not only the barley and wheat harvests had been over long ago, but the rest of the fruits of the earth were gathered in : but this either means storehouses of such things in the field; or else that these things were hid in cells under ground, the land having been invaded, to secure them from the enemy, as is common to do in time of war; and so Josephus says<sup>i</sup>, they promised to deliver to him things hid in the fields, household goods, clothes, and corn: so he forbore, and slew them not among their brethren ; but saved them, and kept and carried them

with him, in order to take these hidden treasures. which lay in his way to Ammon; for between Gibeon, where he was found, ver. 12, and Ammon, lay Samaria, Sichem, and Shiloh; at least it was not far out of his way to take that course; and thus he appears to be a covetous man, as well as a cruel one.

Ver. 9. Now the pit wherein Ishmael had cast all the dead bodies, &c.] Not only of those seventy men of Samaria, &c. but of the men whom he had slain because of Gedaliah ; because of their attachment to him : or, by the hand of Gedaliah "; not by him, as an instrument; unless, as Jarchi observes, because he rejected the advice of Jochanan, and provided not for his safety, and his people, it was as if they were slain by him '; rather the sense is, that they were slain by the side of him, or in the place where he was, or along with him<sup>m</sup>; see a like phrase in ch. xxxviii. 10. now both the one and the other were cast into one pit: and this was that which Asa the king had made for fear of Baasha king of Israel ; which was either a ditch that was cast up against the wall that went round the city; or a large pit or well in the midst of it, to hold water in it; and this was made by King Asa, either when he built and fortified Mizpah, 1 Kings xv. 22. or, as the Targum here, when Baasha king of Israel besieged it; which he made that he might be provided for with water during the siege; or to hide himself in it; or stop the enemy from proceeding any further, should he enter: and Ishmael the son of Nethaniah filled it with them that were slain; which shews it rather to be a pit or well within the city than a ditch about it; since it was filled with the slain, with those that were slain with Gedaliah, and those seventy other persons; and by which he made the well useless to the inhabitants hereafter.

Ver. 10. Then Ishmael carried away captive all the residue of the people that were in Mizpah, &c.] All that were not slain by him, that remained after the slaughter he had made, chiefly the unarmed people; they being men of war who fell by his sword: even the king's daughters; whether they were the daughters of Zedekiah, Jehoiachim, or Jehoiakim, says Kimchi, we know not; but it is most likely that they were the daughters of Zedekiah the last king, and who was just taken and carried captive; and so Josephus" expressly calls them ; these the king of Babylon regarded not, because they could neither fight, nor claim the kingdom; only the sons of the king, whom he slew before his eyes; though it may be these were not his daughters by his lawful wife, but by his concubines, and so were not properly of the royal family, and less regarded : and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the son of Ahikam; that were not slain, or carried captive by the Chaldeans; but were left at Mizpah, under the care and government of Gedaliah : and Ishmael the son of Nethaniah carried them away captive; so that those who escaped one captivity fell into another, and even by the hand of one of their own countrymen: and departed to go over to the Ammonites ; he went from Miz\_ pah with these captives, in order to carry them to the

<sup>\*</sup> Antiqu. l. 10. c. 9. sect. 4.

י 1bid. א וביר גרלירון: in manu Gedaliæ, Montanus, Vatablus. א So T. Bab. Nidda, fol. 61. 1.

<sup>&</sup>lt;sup>m</sup> Ad latus, Junius & Tremellius, Piscator; in loco, some in Mun<sup>\*</sup> ster; cum Gedalia, De Dicu, Gataker. <sup>10</sup> Ut supra.

king of Ammon, and make them his slaves; who had || put him upon this enterprise out of hatred to the Jews, and to enrich himself with their spoils. Some render it, to go over with the Ammonites ; which they suppose the ten men to be that came along with him and the princes, to commit the barbarities they did.

Ver. 11. But when Johanan the son of Kareah, &c.] The same that is mentioned ch. xi. 8, 13, 15. and who had informed Gedaliah of Ishmael's designs against him, but he would not believe him: and all the captains of the forces that were with him; his brother Jonathan, Seraiah, the sons of Ephai, and Jezaniah, ch. xl. S: heard of all the evil that Ishmael the son of Nethaniah had done; in murdering Gedaliah, and those that were with him, destroying seventy other persons he had decoyed, and carrying captive the rest of the people at Mizpah; for though Ishmael kept all this a secret as much as he could, for fear of these forces, and that he might get off clear to Ammon; yet, by some means or another, these captains came to hear of it, who, probably, were not at a great distance from Mizpah.

Ver. 12. Then they took all the men, &c.] All the soldiers that were under their command; this they did at once, believing the report to be true, as they had reason to do; since they knew of Ishmael's designs, and had given notice and warning of them to Gedaliah, though he would not listen to them : and went to fight with Ishmael the son of Nethaniah; resolving to give him battle, and to revenge the innocent blood he had shed, and rescue the captives out of his hands he was carrying to the Ammonites: and found him by the great waters that are in Gibeon; taking this road to the country of Ammon, though it was not quite the direct road; either to avoid the forces of Johanan; or rather for the sake of the hid treasure at Shechem, or Shiloh, or Samaria, the ten men had promised him for their lives. These great waters were the same with the pool at Gibeon, where the servants of Ish-bosheth and the servants of David met, and sat one on one side, and the other on the other; and where twelve young men on each side slew one another, and from thence called Helkath-hazzurim, 2 Sam. ii. 12-16. and the Targum calls it "the pool of many "waters, which were in Gibeon." Josephus<sup>P</sup> calls it a fountain in Hebron; which perhaps should be read Gibeon.

Ver. 13. Now it came to pass, that, when all the people which were with Ishmael, &c.] That is, those which he had brought captives from Mizpah; not those that came with him thither : saw Johanan the son of Kareah, and all the captains of the forces that were with him, they were glad; looking upon them as their deliverers; hoping by their means to be preserved from being carried captives to the king of Ammon.

Ver. 14. So all the people that Ishmael had carried away captive from Mizpah cast about, &c.] Or turned about, and wheeled off from Ishmael, and deserted him at once; not at all regarding his authority, nor fearing his menaces or his power; being in sight of the captains and their forces, they were determined to join, and put themselves under their protection, knowing them to be their friends, and that they came to deliver them: and returned, and went unto Johanan the son of Kareah; turned their backs on Ishmael, and marched directly to Johanan, and the captains of the forces under them.

Ver. 15. But Ishmael the son of Nethaniah escaped from Johanan with eight men, &c.] Of the ten he brought with him, ver. 1. two of them being slain in this skirmish, or taken by Johanan, or they fled another way: and went to the Ammonites; who had put him upon, or however encouraged and assisted him in, his wicked attempts; though he returned to them not according to their wishes, nor with that honour and glory he thought to have done.

Ver. 16. Then took Johanan the son of Kareah, and all the captains of the forces that were with him, &c. After Ishmael had made his escape, whom they did not think fit to pursue, and the people had committed themselves to their care and protection; and having brought them to Mizpah again, they took them from thence, as follows : all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah from Mizpah, after he had slain Gedaliah the son of Ahikam; those whom he had rescued from Ishmael, and had returned to Mizpah, he persuaded to go with him from thence; who are more particularly described, as follows: even mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon ; or men, even men of war 9; warlike men, soldiers; by which it appears that Ishmael must have more than ten men with him when he came to Mizpah, as well to do what he did there, as likewise to carry away such a number of captives, among which were mighty men, men of war, some of whom he had slain, besides women and children, to which are added eunuchs, not mentioned before, such as the king of Judah had in his court; see ch. xxxviii. 7. but these were of no account with the Chaldeans; and therefore they left them behind with the poor of the land; perhaps Ebed-melech might be among them, whose safety and protection is promised, because of his kindness to Jeremiah, ch. xxxix. 15-18. The Targum calls them princes: these were brought back by Johanan from Gibeon, where he met with Ishmael, to Mizpah; from whence they had been carried, and whom he took from thence again.

Ver. 17. And they departed, &c.] From Mizpah, Johanan, and the captains of the forces, and all the people rescued from Ishmael: and dwelt in the habitation of Chimham, which is by Beth-lehem; so called perhaps from Chimham, the son of Barzillai the Gi-leadite, to whom David or Solomon might give this place to dwell in, 2 Sam. xix. 37. 1 Kings ii. 7. The Targum is express for the former, calling it " the ha-" bitation which David gave to Chimham, the son of " Barzillai the Gileadite;" and as it was near Bethlehem, it might be a part of the patrimony which belonged to David, as a son of Jesse the Beth-lehemite; which he might give to Chimham, out of respect to

אל בני אמון cum filiis Ammon, Schmidt.
 Antiqu. I. 10, c. 9. sect. 5.

mares, viros belli, Schmidt; nempe vires נברים אנשי המלחמה hares, viros belli, Schmidt; nempe vires bellatores, Piscator.

his father Barzillai, who shewed kindness to him when he was obliged to flee from Absalom; which, though it returned to David's family in the year of jubilee, as all inheritances did, yet might continue to be called after the name of Chimham, in commemoration of the royal grant of it to him. Josephus' calls the name of the place Mandra. The reason why Johanan and those with him pitched on this place was, because it lay in the way to go to enter into Egypt; where they had an inclination to go; having still a friendly regard to that people, and a confidence in them, as appears by some following chapters; and that they might be ready and at hand to flee thither, should the Chaldeans come against them, which they feared.

Ver. 18. Because of the Chaldeans, &c.] Which clause some think should have been joined to the preceding verse. This is a reason given why they departed from Mizpah, and dwelt at the habitation of Chimham in the way to Egypt; and which is explained

in the next words: for they were afraid of them; at least this they pretended, that the Chaldeans would come upon them, and cut them off, and revenge themselves on them : because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governor in the land; no doubt it was provoking to them to hear that the viceroy or deputygovernor of the king of Babylon was slain in this manner; and still more so, as there were many Chaldeans slain with him; but there was no reason to believe that the king of Babylon would carry his resentment against the Jews with Johanan, or take vengeance on them, who had so bravely appeared against the murderers, and had rescued the captives out of their hands : this seems only a pretence for their going into Egypt; for though they were promised safety in Judah by the Prophet Jeremy, yet they were still for going into Egypt, as the following chapters shew.

#### CHAP. XLII.

remiah, to pray to the Lord for them to direct them, and the Lord's answer to it. The request is made by the captains and all the people, ver. 1, 2, 3. which Jeremiah undertook to present to the Lord, ver. 4. they promising to go according to the direction that should be given, ver. 5, 6. After ten days an answer is returned, and the prophet calls the captains and people together to hear it, ver. 7, 8. the purport of which was, that if they continued in the land of Judah, it would be well with them, and they would be safe, ver. 9, 10, 11, 12. but if they went into Egypt, they should die by the sword, famine, and pestilence, and be a curse and reproach, and never see their own land more, ver. 13-18. they are charged with dissimulation and disobedience, ver. 19, 20, 21. and the chapter is concluded with an assurance of their perishing by the above judgments in the place they were desirous of dwelling in, ver. 22.

Ver. 1. Then all the captains of the forces, &c.] Having taken up their residence at the habitation of Chimham, in their way to Egypt, where they were desirous of going, and being afraid of the Chaldeans, as they pretended: and Johanan the son of Kareah; or, even Johanan': especially and particularly he, the principal captain and chief spokesman in this affair: and Jezaniah the son of Hoshaiah; said to be the son of a Maachathite, ch. xl. 8: and all the people, from the least even unto the greatest; a phrase expressive of the universality of them in the strongest terms: came near; that is, to Jeremiah; who either was at Mizpah when Gedaliah was slain, but preserved by the Lord; and though carried captive by Ishmael with the rest, was rescued by Johanan; and now along with him: or rather after he had been with Gedaliah at Mizpah, and made a short stay there, he went to Anathoth, and there

THIS chapter contains a request of the Jews to Jeremiah, to pray to the Lord for them to direct them, and the Lord's answer to it. The request is made by the captains and all the people, ver. 1, 2, 3. which Jeremiah undertook to present to the Lord, ver. 4. they promising to go according to the direction that should be given, ver. 5, 6. After ten days an answer is re-

Ver. 2. And said unto Jeremiah the prophet, &c.7 That is, some one of them, as the mouth of the whole body, very probably Johanan : let, we beseech thee, our supplication be accepted before thee; they treat the prophet with great respect, and are very humble and submissive, as if they were very hearty and sincere in their request : and pray for us unto the Lord thy God ; as if they were conscious of their own inability to pray for themselves, and of their unworthiness to call God their God; and as if they had a high opinion of the prophet, as having an interest in God, and great power with him in prayer, whom he could not well deny any thing : even for all this remnant : this poor remnant, this handful of people, left of the sword, famine, and pestilence, left in the land by the Chaldeans, and who had escaped the cruelty of Ishmael; and for whom it might be hoped the Lord would still have a regard, since he had so mercifully and wonderfully preserved them : for we are left but a few of many, as thine eyes do behold us; the number of the people had been very large, but by the judgments of the sword, famine, and pestilence, and captivity, they were greatly reduced; here was their whole number before the prophet; his eyes beheld them, and the condition they were in: this they said to move his compassion, and very likely to suggest to him how improbable it was that they should ever be able to continue in their own land; but that it would be better to put themselves under the protection of a neighbouring nation, Egypt, whither they

י ויורונן imprimis Johanan, Schmidt; nempe Johanan, Pitcator, Grotius.

<sup>\*</sup> Antiqu. l. 10. c. 9. sect. 5.

were inclined to go; and hoped to have a word from the Lord by the prophet, to direct them thither.

Ver. 3. That the Lord thy God may shew us the way wherein we may walk, &c.] Not the way of their duty as to religious worship, or their moral conversation, which was the way of God's commandments, and had been shewn them, and they knew it; but which way they should steer their course for their safety ; they had departed from Mizpah of themselves, and had taken up their dwelling at Geruth-chimham, in the way to Egypt; whither they had set their faces, and where their hearts were, only they wanted the Lord's sanction for it, pretending they would be directed by him : and the thing that we should do ; the steps they should take in order to proceed; and what they should do before they quitted their own country, and went into another.

Ver. 4. Then Jeremiah the prophet said unto them, I have heard you, &c.] He took notice of what they said to him, and found himself disposed to comply with their request, and readily granted it: behold, I will pray unto the Lord your God, according to your words; be an intercessor for them; use his interest with his God, and their God; and, on account of relation, might expect to be heard; whom he would humbly entreat to direct what they should do, as they desired: and it shall come to pass, that whatsoever thing the Lord shall answer you, I will declare it unto you; I will keep nothing back from you; but faithfully make known the whole mind and will of God, just as it is delivered, be it in what way soever: and though it is not expressed, he might suggest that he had some doubt on his mind whether they would obey it or no; and that he expected they would be open and free in declaring themselves on that point; since he had so readily complied with their request, and was determined to act the faithful part to them; hence the following reply :

Ver. 5. Then they said to Jeremiah, the Lord be a true and faithful witness between us, &c.] Which is the form of an oath; a solemn appeal to God, as a witness to what they were about to say, and to the sincerity of their hearts in it; who is true to his word, and faithful to his promises and threatenings; and who bears a true and faithful testimony, and will do what is just and right; and yet these people never intended to perform what they promised; which is a most shocking piece of atheism in a professing people; and who, at this very time, could not but observe the judgments of God upon their nation, city, and temple : if we do not even according to all things for the which the Lord thy God shall send thee to us; they promise to do every thing the Lord should signify by the prophet as his will; and, if they did not, wish the severest judgments of God might fall upon them.

Ver. 6. Whether it be good, or whether it be evil, &c.7 Not morally good, or evil; for nothing but what is good, and not evil, in this sense, can come from God; but whether pleasantly or profitably good or evil; whether agreeable or disagreeable, pleasing or displeasing, advantageous or not; whether it seemed to them good or evil, be it what it would in their opinion

to whom we send thee; this was well spoken, had they been sincere in it; and had they implored and depended on the grace of God to have enabled them to obey; but they spoke not in the uprightness of their hearts; and, did they, it was with too much confidence of their own strength, and the power of their free will: that it may be well with us, when we obey the voice of the Lord our God; they spoke as if they knew their own interest; for so it was, that it was well or ill with those people, as they obeyed or disobeyed the voice of the Lord; and yet they acted not according to it; and, what was worse still, did not intend it. wretched scene of hypocrisy is here! What a

Ver. 7. And it came to pass after ten days, that the word of the Lord came unto Jeremiah. Abarbinel thinks it was on the tenth day of the seventh month, the day of atonement, that the answer was returned : but it is clear, from the context, that it was ten days from the time the Jews applied to the prophet to inquire of the Lord for them, and he promised to do it, that this word came from the Lord to him; not that he was praying all this while, as some think; but, having spread the case before the Lord, he waited for an answer; which was deferred, that it might have the greater weight with it when it came; and that it might appear that it was not of the prophet himself, a device of his own; and chiefly this was to mortify these people, who were impatient of an answer; and whose hypocrisy the Lord knew; and whose disobedience he foresaw; and therefore did not think fit to give the answer directly, but keep them in suspense awhile.

Ver. 8. Then called he Johanan the son of Kareah, &c.] That is, Jeremiah, as soon as he had received the answer from the Lord, called to Johanan; who, after the death of Gedaliah, was a person of the greatest authority, and had the command of the people, to come unto him, and hear what it was: he either called to him vocally and by name; or he sent a proper messenger to him, to meet him at some convenient place. to receive it; and not him only, but all the captains of the forces which were with him, and all the people, from the least even unto the greatest ; they were all convened together, as it was proper they should, to hear the word of the Lord; and the rather, since they all joined in a request to the prophet, ver. 1.

Ver. 9. And said unto them, thus saith the Lord, the God of Israel, &c.] That had chosen Israel; had a favour for that people, and bestowed many blessings on them, and continued in a covenant-relation to them; and therefore what he said should be regarded by them. This preface is made by the prophet, to shew that what he was about to say was not of himself, and in his own name; but was from the Lord, and who bore a good will to them; and therefore whatever he said should be taken in good part, and as what was best for them : unto whom ye sent me, to present your supplication before him; or, to cause your supplication to fall before him '; to make it in the most humble and submissive manner; and which carries in it other arguments to engage them to obey the word of the Lord and esteem : we will obey the voice of the Lord our God, || he brought to them ; both because they had sent him

י לפניו ut cadere facerem preces vestras coram ipso, Schmidt.

and by him had entreated him for it, in the most suppliant manner. The word from the Lord follows:

Ver. 10. If ye will still abide in this land, &c.] In the land of Judea, their native country, where they had always lived, and where they continued when their brethren were carried captive; and yet they thought of going out of it, which the Lord knew; and therefore to encourage them to abide in it, and not think of departing into Egypt: that if they would take up their residence in it, and determine to continue there, he thus promises them : then will I build you, and not pull you down ; and I will plant you, and not pluck you up ; that is, they should be firm and stable, happy and prosperous; and abound with all kind of blessings, and increase in numbers, wealth, and riches. The metaphors are taken from building houses, and planting fields and vineyards : for I repent me of the evil that I have done unto you; not that he had done any unjust thing to them; or that he changed his mind concerning them; but that he had compassion on them, and would change his way and course of providence towards them, according to his unchangeable will.

Ver. 11. Be not afraid of the king of Babylon, of whom ye are afraid, &c.] Lest he should revenge the death of Gedaliah upon them, which was a groundless fear ; see ch. xli. 18. or that they should be dealt hardly with by him, and be cruelly oppressed, and not able to live in subjection to him; see ch. xl. 9: be not afraid of him, saith the Lord; who, being omniscient, knew they were; and, being omnipotent, a greater King than the king of Babylon, the King of kings, they had no reason to fear any thing from him, since they were under his protection: for I am with you to save you, and to deliver you from his hand ; from his avenging and oppressing hand; though they were not to be delivered as yet from subjection to him, or being tributaries to him; which they might be, and yet dwell in peace and safety.

Ver. 12. And I will shew mercies unto you, &c.] Bestow blessings of goodness upon them, out of pure mercy and compassion to them, and not according to their merits; or I will cause others to shew mercy to them, even the king of Babylon, as follows: God shews mercy to men when he stirs up the compassion of others towards them: that he may have mercy upon you; and not avenge the death of Gedaliah, or any way cruelly oppress them, but shew them all the favour they could wish for or expect under such a government, and in such circumstances; giving them vineyards and fields, and allowing them to gather the fruits of them, and enjoy them : and cause you to return to your own land : this is said, not of the captives in Babylon, as Kimchi and Abarbinel, since these were not to return till seventy years were ended; and when they did, it was not by the order and direction of the king of Babylon, but of the king of Persia: this is said of those who, from the time that Jerusalem had been besieged, had deserted their houses and fields, but should have liberty to return to them; or of those who more lately had been carried captive by Ishmael, from the places where they had settled, but should be || that the sword, which ye feared, shall overtake you there

to the Lord on this errand, to get a word from him : || returned to them again, and live peaceably and comfortably there under the government and protection of the king of Babylon.

Ver. 13. But if ye say, we will not dwell in this land, &c.] Or continue any longer in it, but go into Egypt : neither obey the voice of the Lord your God; or, so as not to hearken to or obey, &c. "; for they did not say in so many words that they would not obey the voice of the Lord; they had promised they would; but resolving, against his declared will, that they would not abide in the land, but go into Egypt, was interpretatively saying they would not obey his voice.

Ver. 14. Saying, no, but we will go into the land of Egypt, &c.] It was all one as if they had said, no, we will not obey the voice of the Lord to continue in our own land; we are determined to go into Egypt, induced by the following reasons: where we shall see no war; either intestine, or with a foreign enemy; as both of late in their own land, and which they feared would be again; but promised themselves exemption from both in the land of Egypt, and therefore coveted to dwell there: nor hear the sound of the trumpet; neither hear of wars nor rumours of wars; not the sound of the trumpet in the armies of the enemy, or among themselves, to gather together and prepare for battle; or, as Jarchi thinks, the sound of the trumpet blown by the watchman, giving notice to the people of the approach of an enemy : nor have hunger of bread ; as they had had whilst Judea was invaded and Jerusalem besieged, and a foreign army in the land; and though they had no reason to fear this now, yet they thought they should be more out of the danger of it in Egypt, a fruitful country, overflowed by the Nile: and there will we dwell; in peace, prosperity, and safety: this was their resolution, to go and abide there; and this their confidence, that such would be their happy state.

Ver. 15. And now therefore hear the word of the Lord, ye remnant of Judah, &c.] A small remnant indeed, a few that were left in the land ; who ought therefore to have admired the distinguishing goodness of Providence in preserving them in it; where they should have continued and made use of their privilege, to the glory of God and their mutual good: thus saith the Lord of hosts, the God of Israel; the Lord of armies above and below, the Lord God omnipotent, and so able to protect them in their land; and who had a peculiar favour to Israel, and stood in a particular relation to them, and therefore would do it, of which they had no reason to doubt; but, disobliging him, what judgments might they not expect? if you wholly set your faces to enter into Egypt; are resolved upon it, and are actually engaged in it; turning their faces from Judea towards Egypt, and obstinately pursuing it, nor can be reclaimed from it: the phrase expresses their resolution, impudence, and obstinacy : and go to sojourn there ; to be sojourners and strangers there, as their fathers had been before; the remembrance of which was enough to set them against going into

Egypt any more. Ver. 16. Then it shall come to pass, &c.] That the several judgments following should come upon them :

ita ut non auscultetis, Piscater, Corceius; ut non obediatis, Pagninus, Schmidt; ut non audiatis, so some in Vatablus.

### CH. XLII. V. 17-22.

in the land of Egypt; that is, the sword of Nebuchadnezzar king of Babylon, which they feared they should fall by in Judea; this should come after them in Egypt, and there overtake them, as it did; Egypt being destroyed by the king of Babylon, as it was foretold it should, ch. xlvi. 25, 26: and the famine, whereof you were afraid, shall follow close after you there in Egypt the famine they were afraid would come upon them in Judea, should pursue them, overtake them, seize on them, and cleave unto them, in Egypt; thus the evils they thought to escape, by moving from one place, should befall them in another; there's no fleeing from the presence, power, and hand of God: and there ye shall die; either by the sword, or by famine, or by pestilence, as in the following verse.

Ver. 17. So shall it be with all the men that set their faces to go into Egypt to sojourn there, &c.] Not all that went into Egypt, but all that were resolutely set upon it; that were obstinately bent to go there, and did go, contrary to the express command of God; for otherwise there were some that were forced to go against their wills, as Jeremiah, Baruch, and no doubt others: they shall die by the sword, by the famine, and by the pestilence; three of the Lord's sore judgments; some should die by one, and some by another, and some by a third; all should die by one or the other: and none of them shall remain or escape from the evil that I will bring upon them; that is, none of those who wilfully, and of their own accord, went down to Egypt; they all perished there, none could escape the hand of God, or the evil he determined to bring upon them; which is to be understood of the above judgments.

Ver. 18. For thus saith the Lord of hosts, the God of Israel, &c.] See the note on ver. 15 : as mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem ; like a large hasty shower of rain ; or rather like melted metal, which suddenly and swiftly runs, and spreads itself, and burns and consumes with a violent heat; such was the wrath of God on Jerusalem, in the destruction of it by the Chaldeans : so shall my fury be poured forth upon you, when ye shall enter into Egypt : as soon as they had well got there, quickly after they were settled there; for it was in the time of the then present king of Egypt, Pharaoh-hophra, and by the then present king of Babylon, Nebuchad-nezzar, that the destruction of Egypt was, in which these Jews suffered: and ye shall be an execration, and an astonishment, and a curse, and a reproach; men should be astonished at the hand of God upon them, reproach them for their sins; and when they made any imprecation on themselves, it would be in this form, if it be so, let the same calamities come upon me as upon the Jews in Egypt: and ye shall see this place no more; and so their case would be worse than their brethren in Babylon; who, after a term of years were expired, would return to their own land, which these would never see any more.

Ver. 19. The Lord hath said concerning you, O ye

w עליכם allequitur vos, Junius & Tremellius ; ad vos, so some in Vatablus. \* Contra vos. Calvin.

r contestatus sum vos, Montanus, Piscator, Cocceius.

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remnant of Judah, &c.] Or, unto you "; by the mouth of the prophet; or, against you "; that which was contrary to their inclination and will, as follows: go ye not into Egypt: this was the express command of God: know certainly that I have admonished you this day ; not to go into Egypt : or, have testified unto you "; the will of God concerning this matter; and therefore they could not plead ignorance.

Ver. 20. For ye dissembled in your hearts, &c.] Did not honestly and faithfully declare their intentions; they said one thing with their mouths, and meant an-other in their minds; they pretended they would act according to the will of God, as it should be made known to them by him, when they were determined to take their own way. Some reader it, ye have deceived me in your hearts<sup>2</sup>; the prophet, so Kimchi; by that which was in their hearts, not declaring what was their real intention and design : or, ye have deceived your souls "; you have deceived yourselves and one another ; I have not deceived you, nor the Lord, but you have put a cheat upon your own souls: or, you have used deceit against your souls b; to the hurt of them, to your present ruin and everlasting destruction: when ye sent me unto the Lord your God; the prophet did not go of himself, they desired him to go: saying, pray for us unto the Lord our God; to be directed in the way they should go; so that the prophet did nothing but what they desired him to do: and according to all that the Lord our God shall say, so declare unto us, and we will do it; they pressed him to a faithful declaration of the will of God to them, and promised they would act according to it. Now he had done all this; he had been with God, prayed unto him as they requested, and had brought them his mind and will, and made a faithful relation of it, and yet they did not attend to it; so that the deceit was not in him, but in them, as follows:

Ver. 21. And now I have this day declared it unto you, &c.] The whole will of God, and had not kept back any thing from them : but ye have not obeyed the voice of the Lord your God ; or, ye will not obey "; the prophet knew they would not obey the command of the Lord not to go into Egypt, either by his conversation with them during the ten days the answer of the Lord was deferred, by which he plainly saw they were determined to go into Egypt; or by their countenances and behaviour, while he was delivering the Lord's message to them; by what he observed in them, he knew what was said was not agreeable to them, and that their mind was to go into Egypt : or he had this, as others think, by divine revelation; though without that he knew the cast of this people, and what a rebellious and disobedient people they were, and had been, never obeying the voice of the Lord: nor any thing for which he hath sent me unto you; not any one particular thing respecting this present affair; nor indeed any of his prophecies had they regarded, with which he had been sent to them before.

Ver. 22. Now therefore know certainly, &c.] Or, in

י בופשותיכם seduxistis me animis vestris, so some in atablus; fefellistis me, Munster. So Ben Melech.

Vatablus; fefellistis me, Munster. So Ben Melech. \* Fecistis errare animas vestras, Pagainus ; fefellistis, Calvin.

Seduxeritis vos contra animas vestras, Schmidt

שמעוזכא של et tamen non vultis parere, Vatablus. 4 M

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that it would certainly come to pass, and most justly and deservedly; since it was at their own request the prophet sought the mind of the Lord for them, and had faithfully related it to them, and they had promised to observe it; wherefore, should they go into Egypt, as their inclination seemed to be entirely that way, they must expect what follows: that ye shall die by the sword, by the famine, and by the pestilence; by one or

knowing know 4; they might assure themselves of this, || other of these, or all of them ; some by one, and some by another, as before threatened; evils they thought to escape by going thither, but which should surely fol-low them, and overtake them: in the place whither ye desire to go and to sojourn ; that is, in Egypt, to which they had a strong inclination, where they greatly desired to be, pleased themselves with the thoughts of, and which they chose of their own will and pleasure

# CHAP. XLIII.

 ${f T}_{
m HIS}$  chapter contains the answer of the princes and people to the prophet's message; a relation of their going into Egypt; and a prophecy of the destruction of that land. The persons that gave the answer are described, some by name, and all by their character; and the time of their giving it is mentioned, in which they charge the prophet with a falsehood; impute the whole to an instigation of Baruch, and an ill design of his, and so were disobedient to the command of God, ver. 1, 2, 3, 4. and went into Egypt, and carried all with them, of every rank, age, and sex, and even Baruch, and the prophet too, and came to Tahpanhes, the seat of the kings of Egypt, ver. 5, 6, 7. upon this a prophecy is delivered out, concerning the destruction of that country, which is signified by a symbol explained; the person, the instrument of it, is mentioned by name, Nebuchadnezzar king of Babylon; the devastation he should make is expressed by slaying with the sword, and carrying into captivity; by burning the temples of their gods, and breaking their images in pieces, ver. 8-13.

Ver. 1. And it came to pass, that when Jeremiah had made an end of speaking unto all the people, &c.] The princes and the people, the whole body of them, who had desired the prophet to seek the Lord for them, and whom he called together to relate his answer, and declare his will; see ch. xlii. 1, 8. they heard him out, and that was as much as they did; for as soon as he had done, they rose up and contradicted him : however, he faithfully declared all the words of the Lord their God, for which the Lord their God sent him to them, even all the words; which are related in the preceding chapter, which were the words of the Lord, and so ought to have been regarded; and the rather, as they were the words of their God, whom they professed, and which he had sent his prophet to declare unto them; and who had kept back nothing, but had made known the whole; he had told the truth, and nothing but the truth, and all the truth.

Ver. 2. Then spake Azariah the son of Hoshaiah, &c.] Perhaps the same with Jezaniah, or a brother of his, ch. xlii. 1, he is mentioned first, it may be, because he was the contriver of this scheme to go into Egypt, advised unto it, and was most hot upon it. The Septuagint and Arabic versions call him the son of Maaseiah. And Johanan the son of Kareah, and all the proud men ; the great men among them, who are com-

ירע תרעו sciendo scietis, Schmidt ; sciendo sciatis, Pagninus, Montanus

monly proud of their greatness; of their descent, family, and blood; of their wealth and riches, and posts of honour; perhaps the captains of the forces are meant, who elsewhere are mentioned along with Johanan, ch. xl. 13. and xli. 11, 13, 16. and xlii. 1, 8. these were men full of themselves, had a high opinion of their own wisdom, and were prudent in their own eyes; and could not bear to be contradicted or advised by the prophet, nor even by the Lord himself; and are justly, by the Targum, called wicked men; and so the Syriac version renders it; their pride was the cause of their rebellion against God, and disobedience to him, and of their ungenteel and insolent behaviour to the prophetr saying, thou speakest falsely ; or, a lie \*; it being contrary to their minds : so the prophets of the Lord, the ministers of the word, and even the word of God itself. are charged with falsehoods, when contrary to men's sentiments and lusts. The Lord our God hath not sent thee to say, go not into Egypt to sojourn there ; they did not care to own it was the word of the Lord, whatever convictions of it they had in their minds; because they would not openly appear to be fighters against God, whom they professed to be their God ; but deny that the prophet was sent by him with any such nessage to them; when they had all the reason to be-lieve by former propheciés, which had had their fulfil= ment, that Jeremiah was a true prophet of the Lord, and that he had acted a very faithful part in the present affair: they themselves, had sent him to the Lord to pray for them; he had done so, and the Lord had returned an answer by him; of which they had no reason to doubt, but their pride would not allow them to receive it.

Ver. 3. But Baruch the son of Neriah setteth thee on against us, &c.] First they charge the prophet with a lie, and deny his mission from the Lord; and now, to lessen the prophet's crime they charged him with, they lay the blame on Baruch, as if he, out of ill will to them, had instigated the prophet to deliver such a message; which is not at all likely, that he should be prevailed upon by a younger person, and his secretary, to take such a step; nor can it be thought that Baruch should have any interest to serve by it; and, besides, both he and the prophet were too good men, the one to instigate, and the other to be instigated, to declare a falsehood in the name of the Lord. The end proposed, they suggest, was, for to deliver us into the hand

• יקע mendacium, Schmidt.

CH. XLIII. V. 4-10.

of the Chaldeans, that they might put us to death, and carry us away captives into Babylon ; either that he or the prophet might deliver them into the hands of the Chaldeans, to be put to death by them, or be carried captive; which is not at all probable, it being inconsistent with that piety and humanity which were conspicuous in them both, and with their conduct, who chose rather to abide in their own land, with this small and despicable handful of people, than to go and live in the court of Babylon, where good care would have been taken of them.

Ver. 4. So Johanan the son of Kareah, and all the captains of the forces, and all the people, &c.] The generality of them, at least, all agreed together, were of the same mind, and in the same sentiment and practice : and so obeyed not the voice of the Lord, to dwell in the land of Judah ; it was the command of the Lord they should dwell there, and not go into Egypt; but they would not believe this was the voice of the Lord, only a scheme concerted between the prophet and Barach; or which the former was instigated to deliver as the word of the Lord by the latter, and therefore would not give heed unto it; though the truth of the matter was, it was contrary to their inclination and resolution, and therefore, though they had reason to believe it was the will of God they should abide in their own land, yet they were determined they would not, but go into Egypt, as they did. Ver. 5. But Johanan the son of Kareah, and all the

cantains of the forces, &c.] Who were united in their resolution to go into Egypt, contrary to the declared will of God : took all the remnant of Judah, that were returned from all nations whither they had been driven. to dwell in the land of Judah ; both such who were left in the land, when the rest were carried captive into Babylon, more particularly mentioned in the next verse; and those, who upon the invasion of the land. and siege of Jerusalem, had fled to other countries, but now were returned from thence, in order to settle in it: having heard that a governor from among the Jews was appointed over it; as from Moab, Ammon, Edom, and other countries; see ch. xl. 11, 12, these, some of their own accord, others through persuasion, and others by force, went along with, or were taken and carried by the above captains into l'gypt.

Ver. 6. Even men, and women, and children, and the king's daughters, &c.] This, according to the supplement of our version, explains who they were that were taken and had into Egypt, persons of every sex, age, and rank; though rather these words design and describe persons distinct from the former, that came out of other countries; see ch. xli. 10: and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan; even the poor of the land to till it; and to whom he gave fields and vineyards, and committed them to the care and government of Gedaliah, when the rest were carried captive to Babylon; and now these, in some sort, may be said to be carried captive by their own brethren into Egypt: and Jeremiah the prophet, and Baruch the son of Neriah; whom they forced with them,

partly to punish them, and partly to give countenance to their conduct; but not without the will of God. who so ordered it in his providence, that they might have the prophet with them, to reprove them for their sins, and warn them of their danger and ruin, and so leave them inexcusable.

Ver. 7. So they came into the land of Egypt, &c.] They set out from the habitation of Chimham, where they were, ch. xli. 17. and proceeded on their journey. till they entered the land of Egypt: for they obeyed not the voice of the Lord; to continue in Judea, and not to go into Egypt; and though the prophet of the Lord, who was with them, might, as they went along, advise them to go back, they regarded him not, but still went on : thus came they even to Talpanhes; the same with Hanes, Isa. xxx. 4. and might be so called, as here, from a queen of Egypt of this name, 1 Kings xi. 19, 20. The Septuagint version, and others after that, call it Taphnas. It is thought to be the Daphnæ Pelusiæ of Herodotus f. It was a seat of the king of Egypt, as appears from ver. 9. and no less a place would these proud men stop at, or take up with, but where the king's palace was. Tyrius <sup>s</sup> calls it Tapium, and says it was in his time a very small town.

Ver. 8. Then came the word of the Lord to Jeremiah. at Tahpanhes, &c.] Where he was with the rest the captains carried thither with them; and as soon as he and they had got here, the word of the Lord came unto him, declaring the destruction of this place, and of the whole land. Here Jerom says the prophet was stoned to death. Saying; as follows : Ver. 9. Take great stones in thine hand, &c.] In

both his hands, as big as he could carry : and hide them in the clay in the brick-kiln; there was much clay in Egypt, through the overflowing of the Nile, and particularly at this place Tahpanhes, which had its name of Pelusiæ from hence; and here was a brick-kiln; not a place where bricks were burnt, but where they were formed; and so here was the clay of which they were made, and in which these stones were to be hid : which is at the entry of Pharaoh's house in Tahpanhes; this brick-kiln stood not directly at the entrance into the king's palace, but at the door of a wall of a park or garden, which belonged to the palace, from whence there was an open way to it; here the stones were to be laid. Since a brick-kiln so near a king's palace seems not agreeable, Gussetius h thinks מלגן מקום מקום לגיק fies a poplar-walk, from לבנה, a poplar-tree, whose shade is very grateful, Hos. iv. 13. to which the courtiers betook themselves at certain times, and walked in for pleasure. In the sight of the men of Judah ; not in the sight of the Egyptians, who would not understand the design of it, nor were they to be instructed by it; but in the sight of the Jews, who would at once imagine that something was intended, being used to such symbols, and would inquire the meaning of it; and which is explained in the next verse.

Ver. 10. And say unto them, &c.] The men of Judah. now in Egypt : thus saith the Lord of hosts, the God of Israel; see the note on ch. xlii. 15: behold, I will send and take Nebuchadnezzar the king of Babylon, my ser-

f Enterpe, sivé l. 2. c. 30, 107.
 c Apud Adricham Theatrum Terræ Sanctæ, p. 125.

Ebr. Comment. p. 470.

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vant ; as all men are by creation, and as he was in a very eminent sense, being an instrument in his hand of executing his designs, both on the Jews and other nations; him he would send for, and take to perform his counsel; secretly work upon and dispose his mind to such an undertaking, and lay a train of providences, and, by a concourse of them, bring him to Egypt to do his will: and will set his throne upon these stones that I have hid : which he had ordered the prophet to hide, and which he did by him; signifying, that the king of Babylon should come with his army against this city, and should take it, and set up his throne, and keep his court here: and he shall spread his royal pavilion over them ; his tent ; he shall place here his beautiful one, as the word ' signifies; this should be set up where these stones were laid, as if they were designed for the foundation of it, though they were only a symbol of it; and would be a token to the Jews, when accomplished, of the certainty of the divine prescience, and of prophecy, with respect to future events, even those the most minute and contingent.

Ver. 11. And when he cometh, he shall smite the land of Egypt, &c.] Here is a various reading: the Cetib, or textual writing, is, when it cometh, it shall smite; which Kimchi rightly interprets of the camp or army of Nebuchadnezzar; and the Keri, or marginal reading, which we follow, is, when he cometh, he shall smite; that is, the king of Babylon; both are to be received : when Nebuchadnezzar should come with his army to Tahpanhes, he would not only take that, but go through the land of Egypt, and subdue and destroy the inhabitants of it, all that dwelt in it, sojourners as well as natives; and so the Jews that were come hither to dwell, against the express command of God, to whom this prophecy was delivered, and to whom it has a particular respect: and deliver such as are for death to death ; who are appointed to death, either by pestilence or famine; that is, he shall oblige them to flee to, or block them up in, places where they shall perish by one or other of these : and such as are for captivity to captivity ; such as are designed to be carried captive, these shall be taken by him, and carried captive into Babylon, and the provinces of it : and such as are for the sword to the sword; who are destined to fall by the sword, these should be slain by the sword of Nebuchadnezzar, and his soldiers; so that, what by one way or another, a general destruction should be made.

Ver. 12. And I will kindle a fire in the houses of the gods of Egypt, &c.] Not only men should not be spared, but their gods also, and their temples should be burnt, as was usually done when cities were taken and destroyed : this is ascribed to God, to his wrath and vengeance; idolatry being a sin highly displeasing to him; though the Chaldeans were the instruments of it, yet it being done by the order, direction, and providence of God, it is rightly attributed to him : and he shall burn them, and carry them away captives; that is, Nebuchadnezzar shall do this; he shall burn their temples, and carry away their idols of gold and silver; so Kimchi, who adds, or the sense is, he shall carry cap-

tive their worshippers; but rather the meaning is, he shall burn their idols, such as are made of wood, or any base matter, not worth saving; and he shall carry away with him their idols, such as are made of gold and silver, or any precious matter : and he shall array himself with the land of Egypt, as a shepherd putteth on his garment. The Targum is, "he shall spoil the "land of Egypt." The meaning is, that he shall load and cover himself and his army with the spoil of the land of Egypt, as a shepherd covers himself with his garment; and he shall do it as easily as a shepherd puts on his coat; and as completely he shall roll up all the spoil, wealth, and riches of the land, and carry it off, even as a shepherd rolls up the covering of his tent; and, as Kimchi's father observes, as well as puts on his garment, and leaves nothing behind him, when he removes from place to place; and as he is unmindful of his clothes, or what he wears in the heat of the day; but at night, when he returns home from keeping his sheep, puts on his clothes, the best he has; so should the king of Babylon and his army return richly laden with the spoil of Egypt, when he should leave it. Or the sense rather is, he shall cover the land of Egypt with his forces, as a shepherd is covered and wrapped up in his garment against the inclemency of the weather ; or else, as Bochart \* suggests, the destruction of Egypt may be compared to an old worn-out garment, or such a mean and sordid garment as shepherds wear: and he shall go forth from thence in peace ; there shall be none to molest and disturb him, to stop him and take away the spoil from him, or hinder his return to his own country; whither he should go in safety, and with great booty.

Ver. 13. He shall break also the images of Beth-shemesh, that is in the land of Egypt, &c.] Or, of Heliopolis, as the Septuagint; the city of the sun; and so Beth-shemesh here signifies the house of the sun; either it designs the temple of the sun, or the city where it was worshipped; as Heliopolis was famous for the worship of the sun, and for a magnificent temple in it, built for that purpose, and where abundance of persons resorted on that account, as Herodotus 1 observes; here were many images of the sun; and these now should be broke to pieces, when this city should become the city of destruction, as is foretold it should by Isaiah, ch. xix. 18. where the Targum expressly calls it the city Beth-shemesh, that is to be destroyed; see the note there. This is the same city that was formerly called On, and had a priest in Joseph's time, Gen. xli. 45 : and the houses of the gods of the Egyptians shall he burn with fire; which is repeated. that it might be taken notice of, and for the confirmation of it; though the words may be rendered, so as to re-move the tautology, and with the houses of the gods of the Egyptians shall he burn it with fire "; that is, Bethshemesh, or the house of the sun, that shall not escape, being a principal temple. The gods they worshipped were Mnevis and Apis, which were oxen consecrated to the sun and moon<sup>n</sup>. So says Porphyry<sup>°</sup>, speaking of the Egyptians, " they consecrate oxen to the sun

teutorium elegaus, Montanus, Vatablus ; pulchrum, Mun-So Ben Melech. ster. So Ben Melech. \* Hierozoic. par. 1. 1. 9. c.44. col. 456. \* Enterpe, sive J. 9. c. 59.

<sup>&</sup>lt;sup>m</sup> So Schmidt.

Vid. Ælian. de Animal. l. 11. c. 11.
 Apud Euseb. Præpar. Evangel, l. 3. c. 13. p. 117.

CH. XLIV. V. 1, 2.

" and moon : that which is sacred to the sun at Helio-" polis is called Mnevis, and is the greatest of them : "it is very black, because much sun makes human " bodies black; and the hairs of its tail, and of its " whole body, contrary to other oxen, turn upwards, " as the sun makes its course contrary to the pole; " its testicles are the largest, because by the heat of " the sun venereal desires are excited ; hence the sun " is said to make nature fruitful. To the moon they " dedicate Taurus (or the bull), which they call Apis, " and is blacker than others, bearing the signs of the " sun and moon, because the light of the moon is from " the sun; and the sign of the sun is the blackness of " its body, and also the beetle that is under its tongue;" and these were the images and gods of Beth-shemesh or Heliopolis, that were to be destroyed by Nebuchadnezzar. Of his expedition into Egypt, whereby this

prophecy was fulfilled, not only Josephus makes mention, but some Heathen writers give plain hints of it. The Jewish historian says P, that Nebuchadnezzar, five years after the destruction of Jerusalem, led his army into Cœlesyria, and took it; and made war with the Ammonites and Moabites ; and, having subdued these nations, made a push into Egypt, in order to destroy that, and slew the king of it : and Berosus says<sup>9</sup>, that " Nebuchadnezzar having settled his affairs in Egypt, " and other countries; and having committed to his friends the captives of the Jews, Phœnicians, Syrians, " and the nations about Egypt, went to Babylon:" and Megasthenes' relates, that " he conquered the greatest " part of Lybia (or Africa) and Iberia ;" or, as it is else-where expressed, " he led his army into Lybia and " Iberia; and, having subdued these, carried colonies of " them to the right of Pontus."

### CHAP. XLIV.

 ${f T}_{{
m HIS}}$  chapter contains a sermon of Jeremiah's to the  ${f I}$ Jews in Egypt, reproving them for their idolatry there; their answer to it, expressing their resolution to continue in their idolatrous practices; and a denunciation of judgments upon them, of which a sign is given. The sermon begins with observing to them the destruction of Jerusalem, and the causes of it, idolatry and contempt of the prophets, ver. 1-6. then follows an expostulation with the present Jews for doing the same things, and exposing themselves and their pos-terity to the same punishment, ver. 7-10. upon which they are threatened with the sore judgments of God that should come upon them, and cut them off in general, ver. 11-14. yet such were the impu-dence and obstinacy of this people, that they declared they would not hearken to the prophet, but persist in their idolatry; it having been better with them when they practised it than when they left it, ver. 15-19. to which the prophet replies by observing, that for the idolatry of their fathers their land was become a desolation and a curse, as at this day, ver. 20-23. and assures them that destruction would come from the Lord upon them, which he had swore to, ver. 24-28. and a sign of it is given; the delivery of the king of Egypt into the hand of the king of Babylon, ver. 29, 30.

Ver. 1. The word which came to Jeremiah concerning all the Jews which dwell in the land of Egypt, &c.] Or, unto all the Jews'; the word came to him, that it might be delivered to them; or, against all the Jews"; they having gone into Egypt contrary to the will of God, and committing idolatry; and the word or sermon is full of threatenings and judgments de-nounced upon them: which dwell at Migdol, and at Tahpankes, and at Noph, and in the country of Pathros; this prophecy was delivered after the Jews were come

to Tahpanhes, or Daphne; see ch. xliii. 7. and had divided themselves, and were settled in different parts of the kingdom : some continued at Tahpanhes, where were the king's court and palace: others went to Migdol, a place near the Red sea, just at the entrance into Egypt, from the land of Canaan, Exod. xiv. 2. called, by Herodotus, Magdolus \*; and by Adrichomius \* said to be distant about a mile and a quarter from Pelusium, or Sin, the strength of Egypt, Ezek. from Pelusium, or Sin, the strongen of a point of the strong at Noph, ge-xxx. 15. others took up their residence at Noph, generally thought to be the city of Memphis. Targum calls it Mappas; the same which is now called Grand Cairo; or, however, this city is near the place where Memphis stood : others dwelt in the country of Pathros, which perhaps had its name from Pathrusim, a son of Mizraim, Gen. x. 13, 14. It is thought by Bochart and others to be the country of Thebais in Egypt, the same with the Nomos Phanturites, or Phaturites, of Pliny<sup>7</sup>; and in this country Jeremiah seems to have been when this word came to him, ver. 15. and from hence he sent or carried it to the other places: saying; as follows:

Ver. 2. Thus saith the Lord of hosts, the God of Israel, &c.] In which manner the prophecies of this book are frequently prefaced; see ch. xlii. 15, 18. and xliii. 10: ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; they saw it with their bodily eyes; they could not but observe it in their minds; nay, had an experimental knowledge of it; they suffered it in part themselves, and must be convicted in their own consciences that it. was from the hand of the Lord: and, behold, this day they are a desolation, and no man dwelleth therein ; lie waste, at this very time; the walls are broken down ; the houses are demolished; the goods in them carried

Joseph. Antiqu. 1. 10. c. 9. sect. 7.
 Apud Joseph. Antiqu. ib. c. 11. sect 1. & contra Apion. k. 1. sect. 19. & Euseb. Præpar. Pavangel 1. g. c. 40. p. 455.
 Apud Joseph. Antiqu. ib. & contra Apion. l. 1. sect. 20.
 Apud Parab. Præpar. Evangel 1. g. c. 41. p. 456.
 Europhysical States Judges, Yulg. Lat. Castalio, Cocceius, Schmidt. Leves annes Audios.

Schmidt ; erga omnes, Pagninus, Montanus.

<sup>\*</sup> Contra omnes Judzos, Junius & Tremellius ; de, vel contra, Piscator.

<sup>\*</sup> Euterpe, sive l. 2. c. 159. \* Theatrum Terræ Sanct. p. 121. 7 Nat. Hist. l. 5. c. 9.

off; no inhabitants left, or very few, to rebuild the cities, till the land, and dwell therein.

Ver. 3. Because of their wickedness which they have committed to provoke me to anger, &c.] The cause of this desolation was the wickedness they were guilty of; whereby they provoked the anger of God to bring this destruction on them. Sin is always provoking unto God; and though it may not be done on purpose to provoke him, which it sometimes seems to be; yet it eventually does, and is always the cause of punishment: God never punishes man without a cause, or for any thing but sin: in that they went to burn incense, and to serve other gods : the particular wickedness they were guilty of, and which was the cause of their ruin, was burning incense to idols, and worshipping them, than which nothing is more provoking to God: and it was an aggravation of their sin, that they were gods whom they knew not, neither they, you, nor your fathers; what they were; from whence they were; their original, and perhaps not their names; however, did not know that they were gods; nor could they prove them to be such; nay, might know that they were not: and now, since this was the sin which brought on the destruction they were eye-witnesses of, it should have been a caution to them that they went not into the same idolatrous practices, which yet they did not avoid; taking no warning from such awful instances of the divine displeasure.

Ver. 4. Howbeit, I sent unto you all my servants the prophets, &c.] As many as he raised up, and employed in the work and service of prophesying; and these were many; and as many as they were, he sent them to them, one after another, to warn them of their sin and danger; but all to no purpose; which was a further aggravation of their wickedness: nay, though he was rising early, and sending them ; was very early in his messages to them; gave them timely warning, and let slip no opportunity of admonishing them; and this he did constantly; see ch. vii. 18, 25 : saying, Oh, do not this abominable thing that I hate; all sin is abominable in itself, and hateful to God, especially idolatry; and therefore should not be done; it should be abominable to men, and hateful to them, because it is so to God; and after such a remonstrance as this, to commit it must be very aggravating and provoking.

Ver. 5. But they hearkened not, nor inclined their ear, &c.] To the prophets sent unto them; to God by the prophets; to the words of his mouth, particularly to the above pathetic expostulation with them; at least, if they heard the words said, they did not attend unto them; they had not such an effect upon them, nor were they wrought upon by them, so as to tarn from their wickedness, to burn no incense to other gods to turn from their sins in general, and from their idolatry in particular; one instance of which is given, and which is put for the whole of idolatrous worship.

Ver. 6. Wherefore my fury and mine anger was poured forth, &c.] Like melted metal, scalding lead, liquefied pitch, or any thing of a bituminous and sulphureous nature, which spreads, is consuming, and very intolerable; see ch. xlii. 18: and was kindled in the cities of Judah, and in the streets of Jerusalem; which, like a fire, burnt up and destroyed these cities, and particularly the large and spacious city of Jeru-

salem: and they are wasted and desolate, as at this day; now lie in ruins, as may be seen by every one; the thing is notorious; this is their present case; they are become desolate, and so continue.

Ver. 7. Therefore now thus saith the Lord, the God of hosts, the God of Israel, &c.] The same epithets as before, ver. 4. with an addition, that his words might carry more weight with them : wherefore commit ye this great evil against your souls; the sin of idolatry, which is a great evil; a sin against God; a giving the glory to another, that belongs to him; and not only so, but is against the souls of men; pernicious and ruinous to them, which brings destruction, even eternal wrath and damnation, on them; and this is an interesting argument why it should not be committed; nay, it was not only against God, and against themselves, but against their families, and the interest of them : to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain; not that they did this great evil or committed idolatry with this intention, to ruin their families and posterity; but so it was eventually; hereby they provoked the Lord to anger, to cut off the men that offered incense to idols; and the women their wives, whom they suffered so to do; and their children, who were brought up in the same practices; so that they would have none to succeed them, to bear their name, and inherit their land; unless God should be merciful, and not deal according to their deserts; for such was the nature of their crime, as to deserve an utter extirpation of them.

Ver. 8. In that ye provoke me unto wrath with the works of your hands, &c.] Their sinful actions, par-ticularly their idolatry, by worshipping images, the works of men's hands; and though it was the queen of heaven they worshipped, which their hands made not, yet it was before images they did that; besides, the things they did to her were the works of their hands, as sacrificing, pouring out drink-offerings, and as follows : burning incense ; which they did, not only to her, but to other gods in the land of Egypt; where they were very numerous: whither ye be gone to dwell; against the express will and command of God: that ye might cut yourselves off ; as from the worship of God, so from being his people, and from being under his care and protection, and from all privileges temporal and spiritual: and that ye might be a curse and a reproach among all the nations of the earth? not that this was their view, end, and design, but this was the event; so it was, that they were looked upon as an accursed people of God and man, and their names were taken up for a proverb and a reproach everywhere.

Ver. 9. Have ye forgotten the wickedness of your fathers, &c.] And what judgments it brought upon them; meaning not their more remote ancestors in the wilderness, and the idolatry they committed, and the punishment inflicted upon them for it; but more near, such who lived a little before the destruction of Jeruselem, and whose sins had brought on that; and therefore could not be easily forgotten by them; or, if they were forgotten, it argued great stupidity: and the wickedness of the kings of Judah, and the wickedness of their wives; by whom they were drawn into idolatry, particularly Solomon; and it is in the original text,

## CH. XLIV. V. 10-15.

the wickedness of his wives <sup>2</sup>; and Dr. Lightfoot thinks respect is had to Solomon's wives; but it may be understood distributively of every one of their wives, as Kimchi and Ben Melech interpret it\*: and your own wickedness, and the wickedness of your wives, which you have committed in the land of Judah, and in the streets of Jerusalem? where they had built altars, and worshipped strange gods, they, and their wives, as well as those who were carried captive; and which were the cause of all those evils that came upon them; these, being recent things, could not be forgotten by them; or however should have been remembered, and that so as to have deterred them from going into such practices again, as they now did in Egypt. Ver. 10. They are not humbled even unto this day,

&c.] Not contrite under a sense of their sins, nor truly penitent for them; not humbled before God nor man, so as to acknowledge them, mourn over them, and forsake them. The Targum is, "they cease not unto "this day;" that is, from committing the same things; which shews they had no true humiliation and contrition for them. This is to be understood, not of the Jews in Babylon only, but chiefly of those in Egypt; therebeing a change of person from you to they; the Lord not vouchsafing to speak to them who were so obdurate and impenitent, but of them, and to some other, as the prophet, concerning them : neither have they feared ; the Lord; neither his goodness nor his judgments; or served and worshipped him with reverence and godly fear, as became them : nor walked in my law, nor in my statutes, that I set before you, and before your fathers; a full proof this that they neither had true repentance for their sins, nor the fear of God in their hearts; for, had they, these would have led them to obedience to the divine will.

Ver. 11. Therefore thus saith the Lord of hosts, the God of Israel, &c.] Because of these sins of idolatry, impenitence, and disobedience: I will set my face against you for evil; to bring the evil of punishment upon them, for the evil of sin committed by them: this the Lord determined with himself, and resolved to do; which the phrase, setting his face against them, is expressive of, by way of retaliation for their setting their faces to go down to Egypt, as well as of his wrath and indignation against them : and to cut off all Judah ; not the whole tribe of Judah; not those that were in Babylon, which were by far the greatest number of that tribe; but those that were in Egypt.

Ver. 12. And I will take the remnant of Judah, &c.] Such as remained of that tribe in the land of Judea after the captivity : and not all of them, but such that have set their faces to go into the land of Egypt to sojourn there; who were bent upon going thither, notwithstanding all the remonstrances made to them to the contrary; and were gone thither, and were now actually sojourners there: this describes such persons who wilfully, and of their own accord, went thither; and excepts those who were over-persuaded or overpowered to go along with them: and they shall all be consumed, and fall in the land of Egypt; not by natural

death, one after another; but by the judgments of God, as follows : they shall even be consumed by the sword and by the famine; by the sword of the king of Babylon; and by famine, occasioned by a foreign army and sieges: they shall die, from the least even unto the greatest, by the sword and by the famine, which is repeated for the confirmation of it, and to express the universality of the destruction; that it should reach to persons of every age, state and condition, rank and degree, young and old, high and low, rich and poor: and they shall be an execration, and an astonishment, and a curse, and a reproach ; see the note on ch. xlii. 18.

Ver. 13. For I will punish them that dwell in the land of Egypt, &c. ] Or visit; in a way of wrath and vengeance; meaning not the native inhabitants of Egypt; though these should be punished, and in whose punishment the Jews would be involved; but here it means the Jews that dwelt in Egypt, who went thither contrary to the will of God, and there settled: as I have punished Jerusalem, by the sword, by the famine, and by the pestilence; signifying that the same punishment that came upon the inhabitants of Jerusalem, and other cities of Judea, should come upon these Jews in Egypt, and as sure as they came upon them; even those which they thought to have escaped, by leaving Judea, and going to Egypt.

Ver. 14. So that none of the remnant of Judah, &c.] Which were left in the land of Judea after the captivity : which are gone into the land of Egypt to sojourn there, shall escape or remain ; escape either the sword. or the famine, or the pestilence, or remain in the land of Egypt, or in the land of the living; so general should be the destruction : that they should return into the land of Judah, to the which they have a desire to return there; or, have lift up their souls b to return there; most earnestly desire it, and have raised hopes and expectations of it; for it seems that those Jews that went into Egypt did not go with a design to settle there for ever; but to return to their own land, when there should be better times, and more safety and security there; particularly when they thought the affair of the death of Gedaliah would be no further inquired into : for none shall return but such as shall escape; out of the hands of Johanan, and the rest of the captains; and should get out of the land of Egypt before the Chaldeans came into it. Some understand this of those that should escape out of Babylon; that none should return to Judea but those of that captivity, who should be released by the proclamation of Cyrus. Jarchi in-terprets it of Jeremiah and Baruch, whom Nebuchadnezzar removed to Babylon, when Egypt fell into his hands, in the 27th year of his reign, as is related in the Jewish chronicles

Ver. 15. Then all the men which knew that their wires had burnt incense unto other gods, &c.] Which was a rite God appointed to be used in his worship; and is here put for the whole of religious worship, which was given to idols by the Jewish women; this their husbands knew of, and winked at, and did not restrain

געית נשיו <sup>2</sup> ejus, Cocceius; uxorun ejus, Vulg. Lat. Moatanus. Et mala uxorum cujusque illorum, Junius & Tremcllius, Piscator

<sup>&</sup>lt;sup>b</sup> מושאים אח ופשם elevant, vel elevantes animam suam, Pag-ninus, Vatablus, Calvin ; attollunt animam suam, Schmidt. ' Seder Olam Rabba, c. 26. p. 77.

them from it, as they should; they seem to be themselves irreligious persons, a sort of atheists, who had no regard for the true God, nor any other gods, and cared not who were worshipped: and all the women that stood by; the wives of the men that stood by their husbands, and other women that stood and heard Jeremiah's sermon, and were conscious to themselves of being guilty of what they were charged with by him : a great multitude, even all the people that dwelt in the land of Egypt, in Pathros; in that part of Egypt so called, which was Thebais: here it seems Jeremiah was with that part of the people that took up their residence there; and by this it appears there was a large number of them, men and women, and who were all become idolaters, or connivers at, and encouragers of, such as were: these answered Jeremiah, saying, one in the name of the rest made a reply, as follows :

Ver. 16. As for the word that thou hast spoken unto us in the name of the Lord, &c.] Which they did not believe that it came from the Lord, but was a device of the prophet's, and a lie, as in ch. xliii. 2. and if it did come from the Lord, their impudence was risen to such a pitch, that they were determined not to regard it: we will not hearken unto thee : to thy words; neither to thy exhortations, reproofs, or menaces, even though thou comest and speakest in the name of the Lord. This, and what follows, is an unparalleled instance of the pride, obstinacy, enmity, and rebellion of the carnal mind against God.

Ver. 17. But we will certainly do whatsoever thing goeth out of our own mouth, &c.] And not what went out of the mouth of God, or his prophet: but whatever they had resolved on within themselves to do, and had declared with their mouths they would, or had vowed with their lips; so Abarbinel interprets it of a vow; this they were determined to perform, let God and his prophet say what they would: to burn incense unto the queen of heaven; which, according to Abarbinel, was the moon, which is the queen of heaven, as the sun is king; it was called by the Heathens Coelestis and Urania: but there are some that think that some great star in heaven, that is king over the rest, is meant; so the Targum renders it, the star of heaven; which they understand of the sun, as Kimchi observes; the sun being much worshipped in Egypt; but Kimchi himself derives the word for queen, here used, not from the root which signifies to reign; but from another, which signifies to work; and so renders it, the work, or frame of heaven: the sun, moon, and stars; and so the Syriac version is the host of heaven; see the note on ch. vii. 18. and to this deity, be it what it will, they burned incense; and they were determined to continue it, and all other idolatrous rites and practices particularly: and to pour out drink-offerings unto her; which was another part of ceremonial worship, which the true God required of the people of Israel; but were here resolved to give it to another god : as we have done. we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem; they plead custom and prescription, antiquity and authority;

the examples of ancestors and kings; the general practice of their nation, both in the metropolis of it, and in its several cities, where it not only universally obtained, but was visibly and openly done; and, more, they plead the temporal advantage of it : for then had we plenty of victuals, and were well, and saw no evil : had fulness of bread, and of all provisions; health, peace, and safety; and no judgment was upon them, seen or felt by them; the sword, famine, or pestilence. The goddess Cœlestis, or the moon, which seems to be here meant, was, as Tertullian ' says, pluviarum pollicitatrix, the promiser of rains, and so of all good things : or, were merry , as the Heathens were at their new moons, when they indulged to their cups, and lived jovially; hence that of Horace<sup>4</sup>.

Ver. 18. But since we left off to burn incense to the queen of heaven, &c.] Or were restrained from it, as the Targum, through the force of the prophet's sermons, or by the authority of their governors: this Abarbinel thinks was in the times of Jehoiakim, Jehoiachim, and Zedekiah; but perhaps it only regards some space of time in the latter part of Zedekiah's reign, a lit-tle before the destruction of Jerusalem, when they refrained from their idolatry; fearing the wrath of God, and what was coming upon them; though Kimchi is of opinion that they never ceased; but they would say, when any evil came upon them, it was because they ceased to burn incense to the queen of heaven, or were not so ready to it as at first : and to pour out drink-offerings to her . another part of worship they performed to her, but for a while left off: and from that time they say, we have wanted all things, and have been consumed by the sword, and by the famine ; wanted all the necessaries of life, meat and drink, and clothing, and a habitation to dwell in; and multitudes were destroyed by the sword of the king of Babylon: and others perished with famine during the siege; these evils they imputed to their cessation from idolatry, when it was the very thing that brought them on them.

Ver. 19. And when we burnt incense to the queen of heaven, and poured out drink-offerings unto her, &c.] Which they owned they did, and which they were not ashamed of, and were determined to go on with; and were only sorry that they had at any time omitted such service: did we make cakes to worship her; or, to make her glads, as Kimchi; interpreting the word by an antiphrasis; it having a contrary signification, to grieve or to make sorrowful; and from hence idols have their name sometimes, because in the issue they bring grief and trouble to their worshippers; hence some render it, to make her an idol"; or them, the cakes, an idol; these had, as Jarchi says, the likeness of the idol impressed upon them : and pour out drink-offerings unto her, without our men? they own they did these things, but not without the knowledge and consent at least, if not with the presence, of their husbands; hence these words seem to be the words of the women. Some indeed think they speak all along, from ver. 16. or one in the name of the rest; it may be

<sup>4</sup> Apolog. c. 23.

ונהיה מובים & eramus hilares, Junius & Tremellius, Piscator.

<sup>&</sup>lt;sup>f</sup> Da lunæ propere novæ, Da noctis mediæ, poeulum. Carmin, l. 3. Ode 19.

ad exhilarandum illud, Calvin; ad lætificaudum eum. Munster, Pagninus. <sup>h</sup> Idolificando, Piscator; so Ben Melech; ut faciamus illas idolum,

Cocceius.

CH. XLIV. V. 20-25.

one of Zedekiah's daughters; but however, if the men spoke what is said in the preceding verses, the women, being provoked, could hold their peace no longer, but broke in, and uttered these words; though some render the last clause, without our principal men<sup>1</sup>; and so take them to be the words of the people in general; who urge, in their own defence, that what they did they did with the direction, approbation, and leading example of their kings and governors.

Ver. 20. Then Jeremiah said unto all the people, &c.] Immediately, being influenced, directed, and assisted by the spirit of God; though what he says, in the three following verses, he does not declare as coming from the Lord; but what was upon his mind, and was a full refutation of all that had been said : and which he delivered to the men, and to the women, and to all the people which had given him that answer; in which they all agreed, though delivered by one; and to which he made a reply: saying ; as follows:

Ver. 21. That incense that ye burnt in the cities of Judah, and in the streets of Jerusalem, &c.] To false gods, to the queen of heaven, to the host thereof: ye, and your fathers, your kings, and your princes, and the people of the land; on which account they pleaded antiquity, authority, and the general consent of the people, as on their side, which the prophet allows; but it all signified nothing: did not the Lord remember them. and came it not into his mind? either the incense they offered up to strange gods, or the persons that did it? did he take no notice of these idolatrous practices, and of these idolaters? he did; he laid up these things in his mind; he shewed a proper resentment of them, and in due time punished for them.

Ver. 22. So that the Lord could no longer forbear, &c.] He did forbear a long time, and did not stir up all his wrath, but waited to see if these people would repent of their sins, and turn from them ; during which time of his forbearance, things might be well with them, as they had said, and they enjoyed peace and plenty; but persisting in their sins, and growing worse and worse, he could bear with them no longer, but brought down The reason is expressed, his judgments upon them. because of the evil of your doings, and because of the abominations which ye have committed : the incense they had burnt; the drink-offerings they had poured out to idols; and such-like idolatrous practices, which were evil in themselves, contrary to the law and will of God, and abominable unto him: therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day; the land of Israel, wasted by the Chaldeans, and left uncultivated, was like a barren wilderness, to the astonishment of all that passed through it, who had known what a fruitful country it had been; the curse of God being apparently on it, and scarce an inhabitant left in it; which was the case at this present instant, as the Jews, to whom the prophet directs his discourse, well knew; and to whom he appeals for the truth of it: now all this was for the sins, particularly the idolatry, they had been guilty of; as is further explained in the next verse.

to Jehovah, but to the queen of heaven; which they owned they did, and determined they would; asserting it was better with them when they did it than when they omitted it; for which reason the prophet particularly mentions it, and assigns it as the cause of the present ruin and destruction of their land, city, and temple: and because ye have sinned against the Lord : by worshipping idols; all sin is against the Lord, but especially idolatry: and have not obeyed the voice of the Lord; by his prophets, who cautioned them against idolatry, reproved them for it, and told them what would be the consequence of it; but this they hearkened not unto, which was an aggravation of their sin : nor walked in his law; the moral law, according to it; which is a rule of walk and conversation : nor in his statutes, nor in his testimonies; as not in the moral law, so neither in the ceremonial law, and the rites of that; nor in the judicial law, and the testifications of the will of God in either of them : therefore this evil is happened unto you, as at this day ; that is, the desolation on their land, as in the preceding verse; see the note there.

Ver. 24. Moreover Jeremiah said unto all the people, and to all the women, &c. ] To all the people in general, and to the women in particular, who had a principal concern in these idolatrous practices : hear the word of the Lord, all Judah that are in the land of Egypt; all of the tribe of Judah that were in Egypt; not in Pathros only, but in other parts of Egypt; this distinguishes them from those of Judah that were in Babylon, and in other provinces; and tacitly points at their sin in going to Egypt, which was the leading step to these fresh acts of idolatry they had been guilty of; these are called upon to hear the word of the Lord : what the prophet had said before was what was upon his mind without immediate inspiration, or as a direct message from the Lord; but what follows is.

Ver. 25. Thus saith the Lord of hosts, the God of Israel. &c. ] Which is an usual preface to prophecies coming from him: saying; as follows: ye and your wives have both spoken with your mouths, and fulfilled with your hand; they had said they would burn incense to the queen of heaven, and they had done it; they had been as good as their word, true to it, though in a bad thing; their words and works agreed, and so did the men and their wives: the women had before said they did not perform worship to the queen of heaven without their men; this is acknowledged by the Lord, and their confession is improved against them : saying, we will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her; they thought, because they made a vow that they would do it, that it was therefore obligatory upon them, and this would be sufficient to justify them before God, and excuse it to him; whereas nothing that is sinful ought to be vowed or performed; and to vow and perform in such a case is doubly criminal: a vow can't make that lawful which is unlawful; and the performance of it can never be a laudable action : ye will surely accomplish your vows, and surely perform your vows; they were resolutely set upon it, and nothing would Ver. 23. And because ye have burnt incense, &c.] Not I hinder their performance of it; this shews the obstinacy

absque præstantibus viris nostris. Junius & Tremellius. VOL. I.-PROPHETS. 4 N

and firmness of their minds: though some think these |

words are spoken ironically. Ver. 26. Therefore hear ye the word of the Lord, all Judah that dwell in the land of Egypt, &c.] See the note on ver. 24. since you have made your vows, and will perform them, I'll take an oath, and abide by it: behold, I have sworn by my great name, saith the Lord; by his name Jehovah, which is incommunicable, and expressive of his eternity and immutability; or by himself, his name being himself, and than which he can swear by no greater, Heb. vi. 13: that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, the Lord God liveth; this cannot be understood of the name of the Lord being called upon them, or of their being called by his name, and reckoned his people, which is the sense of Abarbinel; since this respects not a name by which they should be named, but which they should name; and intends their use of the divine name in an oath, of which this is a form, the Lord God liveth; or as sure as the Lord lives, or by the living God, it is so and so; and especially as used in their vows to burn incense to the queen of heaven, they vowing by the living God that they would do so, which must be very abominable to him; and therefore he solemnly swears there should not be a Jew in all Egypt that should use it; the reason is, because every one of them that did should be cut off, as follows:

Ver. 27. Behold, I will watch over them for evil, and not for good, &c.] To bring the evil of punishment upon them, the particulars of which are after menand this he would be as careful and diligent to bring about, as one that watches all opportunities to do hurt to another; and it must be dreadful to be under the vigilant avenging eye of God: and all the men of Judah that are in the land of Egypt shall be consumed by the sword, and by the famine, until there be an end of them ; that is, the greatest part of them, excepting a few that shall escape, hereafter mentioned, particularly Jeremiah and Baruch; but as for the main body of such, who went of their own accord to Egypt, and settled, and fell into the idolatry of the country; these should all perish one after another, till there were none of them left; either by the sword of the king of Babylon; or by famine, which his army and sieges would produce; or by pestilence, though not here mentioned, yet is in ver. 13.

Ver. 28. Yet a small number that shall escape the sword, &c.] The sword of the king of Babylon, and the other judgments, and which would be but very few; men of number<sup>k</sup>, as in the Hebrew text, which might easily be numbered; Jeremiah the prophet, and Baruch the son of Neriah, and some few righteous persons among them, as Kimchi and Abarbinel observe: shall return out of the land of Egypt into the land of Judah; they shall make their escape out of the land of Egypt, whither they did not go willingly; and, by one providence or another, shall come back to their native country, the land of Judea, when the rest will

not; which must be a distinguishing favour to them : and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know what words shall stand, mine or theirs ; those that are left of the sword. famine, and pestilence, shall know experimentally, by facts laid down, whose words have their effect and accomplishment, stand firm and sure; whether theirs, that promised impunity and safety, peace and prosperity, in their idolatrous practices; or the Lord's, which threatened with ruin and destruction. The Lord is true, and every man a liar; whatever devices are in a man's heart, the counsel of the Lord, that shall stand.

Ver. 29. And this shall be a sign unto you, saith the Lord, that I will punish you in this place, &c.] In Egypt. as before threatened; and what follows is a confirming sign that so it would be; and which, when observed by some, gave the hint to them to make their escape; though others, being hardened in their idolatry, impenitence, and unbelief, continued, and perished : that ye may know that my words shall surely stand against you for evil; which sign, when they should see, they might assure themselves that the threatenings of evil to them would certainly be accomplished, as sure as they saw the sign given, which is as follows: Ver. 30. Thus saith the Lord, behold, I will give

Pharaok-hophra king of Egypt, &c.] Pharaoh was a common name of the kings of Egypt, who usually had some surname, by which they were distinguished; and the surname of the then present king of Egypt was Hophra; whom the Septuagint and others call Va-phres; and Heredotus Apries. The Targum renders it Pharaoh the broken; and the Syriac version Pharaoh the lame: now it is here predicted as a sign of the destruction of the Jews in Egypt, which should follow after, that God would deliver this king into the hand of his enemies, and into the hand of them that seek his life; either into the hands of his rebellious subjects, headed by Amasis, by whom he was kept alive for a while after taken, and then put to death, as Herodotus reports; or rather into the hands of Nebuchadnezzar; for Josephus says m, that he, in the twenty-third year of his reign, which was four or five years after the destruction of Jerusalem, having subdued the Syrians, Ammonites, and Moabites, entered Egypt in a hostile manner, and slew the then remaining king, and set up another; and this is confirmed by what follows: as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, and that sought his life; in like manner, and as sure as he had done the one, he would do the other; and he puts the Jews in mind of what he had done by him, and which they had full and certain knowledge of; and might from hence conclude that this also would be accomplished, here given as a sign of their own ruin; and which, when they saw come to pass, might know that it was at hand; and, indeed, the king of Egypt, in whom they trusted, being taken by his enemies, and his country wasted, they must in course fall a prey to the conqueror.

m Antiqu. l. 10. c. 9. sect. 7.

CH. XLIV. V. 26-30.

<sup>\* 1800 &#</sup>x27;110 viri numeri, Montanus, &c. 2 Euterpe, sive l. 2. c. 161, 162, 169. & Melpomene, sive l. 4. c. 139.

## CHAP. XLV.

THIS chapter contains a prophecy, delivered to Baruch for his personal use. The time of it is expressed, ver. 1. a reproof is given him for his immoderate grief and sorrow, ver. 2, 3. the destruction of the land of Judea is prophesied of; and therefore it was wrong in him to seek great things for himself at such a time; however, he is assured of his own safety, ver. 4, 5.

Ver. 1. The word that Jeremiah the prophet spake unto Baruch the son of Neriah, &c.] Who was his amanu-ensis or scribe; and this word he spake not to him of himself, but in the name of the Lord, as coming from him; so the Targum calls it, " the word of prophecy " which Jeremiah the prophet prophesied concerning " Baruch the son of Neriah :" when he had written these words in a book at the mouth of Jeremiah; not what immediately precede, concerning the destruction of the Jews in Egypt; which were delivered out many years after the writing of the roll by Baruch here referred to; and which was done, as here said, in the fourth year of Jehoiakim the son of Josiah king of Judah, which was eighteen years before the destruction of Jerusalem; so that this prophecy does not stand in order, which would more properly have followed the 36th chapter; where we have an account of what Baruch wrote from the mouth of Jeremiah in a roll, and read to the people, and after that to the princes; which exposed him to danger, and caused the grief expressed by him in this chapter; but it being written to a private person, is postponed to this place: saying; as follows:

Ver. 2. Thus saith the Lord, the God of Israel, unto thee, O Baruch.] Whom he knew by name, had a great regard for, and honours with this prophecy; and, being an Israelite, both in a literal and spiritual sense, he addresses him as the God of Israel, and as being his covenant-God; in whom he should put his trust, and from whom he might expect safety and protection in the worst of times; and to whose sovereign will, in all the dispensations of his providence, he ought to have humbly and patiently submitted.

Ver. 3. Thou didst say, woe is me now ! &c.] What will become of me? I am ruined and undone; this he said in his heart, if not with his lips, perhaps both ways; and when the king gave orders for the apprehending of him and the prophet, being provoked at the roll which he had wrote and read, ch. xxxvi. 26: for the Lord hath added grief to my sorrow; caused him grief upon grief, sorrow upon sorrow, an abundance of it; for there was a variety of things which occasioned grief and sorrow; the trouble of his office, as secretary to the prophet; the reproach cast upon him by the people for it; the grievous things contained in the prophecies he transcribed, concerning the ruin of his people and nation; the king's displeasure at the roll, and his burning it; to which was added the danger he was exposed unto for writing it; and especially, as he

<sup>ה</sup> יבעתי in gemitu meo, V. L. Pagninus, Montanus, Vatablas, in suspirio meo, Cocceiuz, Schmidt.

and such as personally concerned the king. I fainted in my sighing; or with it; he sighed and groaned at what he saw coming upon his country, and particularly upon himself; it quite overcame his spirits; he sunk and swooned away: or I laboured in my sighing "; amidst his sighs and groans, he prayed to the Lord, and laboured in prayer, that he might be delivered from the evils he feared were coming upon him: and I find no rest; from his grief, sorrow, and sighing; no cessation of that; no serenity and composure of mind; no answer of prayer from God. The Targum is, "and I found not prophecy." And the Jewish com-mentators, as Jarchi, Kimchi, Abarbinel, and Abendana, from the ancient Midrashes, interpret this grief of Baruch to be on account of his not having the gift of prophecy bestowed on him, which he expected by being a servant of the prophet'; and represent him as saying, Joshua ministered to Moses, and the Holy Spirit dwelled upon him; Elisha ministered to Elijah, and the Holy Spirit rested upon him; how different am I from all the disciples of the prophets! woe is me now ! &c.

Ver. 4. Thus shalt thou say unto him, &c.] This is spoken to Jeremiah, and is an order from the Lord to him, what he should say in his name to Baruch: the Lord saith thus, behold, that which I have built will I break down, and that which I have planted I will pluck up; the Jewish nation, both as to church and state; which the Lord had built up as a spacious and beautiful house to dwell in, and had planted as a vineyard, and set it with pleasant plants; but now would demolish this building, and destroy this plantation: even this whole land; not a few cities only, or only Jerusalem the metropolis, but the whole land of Judea; no part of it but what should be left desolate. So the Targum, " even the whole land of Israel, which is

Ver. 5. Seekest thou great things for thyself? seek them not, &c.] Riches and wealth, honour and esteem, peace and prosperity; these were not to be sought after and expected, when the whole nation would be involved in such a general calamity. Baruch perhaps expected that his reading the roll to princes would have been a means of preferring him at court, of advancing him to some post or oflice, in which he might have acquired wealth, and got applause, and lived in peace and plenty all his days; but this was not to be looked for; when, if he observed, the very roll he wrote and read contained in it prophecies of the general ruin of the nation. The Jews restrain this to the gift of prophccy they suppose Baruch sought after, which was not to be enjoyed out of the land of Canaan: for, behold, I will bring evil upon all flesh; not upon every individual person in the world; but upon

Vid. Maimon. Moreh Nevochim, par. 2. c. 32. p. 286.

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the sword, or by famine, or by pestilence, or be carried captive, or be in some distress or another : but thy life will I give unto thee for a prey in all places whither thou goest; suggesting that he should be obliged to quit his native place and country, and go from place to place; as he did, after the destruction of Jerusalem, along with the prophet; and even into Egypt with

all the inhabitants of Judea, who should either die by || the Jews that went there; where his life would be in danger, and yet should be preserved; he should be snatched as a brand out of the burning, when Jerusa-lem was taken; and in other places, when exposed, though he should lose every thing, yet not his life; which should be as dear to him as a rich spoil taken by the soldier, being a distinguishing mercy.

## CHAP. XLVI.

THIS chapter contains two prophecies relating to Egypt; one concerning the overthrow of Pharaoh-necho, king of it, which was quickly accomplished; and the other concerning the destruction of the land, fulfilled many years after, and both by Nebuchadnezzar king of Babylon; and the chapter is concluded with a word of comfort to the people of Israel. It begins with a general title to prophecies in this and the five following chapters, ver. 1. then follows a particular prophecy of the route of Pharaoh's army; of the place where, and time when, ver. 2, the preparations of the Egyptians for the battle, with a variety of warlike instruments, ver. 3, 4. the consternation, flight, and destruction of them, ver. 5, 6. notwithstanding their confidence of getting the victory, ver. 7, 8, 9. the reason of it, because it was the day of the Lord's vengeance on them, and therefore their ruin was inevitable. ver. 10, 11. the consequence of which was shame and confusion, ver. 12. next follows another prophecy of the destruction of the land itself by Nebuchadnezzar, ver. 13. the places that should be destroyed, ver. 14, 19, 25. the multitude that should be slain, ver. 15, 16, 17. a description of the calamity; the instrument, manner, and consequence of it, ver. 20-24. the certainty of it, ver. 18, 25, 26. and the whole is closed with a promise of the return of the Jews, and of their salvation; though they should not be without divine corrections, ver. 27, 28.

Ver. 1. The word of the Lord which came to Jeremiah the prophet against the Gentiles.] Or nations; distin-guished from the Jews; not all the nations of the world, but some hereafter mentioned, as the Egyptians, Philistines, Moabites, Ammonites, Edomites, Svrians. Arabians, Persians, and Chaldeans: or concerning the nations "; the above-mentioned; though the prophecies delivered out concerning them are all against them, and not in their favour. Mention is made of Jeremiah's prophesying against all the nations in ch. xxv. 13. after which follow the several prophecies contained in the next chapters in the Septuagint and Arabic versions, as they stand in the Polyglot Bible.

Ver. 2. Against Egypt, &c.] This is the title of the first prophecy against Egypt; which is the first men-tioned, because first accomplished; and because the Jews placed great confidence in and much relied on the Egyptians for help: against the army of Pharaoh-necho king of Egypt; who is by Herodotus<sup>9</sup> called Necos; he was the son and successor of Psammitichus, and was succeeded by his son Psammis; and he by

Apries, the same with Pharaoh-hophra, ch. xliv. 30. the Targum calls this king Pharaoh the lame: which was by the river Euphrates in Carchemish; of which place see the note on Isa. x.9. this being in the land of the king of Assyria, as appears from the same place. Pharaoh-necho, in Josiah's time, came up against him, in order to take it from him; but whether he did or no is not certain; see 2 Kings xxiii. 29. 2 Chron. xxxv. 20. however, he appeared at the same place a second time, against the king of Babylon, into whose hands it was now very probably fallen, with the whole Assyrian monarchy; and here, in this second battle, his army was routed, as follows: which Nebuchadnezzar king of Babylon smote in the fourth year of Je-hoiakim the son of Josiah king of Judah; when he took away from the king of Egypt all that belonged to him between the Nile and Euphrates, so that he came no more out of his land, 2 Kings xxiv. 7. Kimchi and Abarbinel think there was but one expedition of Pharaoh-necho; and that the siege of Carchemish continued to the fourth year of Jehoiachim; when he met with an entire overthrow from the king of Babylon, which God suffered as a judgment on him for killing Josiah. This, according to Bishop Usher, was in the year of the world 3397, and of the Julian period 4107, and before Christ 607; and, according to the Universal History, in the year of the world 3396, and before Christ 608.

Ver. 3. Order ye the buckler and shield, &c.] Both signify one and the same sort of armour, only of a different form, the one being lesser and lighter than the other. Jarchi makes the difference to be, that the former was made of skin, the latter of wood; they were both used to defend the body in war. To order them is not only to prepare them, and get them ready; but to fit them to the body, and to put them on, that they might be in a readiness to engage in battle. The exhortation is made either to the Chaldean army, to prepare to fight against the Egyptians; or to the army of Pharaoh-necho, to defend themselves against the king of Babylon, who was coming against them, as Kimchi and Abarbinel, who seem to be in doubt which it should be; but the latter is most probable: and it is either a direction of Pharaoh to his army, to be in readiness; or rather of God, speaking ironically to them, suggesting, that let them do what they would, and make ever such preparations for battle, all would come to nothing, victory would be on the other side. And draw near to battle; engage the enemy briskly,

של גוים super gentes, Montanus ; de gentibus, Cocceius.

<sup>9</sup> L. 2. sive Euterpe, c. 158.

and with the greatest courage, and use all your mili-

tary skill; and, when ye have done, it will all be in vain. Ver. 4. Harness the horses, &c.] Put on their bri-dles and saddles, and gird them: or, bind the horses; that is, to the chariots; put them to, as we commonly express it: Egypt abounded in horses, and so no doubt brought a large cavalry, and a multitude of chariots, into the field of battle: and get up, ye horsemen; upon the horses, or into the chariots, and so be ready to receive the enemy, or to attack him : and stand forth with your helmets; present themselves on horse-back, or in their chariots, with their helmets on their heads, to cover them in the day of battle: furbish the spears; that they may be sharp and piercing, and look bright and glittering, and strike terror in the enemy: and put on the brigandines; coats of mail, to cover the whole body, which were made of iron, con-sisting of rings, as Kimchi observes.

Ver. 5. Wherefore have I seen them dismayed and turned away back? &c.] The Egyptians, after all this preparation for war, and seeming ardour to engage in battle; and yet, when they came to it, were seized with a panic, and thrown into the utmost consternation, and turned their backs upon their enemy: these are either the words of the prophet, who had a view, by a spirit of prophecy, of the consternation, confusion, and flight of the Egyptian army; or of the Lord, who foresaw all this, and represents it as if it was done, because of the certainty of it; upbraiding the Egyptians with their pusillanimity and cowardice: and their mighty ones are beaten down, and are fled apace, and look not back; or, their mighty ones are broken'; their valiant soldiers and officers, their best troops, were broken to pieces, their ranks and files, and thrown into the utmost disorder; and therefore made all the haste they could to escape the fury of the enemy, and fled with the utmost precipitation, and never stopped to look back upon their pursuers; so great their fear: for fear was round about, saith the Lord; from whence it came; it was he that put it into them, took away their courage, and made them a magor-missabib, the word here used; see ch. xx. 3. The Targum is, " they " looked not back to resist them that slay with " the sword, who are gathered against them round " about, saith the Lord;" their enemies surrounded them, and that was the reason fear was round about them, and both were from the Lord; or as he had said, determined, and foretold it should be.

Ver. 6. Let not the swift flee away, nor the mighty men escape, &c.] Those that were swift of foot, like Asahel, or carried but light armour, let not such trust to their swiftness or light carriage; nor let the mighty man think to escape by reason of his great strength, to make his way through the enemy, and get out of his hands. Or this may be rendered as future, the swift shall not flee away, &c '. so the Targum; neither the one nor the other shall escape by the nimbleness of their heels, or the stoutness of their hearts: they shall stumble and fall toward the north, by the river Euphrates; which lay north of Judea, where the prophet

was, to whom this word came; and also was to the north of Egypt, whose destruction is here threatened : the place where this route and slaughter would be made was Carchemish, which was situated by that river; on the north side of which city, according to Abarbiuel, the battle was; and which sense is mentioned by Kimchi, which the other follows.

Vet. 7. Who is this that cometh up as a flood, &c.] These are either the words of the prophet, who having a vision in prophecy of the march of the Egyptian army from the south to the north, which he compares to a flood; in allusion to the river Nile, which used to overflow its banks, and spread itself over the land; because of the vast numbers of which it consisted; because of the noise it made, and because of its rapidity and force, threatening to bear all down before it; as wondering, asks, who it was, whose army it was, and to whom it belonged ? or they are the words of God, who puts this question, in order to give an answer to it, and thereby upbraid the Egyptians with their arrogance, pride, and vanity; which would all come to nothing: whose waters are moved as the rivers? whose numerous armies came with a great noise and force, like the openings of the Nile, the scven gates of it; which were very boisterous, especially in hard gales of wind : it is no unusual thing for large armies to be compared to floods and rivers, which move forcibly and swiftly, and make a large spread; see Isa. viii. 7, 8. Ezek. xxvi. 3, 19. The Targum is, " who is this that comes up with his army as a cloud, and covers the earth, and as a fountain of water, whose waters are moved ?"

Ver. 8. Egypt riseth up as a flood, and his waters are moved like the rivers, &c.] This is the answer to the above question ; that it was Egypt that was seen ; the king of Egypt, as the Syriac version; he with his army, as the Targum; and which was so numerous, that it seemed as if the whole country of Egypt, all the inhabitants of it, were come along with him; these rose up like the Nile, and moved like the several sluices of it, with great velocity and force, as if they would carry all before them : and he saith, I will go up ; Pharaohnecho king of Egypt said, I will go up from my own land to the north, to meet the king of Babylon: and will cover the earth ; with his army : even all the north country, the whole Babylonish empire; which he affected to be master of, grasping at universal monarchy : I will destroy the city, and the inhabitants thereof; which Abarbinel restrains to the city Carchemish, where his army was smitten: but it is better to interpret the singular by the plural, as the Targum does. I will destroy cities ; since it was not a single city he came up to take, nor would this satisfy his ambitious temper.

Ver. 9. Come up, ye horses ; and rage, ye chariots, &c. 7 These are either the words of Pharaoh, giving orders to his cavalry and charioteers to make haste and come up to battle, not doubting of victory: or rather of the Lord by the prophet, ironically calling upon the horsemen in the Egyptian army to come on and engage with the enemy, and behave gallantly; and those in the chariots to drive, Jehu-like, with great swiftness, force,

י הסוטים ligate equos, Montanus, Calvin ; alligate, Schmidt. יכתו יו ליכתו et førtes corum contusi sunt, vel contunduntur, Schmidt, Cocccius, Piscator; contriti sunt, Vatablus.

<sup>&#</sup>x27; טוו לא non fugiet, Pagninus, Montanus ; non effugiet, Munster, Tigurine version.

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and fury, to make their chariots rattle again, and run about here and there like madmen, as the word " signifies, to throw the enemy into confusion and disorder if they could : and let the mighty men come forth ; out of the land of Egypt, as Abarbinel; or let them come forth, and appear in the field of battle with courage and greatness of mind, and do all their might and skill can furnish them with, or enable them to do: the Ethiopians and the Lybians, that handle the shield; or Cush and Phut, both sons of Ham, and brethren of Mizraim, from whence Egypt had its name, Gen. x. 6. the posterity of these are meant. The Cushites or Ethiopians were near neighbours of the Egyptians, and their allies and confederates. The Lybians or Phuteans, as the Targum, were the posterity of Phut, who dwelt to the westward of Egypt, and were the auxiliaries of that nation, and with the Ethiopians and Lydians are mentioned as such in Ezek. xxx. 4, 5. as here. The shield was a weapon they much used in war, and were famous for their skill in it, and are described by it. The Egyptians were remarkable for their shields: Xenophon " describes them as having shields reaching down to their feet; and which covered their bodies more than the breast-plates and targets of the Persians did; which helped them to push forward, having them on their shoulders, so that the enemy could not withstand them: and the Lydians, that handle and bend the bow: these were the posterity of Ludim the son of Mizraim, Gen. x. 13. and were the Lydians in Africa, and not in Asia, who sprung from Lud the son of Shem, Gen. x. 22. they were famous for their skilfulness in the use of bows and arrows; see Isa. lxvi. 19. now these are called together to use their military skill, and shew all the courage they were masters of; and yet all would be in vain. Bochart \* endeavours to prove, by various arguments, that these Lydians were Ethiopians; and, among the rest, because they are here, and in Isa. lxvi. 19, described as expert in handling, bending, and drawing the bow; which he proves, by the testimonies of several writers, the Ethiopians were famous for; that bows were their armour; and that theirs were larger than others, even than the Persians', being four cubits long; that they were very dexterous in shooting their arrows; took sure aim, and seldom missed.

Ver. 10. For this is the day of the Lord God of hosts, &c.] Or, but this is the day y, &c.; notwithstanding this great apparatus for war, and those many auxiliaries the Egyptians would have, yet it would not be their day, in which they should get the better of their enemies; but the Lord's day; the day he had appointed; who is the Lord God of all armies, above and below; and who would bring his own armies together when he pleased, and give them victory : a day of vengeance, that he may avenge him of his enemies; the enemies of his people, as the Targum; the Egyptians, who had been of old the implacable enemies of his peo-

ple Israel; though now, contrary to his will, they too much trusted to them, and relied on them; according to Kimchi, this vengeance was taken on them for killing Josiah : and the sword shall devour, and it shall be satiate and made drunk with their blood; that is, the sword of the Chaldeans shall destroy the Egyptians in such vast numbers, that there shall be no more to be slain; or there shall be no desire in the enemy to slay any more; they shall be glutted with their blood. All the phrases are designed to shew the carnage that should be made; the vast destruction of the people; the large numbers that should be slain: for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates ; near Carchemish, situated by the river Euphrates, which lay north of Egypt; see ver. 2, 6. Here is an allusion to the sacrifices of great persons, which are many; the Lord of hosts had a sacrifice, or a great slaughter of men, his enemies ; inflicted punishment on them, wherein his power, justice, and holi-

ness, were displayed ; see Isa. xxxiv. 6. Ver. 11. Go up into Gilead, &c.] Still the irony or sarcasm is continued. Gilead was a place in the land of Israel famous for balm or balsam, used in curing wounds; see ch. viii. 22. hence it follows: and take balm, O virgin, daughter of Egypt; the kingdom of Egypt, as the Targum; so called because of its glory and excellency; and because as yet it had not been oonquered and brought under the power of another: now the inhabitants of it are bid to take balm or balsam, as Kimchi and Ben Melech; but this grew not in Gilead beyond Jordan, but near Jericho on this side Jordan, as Bochart \* has proved from various authors; particularly Strabo \* says of Jericho, that there is the paradise of balsam, an aromatic plant, and of great esteem; for there only it is produced: and so Diodorus Siculus<sup>b</sup>, speaking of places near Jericho, says, about these places, in a certain valley, grows what is called balsam, from which much profit arises; nor is the plant to be found in any other part of the world : and Justin cobserves the same; that much riches accrue to the nation from the tax on balsam, which is only produced in this country, in Jericho, and the valley near it; yea, Kimchi himself elsewhere a says, that the balsam is not any where in the whole world but in Jericho. The word therefore should be rendered rosin, as also in ch. viii. 22. as it is by some "; and which is used in cleansing, healing, and contracting wounds, and dispersing humours, as Pliny f relates; and this here is ordered to be taken, either literally, to cure the vast number of their wounded by the Chaldeans; or rather, figuratively, they are called upon to make use of all means to recover their loss sustained; by recruiting their army, fortifying their cities, and getting fresh allies and auxiliaries; all which would yet be to no purpose. in vain shalt thou use many medicines; for thou shalt not be cured; notwithstanding all means made use of to repair its losses; though it should not

- \* Geograph. l. 16. p. 525.
- Geograph. 1. 10. p. 600.
  Bibliothec. 1 19. p. 734.
  E Trogo, 1 36. c 3.

י וקרוקלין insauite, Pagninus, Montanus, Cocceius, Schmidt; insauite, impetu agitamini, Junius & Tremellius, Piscator.
 \* Cyropaedia, I. 6. c. 14. & I. 7. c. 9.
 \* Phaleg. I. 4. c. 26. col. 266.
 א רובן היות diss autem, Yulg. Lat.; atque dies, Junius & Tremellius; sed dies ille, Schmidt.

<sup>&</sup>lt;sup>2</sup> Hierozoic. par. 1. l. 2. c. 51. col. 628, 629.

<sup>&</sup>lt;sup>4</sup> Comment. in 2 Kings xx. 13. So R. Levi Ben Gersom in ib.

utterly be destroyed, yet should never recover its

former glory. Ver. 12. The nations have heard of thy shame, &c.] Their shameful defeat and overthrow by the Chaldean army; so, after the manner of prophecy, the thing is related as done; the battle fought, and the victory obtained; and the rumour and fame of it spread among the nations, to the great mortification of this proud people : and thy cry hath filled the land; the shricks of the wounded; the cry of the pursued and taken; the lamentation of friends and relations for their dead; with one thing or another of this kind the whole land of Egypt was filled; yea, all the countries round about them, in confederacy with them, were filled with distress for the loss of their own; the calamity was large and spreading, and the rumour of it: for the mighty man hath stumbled against the mighty, and they are fallen both together ; either the mighty Egyptians against the mighty Chaldeans; and though the latter were the conquerors, yet lost abundance of men; so that there were mighty ones fell on both sides: or rather, as Jarchi, Kimchi, and Abarbinel, the mighty Egyptians in their flight fell, and other mighty ones of them following, stumbled at them, and fell upon them, and so both became a prey to the pursuers; or in their flight the mighty Egyptians stumbled against their mighty auxiliaries before mentioned, ver. 9. and so both came into the hands of their enemies. The Targum is, both were slain.

Ver. 13. The word that the Lord spake to Jeremiah the prophet, &c.] This is a new and distinct prophecy from the former, though concerning Egypt as that; but in this they differ; the former prophecy respects only the overthrow of the Egyptian army at a certain place; this latter the general destruction of the land; and was fulfilled some years after the other; Jarchi says, according to their chronicles , in the 27th year of Nebuchadnezzar's reign: how Nebuchadrezzar king of Baby lon should come; or, concerning the coming of Ne-buchadrezzar king of Babylon, to smite the land of Egypt; who was to come, and did come, out of his country, into the land of Egypt, to smite the inhabit-ants of it with the sword, take their cities, plunder them of their substance, and make them tributary to him.

Ver. 14. Declare ye in Egypt, &c.] The coming of the king of Babylon, and his intention to invade the land, and subdue it : and publish in Migdol, and publish in Noph, and in Tahpanhes; of these places see the note on ch. xliv. 1. these were principal ones in the land of Egypt, where the enemy should come, and which he should lay waste; and therefore the above things are to be published for their warning; and particularly these were places where the Jews that went into Egypt contrary to the will of God resided; and therefore for their sakes also this publication must be made, to let them see and know that they would not be safe there, but would be involved in the general calamity of the nation : say ye, stand fast, and prepare thee; O Egypt, and the several cities mentioned, and

all others; prepare for war, and to meet the enemy, resist and repel him; present yourselves on the frontiers of your country; put yourselves in proper places, and keep your ground : for the sword shall devour round about thee; the sword of the Chaldeans, into whose hands fell Palestine, Judea, Syria, and other neighbouring countries; and therefore it was high time for them to bestir themselves, and provide for their defence and safety.

Ver. 15. Why are thy valiant men swept away? &c.] As with a mighty torrent, or a sweeping rain; so the word is used in Prov. xxviii. 3. to which the Chaldean army may be compared; which came with such irresistible force as to drive the Egyptians from their posts, so that they could not stand their ground. The Sep-"thy choice ox does not continue." Which was the god of the Egyptians, they worshipped in the form of an ox; this could not protect them, though thought by them to be very mighty and powerful; so Ælianus<sup>1</sup> says Apis with the Egyptians is believed to be a most powerful deity; yet could not save them; but the word signifies their nobles, their mighty men of war, their generals and officers, at least their valiant soldiers; who yet were not able to stand the tide of power that came against them. The reason was, because the Lord did drive them; by means of the Chaldeans; he dispirited them; he put them into a panic, and they fled from their posts ; there is no standing against the Lord.

Ver. 16. He made many to fall, &c.] That is, the Lord, by the hand of the Chaldeans, by whose sword multitudes fell in battle: yea, one fell upon another; they fell in heaps, denoting the multitude of the slain; or rather they fell in flight one upon another; one fell, and then another upon him, as usually they do, when men are frighted and flee precipitantly, as in ver. 12: and they said, arise ; not those that fell, which may seem at first sight; but either the strangers in the land of Egypt, as Kimchi, such as the Jews were; who, perceiving the destruction that was coming on Egypt, exhort one another to arise, and get out of it; or rather the auxiliaries of the Egyptians, as the Ethiopians, Lybians, and Lydians, ver. 9, who finding the enemy too strong for them, and they themselves deserted or unsupported by Pharaoh's army, advise one another to quit his service, and provide for their own safety : and let us go again to our own people, and to the land of our nativity their own country, where they were born, and their friends and relations lived ; that so they might be safe from the oppressing sword; the sword of the Chaldeans. The Septuagint version is a very bad one, followed by the Arabic, which renders it, from the Grecian sword ; and so is the Vulgate Latin version, from the face of the dove ; to countenance which it is said. that the Chaldeans and Assyrians had a dove in their ensigns; see the note on ch. xxv. 38. and so a most ancient Saxon translation in the library of Christ's Church in Oxford, from the face of the sword of the culver k, or dove; that is, from their sword, who display their banners in the field with the ensign of a dove:

<sup>&</sup>lt;sup>5</sup> Seder Olam Rabba, c. 26 p. 77. <sup>h</sup> לבוא נבוכרראצר lius; de adventu Nebuchadretzare, Junius & Tremel-lius; de adventu Nebuchadretsaris, Calvin, Munster, Piscator; de veniendo, Vatablus, Montanus.

<sup>&</sup>lt;sup>1</sup> De Animal. l. 11. c. 10.

<sup>\*</sup> Apud Gregory's Posthuma, p. 236.

meaning the Chaldeans. The Targum is, "from the "sword of the enemy, which is as wine inebriating;" miles from the lake of Genezareth; ten miles from which sense is followed by Jarchi. Diocæsarea to the east; and two days' journey from

Ver. 17. They did cry there, &c.] Not the Chal-deans, deriding Pharaoh and his army, and mocking them, saying the following words, as some; nor the Egyptians in Egypt, as Kimchi, complaining of their king; much less in Carchemish, as others; since this prophecy refers to another event, time, and place; but the auxiliaries of Egypt in the field of battle; these did cry out aloud, as follows: Pharaoh king of Egypt is but a noise; he boasted and bragged of great things he would do, and does nothing; he promised to bring a large army into the field, and talked big of attacking the enemy with great ardour and fury, and hectored and blustered as if he feared him not, and was sure of victory; but when it came to the push, his courage failed him; and it may be said of him what the man said of his nightingale, vox & præterea nihil, a voice, and nothing else. This was not Pharaoh-necho, as the Septuagint have wrongly inserted, but Pharaoh-hophra, ch. xl. 30. or it may be supplied thus, Pharaoh king of Egypt is a king of noise 1; a noisy, big, and blusterous king in words, but in deeds nothing: he hath passed the time appointed; to join his auxiliaries, in order to give the enemy battle; and so left them in the lurch, of which they complain; or through his dilatoriness lost the proper opportunity of attacking him. Some indeed understand it, not of the king of Egypt, but of the king of Babylon; as if the sense was this, the Egyptians cried aloud, and encouraged themselves and their allies against the king of Babylon; saying, what Jeremiah the prophet said concerning Pharaoh king of Egypt and his destruction is all mere noise; there is nothing in it; for the time set by him for that event is passed and over: others, because the word has sometimes the signification of a solemn meeting or festival, take the meaning to be, that Pharaoh king of Egypt being brought to utter destruction, as the word for noise may signify, or being a noisy tumultuous prince, who brought ruin on himself and others, has thereby caused the solemn feasts to pass away m, or the festivals to cease; whether in a civil or a religious way; but the first sense seems best.

Ver. 18. As I live, saith the King, whose name is the Lord of hosts, &c.] A greater King than either Nebuchadnezzar or Pharaoh; the Lord of the armies of heaven and earth; and who has them all at his command and service; swears by his life, by himself, because he can swear by no greater, to the truth of what follows; for this is the form of an oath: surely, as Tabor is among the mountains, and as Carmel by the sea, so shall he come. Tabor is commonly said to be the mountain on which our Lord was transfigured; but that there is any just foundation for it is not certain. It was a mountain in Galilee, situated on the borders of the tribes of Issachar and Zebulun, Josh. xix. 12, 22.

Dioczesarea to the east; and two days' journey from Jerusalem<sup>°</sup>. Adrichomius 'says it was a most beautiful mountain, situated in the midst of the plain of Galilee, remarkable for its roundness, and was thirty furlongs high, abounding with vines, olives, and fruittrees, with which it was set all over; and gave to those at sea a most delightful sight at a considerable distance. Our countryman, Mr. Maundrell <sup>9</sup>, who travelled up it, gives this account of it; that it " stands by itself in " the plain of Esdraelon (the same the Scripture calls " the valley of Jezreel); after a very laborious ascent (says he), which took up near an hour, we reached .. the highest part of the mountain: it has a plain " area at top, most fertile and delicious; of an oval " figure, extended about one furlong in breadth, and " two in length: this area is enclosed with trees on all parts, except towards the south." It is called by the Septuagint, Josephus, and other writers, Itabyrium. Carmel is with great propriety called Carmel by the sea ; it was situated on the border of the tribe of Asher; and near to it was the river Kishon, Josh. xix. 26. 1 Kings xviii. 40, 43. So Mr. Maundrell ' says, " we arrived in two hours at that ancient river, the river " Kishon, which cuts his way down the middle of the " plain of Esdraelon; and then, continuing his course " close by the side of Mount Carmel, falls into the sea " at a place called Caypha;" by which it appears that the mount was near the sea; and Pliny ' calls it a promontory, and places it on the Phœnician shore; on which he says were the promontory Carmel, and a town upon the mountain of the same name, formerly called Echatana. Adrichomius ' gives it the name of Carmel of the sea ; and says it was a very high mountain, and woody, abounding with most noble vines, olives, fruit-trees, and odoriferous herbs. So Josephus makes mention of Carmel and the sea together; he says, the Zebulonites obtained land as far as the lake of Genezareth, contiguous to Carmel and the sea; and their being near to each other appears from a passage in the Jerusalem Talmud "; says " R. Samuel Bar " Chaja Bar Judah, in the name of R. Chanina, when " the orb of the sun begins to set, a man standing on Mount Carmel, and goes down and dips in the great " sea (the Mediterranean sea), and goes up again, and " eats his teruma (or offering), it is a presumption that " he dipped in the day-time;" and which is also evident from the passage in 1 Kings xviii. 42, 43. where Elijah and his servant are said to be on the top of Mount Carmel, and from thence he bid his servant look towards the sea: now these mountains so situated are taken notice of, either to shew the manner of the king of Babylon's coming against Egypt; that as Tabor and Carmel were high mountains in the land of Israel, so should Nebuchadnezzar lift up his head on high, and come with great pride and haughtiness of

- \* Nat. Hist. I. 5. c. 19. \* Ut supra, Issachar, No. 19. p. 35. \* Antiqu. I 5. c. 1. sect. 29. \* T. Bub. Hieros. Beracot, fol. 2. 2.

ים שאון מירים שאון rez Ægypti, rez tumultus, Munster, Vatablus ; rez perturbationis, Calvin ; so Ben Melech ; rez Ægypti, vir streper-tus est, Piscator, Junius & Tremellius.

שבריך הכווקדיה Borchard, Breidenbach, &c. in Lightfoot, Chorograph. on John,

Vol. 2. p. 495. • Vid. Reland. Palestina Illustrata, l. 1. c. 51, 331, 333.

CH. XLVI. V. 17, 18.

P Theatrum Terræ Sanctæ, Zabulon, No. 95. p. 143. Journey from Aleppo to Jerusalem, p. 113, 114. Ed. 7.

Ib. p. 57.

CH. XLVI. V. 19-21.

his coming, that he should come as sure as those mountains were in the places they were; or, best of all, the certainty of the destruction of the Egyptians, and the truth of this prophecy concerning it; though the Egyptians were as firin, and might think themselves as secure and as immovable, as the above mountains, yet should certainly come to ruin, and the word of God concerning it should stand as firm as they. To this sense agrees the Targum, "as this word stands " firm, that Tabor is among the mountains, and Carmel " in the sea, so shall his destruction come." The words, according to the accents, may be better rendered, as Tabor among the mountains, and Carmel also, he shall come into the sea \*; that is, Pharaoh, though he lift up his head as high as Tabor and Carmel, he shall be brought low into the depths of the sea; into a most forlorn and deplorable condition, into a very low estate; and perhaps there may be an allusion to the ancient Pharaoh being drowned in the sea; and with this agrees the Syriac version, Pharaoh shall fall as the fragment of a mountain, and as Carmel, into the midst of the sea : compare with this Matt. xi. 23. Ver. 19. O thou daughter dwelling in Egypt, &c.]

That is, O ye inhabitants of Egypt, that have long dwelt there, in great security, enjoying great plenty, and who promised themselves a long continuance: furnish thyself to go into captivity; or, make or prepare for thyself vessels of captivity y; or such things as are proper for captives, as suitable clothes to travel in, shoes to walk in, scrip and staff, and the like; expect captivity, and prepare for it: for Noph shall be waste and desolate without an inhabitant ; the city Memphis, as the Targum, and all the versions : this is particularly mentioned, because it was a royal city, as Kimchi observes; and, though a very populous one, its de-struction should be so general, that not an inhabitant should be left in it: the devastation of this city is put for that of all the rest, and as a sure token of it and the whole nation going into captivity.

Ver. 20. Egypt is like a very fair heifer, &c.] Like a heifer that has never been under a yoke, it having never been conquered, and brought under the power of another; and like a beautiful, fat, and well-fed one, abounding in wealth and riches, in pleasures and de-lights, in wantonness and luxury, and fit for slaughter, and ready for it. The Targum is, "Egypt was a " beautiful kingdom." Some think there is an illusion to the gods of Egypt, Apis and Mnevis, which were heifers or oxen, very beautiful, that had fine spots and marks upon them. Apis was worshipped at Memphis, or Noph, before mentioned, as to be wasted; and Mnevis at Heliopolis, the city of the sun, the same with Beth-shemesh, whose destruction is prophesied of in ch. xliii. 13. see the note there; and both these were of various colours, as Ovid z says, particularly of one of them, and is true of both. Pomponius Mela<sup>a</sup> observes

spirit against the Egyptians; or rather the certainty of || of Apis, the god of all the people of Egypt, that it was a black ox, remarkable for certain spots; and unlike to others in its tongue and tail. And Solinus b says, it is famous for a white spot on its right side, in the form of a new moon: with whom Pliny 'agrees, that it has a white spot on the right side, like the horns of the moon, when it begins to increase; and that it has a knot under the tongue, which they call a beetle. And so Herodotus <sup>d</sup> says, it is very black, and has a white four-square spot on the forehead; on the back, the effigies of an eagle; two hairs in the tail, and a beele on the tongue, To which may be added what Strabo<sup>•</sup> reports, that at Memphis, the royal city of Egypt, is the temple of Apis, the same with Osiris; where the ox of Apis is fed in an enclosure, and reckoned to be a god; it is white in its forehead, and in some small parts of the body, and the rest black; by which marks and signs it is always judged what is proper to be put in its place when dead. In the Table of Isis ', published by Pignorius, it is otherwise painted and described; its head, neck, horns, buttocks, and tail, black, and the rest white; and, on the right side, a corniculated streak. Ælianus says, these marks were in number twentynine, and, according to the Egyptians, were symbols of things; some, of the nature of the stars; some, of the overflowing of the Nile; some, of the darkness of the world before the light, and of other things: and all agree, that the ox looked fair and beautiful, to which the allusion is; and there may be in the words an ironical sarcasm, flout, and jeer, at the gods they worshipped, which could not save them from the destruction coming upon them, as follows: but destruction cometh, it cometh from the north ; that is, the destruction of Egypt, which should come from Chaldea, which lay north of Egypt; and the coming of it is repeated, to denote the quickness and certainty of it: the word used signifies a cutting off, or a cutting up; in allusion to the cutting off the necks of heifers, which used to be done when slain, Deut. xxi. 4. or to the cutting of them up, as is done by butchers: and the abstract being put for the concrete, it may be rendered, the cutter up h; or cutter off; men, like butchers, shall come out of Babylon, and slay and cut up this beifer. So the Targum, "people, that are slayers shall come " out of the north against her, to spoil her<sup>1</sup>;" that is, the Chaldean army, agreeably to the Syriac version, an army shall come out of the north against her.'

Ver. 21. All her hired men are in the midst of her like fatted bullocks, &c.] Or, bullocks of the stall ; soldiers of other countries, that were hired into the service of Egypt, and lived so deliciously there, that they were unfit for war, and were like fatted beasts prepared for the slaughter. The Targum and Jarchi interpret it, her princes'; who had the care of this heifer, and of the feeding of it; these themselves were like that, nourished for the day of slaughter: for they also are turned back, and are fled away together ; they

י כתבור בירם יבוא <sup>x</sup> bus, & sicut Carmel (scil. in montibus et) ita in mare veniet, Schmidt. vasa vel instrumenta migrationis fac tibi, Pis-

 <sup>&</sup>lt;sup>2</sup> De Orbis Situ, 1. t. c. 9.

<sup>&</sup>lt;sup>b</sup> Polyhister. c. 45. <sup>c</sup> Nat. Hist. l. 8. c. 46.

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d L. 3. sive Thalia, c. 28.

Geograph. l. 17. p. 555. Ed. Casaubon. Pignorii Mensa Isiaca, tab. 4. ¢

<sup>&</sup>lt;sup>8</sup> De Animal. l. 11. c. 10.

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CH. XLVI. V. 22-26.

turned their backs upon the enemy in battle, and fled in great confusion and precipitancy; see ver. 15, 16: they did not stand ; and face the enemy, and fight him, but fell or fled before him : because the day of their calamity was come upon them, and the time of their visitation ; the time appointed by the Lord to visit and punish them, and bring destruction on them for their sins.

Ver. 22. The voice thereof shall go like a serpent, &c.] That is, the voice of Egypt, before compared to a heifer, when in its glory; but now it shall not bellow like a heifer in fat pasture, but hiss like a serpent, when drove out of its hole, and pursued; signifying, that their voice should be low and submissive, and should not speak one big or murmuring word to their con-querors. The voice of the serpent is, by Aristotle<sup>m</sup>, said to be small and weak; so Ælianus<sup>n</sup>. Though Jarchi, Kimchi, and Abarbinel, understand it of the voice of serpents heard afar off; and so it may respect the dreadful lamentation the Egyptians should make, when they should see the Chaldeans come upon them to destroy them; just as serpents in woods make a horrible noise, when they are set on fire, or are cut down, to which there is an allusion in some following clauses. The Targum seems to interpret this of the Chaldean army thus, "the voice of the clashing of their " arms as serpents creeping;" and of them the following words are certainly meant: for they shall march with an army; the Targum adds, against you; the meaning is, that the Chaldeans should come with a great army, and march against the Egyptians with great strength, force, and fury : and come against her with axes, as hewers of wood; with battle-axes, as if they came to cut down trees; nor would they spare the Egyptians any more than such hewers do the trees; nor would they be able any more to resist them than trees can resist hewers of wood.

Ver. 23. They shall cut down her forest, saith the Lord, &c.] The land of Egypt, compared to a forest, for the multitude of its cities and towns, and the inhabitants of them; which should be destroyed by the Chaldeans, as a forest is cut down by hewers of wood; the metaphor is here continued. The Targum interprets this of the princes of Egypt, and the destruction of them. Though it cannot be searched; either the forest of Egypt, which was so thick of trees; that is, the land was so full of towns and cities, that they could not be searched and numbered; and though the way through it seemed impassable, yet was made passable by the hewers of wood: or its destruction would be so general, that it cannot be searched°; or found out, where this forest was, where those trees grew, not one of them standing: or else this is to be understood of the Chaldean army, which was so great, that it could not be numbered: because they are more than the grashoppers, and are innumerable ; which creatures come in large numbers, and eat up every green tree and herb; and so the Chaldean army, being alike numerous, would easily cut down the trees of this forest, though they were so many.

Ver. 24. The daughter of Egypt shall be confounded, &c.] Brought to shame before all the nations of the earth, being conquered by the Chaldeans; that is, the kingdom of Egypt, as the Targum; or the inhabitants of it, being subdued and carried captive: she shall be delivered into the hand of the people of the north; the Chaldeans, who dwelt northward of Egypt, as is manifest from what follows.

Ver. 25. The Lord of hosts, the God of Israel, saith, &c.] These titles are often given to the Lord, and set before prophecies that come from him; and, according to Kimchi, the reason why he is here spoken of as the God of Israel was, because the vengeance threatened to the Egyptians should come upon them, as a punishment for using Israel ill; as Shishak king of Egypt, and Pharaoh-necho, who slew Josiah: behold, I will punish the multitude of No: the inhabitants of it, which were many, called populous No, Nah. iii. 8. a famous city in Egypt. Some take it to be Diospolis or Thebes; and others<sup>p</sup> the same that is now called Alexandria; and so the Targum renders it; and which is followed by the Vulgate Latin version : and Jarchi calls it the seignory or government of Alexandria; and takes Amon, the word for multitude, to signify the prince of this place ; and so Kimchi and Ben Melech interpret it, king of a city called No: rather Jupiter Ammon<sup>q</sup> is meant, an idol of the Egyptians, which had a temple in Thebes, and was worshipped in it: and who had his name from Ham, the son of Noah. Hillerus ', by various arguments, endeavours to prove that No is the same city with Memphis, and that No Amon signifies the habitation of the nourished ; that is, of Apis, which was nourished here. But be he who he will, or the place what it will, he or that would certainly be punished. And Pharaoh, and Egypt, with their gods, and their kings; Pharaoh, the present king of Egypt, who was Pharaoh-hophra, and all the land of Egypt; and all their numerous idols, which were many indeed; and the several governors of the nomes or provinces into which the land was distributed; these should be punished, and suffer in the general calamity. Even Pharaoh, and all them that trust in him; the Jews that dwelt in Egypt, and who thought themselves safe under his protection; such who went along with Johanan thither, contrary to the will of God; these should not escape punishment, but be involved in the same destruction.

Ver. 26. And I will deliver them into the hand of those that seek their lives, &c.] Into the hands of the Chal-deans; that is, the king of Egypt, and all his people, and those that trusted in him: and into the hand of Nebuchadnezzar king of Babylon, and into the hand of his servants; his general officers, that commanded in his army under him. Berosus ', the Chaldean, makes mention of Nebuchadnezzar's carrying the Egyptians captive into Babylon. And afterwards it shall be in-would be but a base kingdom; but whereas it was de-

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<sup>&</sup>lt;sup>m</sup> Hist. Animal. l. 4. c. 9.

ם De Animal. 1. 15. c. 13. • De Animal. 1. 15. c. 13. • R. David Ganz. Chronolog. par. 2. fol. 10. 1. Elias in Tishbi, p. 11.

<sup>9</sup> Vid. Schmidt in loc. & Stockium, p. 71. So Bochart. Phaleg. l. 1. e. 1. col. 5, 6. <sup>7</sup> Onomastic. Sacr. p. 571, &c.

<sup>\*</sup> Apud Joseph. Antiqu. l. 10. c. 11. sect. 1. & contra Apion, l. 1. c. 19.

solate and uninhabited after this destruction, it should now be inhabited again.

Ver. 27. But fear thou not, O my servant Jacob; and be not dismayed, O Israel, &c.] 'The same things are said in ch. xxx. 10. see the note there: behold, I will save thee from afar off, and thy seed from the land of their captivity; Grotius thinks the Jews carried into Egypt by Pharaoh-necho, along with Jehoahaz, are meant; but it does not appear that any were carried captive along with him, 2 Kings xxiii, 33, 34. Jarchi supposes these to be the righteous in Egypt, who were carried thither by Johanan against their will; but though they may be included, even that small remnant that should escape, ch. xliv. 28. yet the Jews in Babylon, and other provinces, are chiefly designed; and the words are intended to comfort them in their captivity, with a promise of their return, lest they should be discouraged, in hearing that the Egyptians should inhabit their own land again, and they not theirs: and Jacob shall return, and be in rest, and at ease, and none shall make him afraid: this will have its full accomplishment hereafter in the latter day; when the Jews will be converted, and return to their own land, and never be disturbed more, as they have been, ever since their return from the Babylonish captivity. So Kimchi says this passage respects time to come.

Ver. 28. Fear thou not, O Jacob, my servant, saith the Lord, for I am with thee, &c.] Though afar off, in foreign lands, and in captivity: this exhortation is repeated, to strengthen their consolation, and them, against their fears of being cast off by the Lord: for I will make a full end of all the nations whither I have driven thee; the Babylonlans and Chaldeans are no more: but I will not make a full end of thee; the Jews to this day remain a people, and distinct from others, though scattered about in the world: but correct thee in measure; with judgment, and in mercy: yet will I not leave thee wholly unpunished; see the note on ch. xxx. 11.

## C H A P. XLVII.

T IIIS chapter contains a prophecy of the destruction of the Philistines chiefly; and also of the Tyrians and Zidonians. The title of the prophecy, ver. 1. the instruments of this destruction, who are compared to overflowing waters; which would cause great lamentation in the inhabitants of the places where they should come, ver. 2. the noise of their horses and chariots would be so terrible, as to make parents flee and leave their own children, ver. 3. at the same time Tyre and Zidon would fall into the hands of the enemy, and have no helper, ver. 4. particular places in Palestine are mentioned, that should be destroyed, ver. 5. and all this owing to a commission the Lord gave to the sword, and which therefore would continue to ravage, ver. 6, 7.

Ver. 1. The word of the Lord that came to Jeremiah the prophet against the Philistines, &c.] As the former prophecies were against the Egyptians, the friends and allies of the Jews, in whom they trusted ; this is against the Philistines, the near neighbours of the Jews, and their implacable enemies: the time of this prophecy was, before Pharaoh smote Gaza; one of the five cities of the Philistines, a very strong and fortified place, as its name signifies; see Acts viii. 26. and the note there. The Jews, in their chronicle, say ' this was fulfilled in the eighth year of Zedekiah, when Pharaoh came out of Egypt, while the Chaldeans were besieging Jerusalem; which they hearing of, broke up the siege, and went forth to meet him; upon which he went to Gaza, and destroyed that, and returned to Egypt again. Both Jarchi and Kimchi make mention of this, but say it was in the tenth year of Zedekiah; and which, no doubt, is the truest reading, since the Chaldean army did not come up against Jerusalem until the ninth year of his reign. But it is more likely that this Pharaoh was Pharaoh-necho, and that he fell upon Gaza, and smote it, either when he came to

\* Seder Olam Rabba, c. 26. p. 75.

Carchemish, or when he returned from thence, after he had slain Josiah. Now this prophecy was delivered out before any thing of this kind happened, and when the Philistines were in the utmost peace, and in no fear or expectation of destruction; and the smiting of this single city by the king of Egypt is foretold, as the forerunner and pledge of a greater destruction of the land by the king of Babylon, next mentioned.

Ver. 2. Thus saith the Lord, behold, waters rise up out of the north, &c.] Meaning an army of men, which should come in great numbers, and with great force and rapidity, like an overflowing flood. So the Targum, "behold, people shall come from the north;" that is, from Chaldea, which lay north of Palestine: and shall be an overflowing flood, and shall overflow the land, and all that is therein ; or, the fulness of it "; the land of the Philistines, and carry off the men and cattle, and all the riches thereof; the city, and them that dwell therein; not any particular or single city, as Gaza; but the several cities of Palestine, and the inhabitants of them : then the men shall cry, and all the inhabitants of the land shall howl; not being able to do any thing else; not to defend themselves, their families, and property; and seeing nothing but ruin and destruction before their eyes.

Ver. 3. At the noise of the stamping of the hoofs of his strong horses, §c.] The noise of the cavalry of Nebuchadnezzar's army, as they came marching on towards the country of the Philistines; who, being mounted on strong prancing horses, made a great noise as they came along, and were heard at a distance: at the rushing of his chariots, and at the rumbling of his wheels; the rattling and clatter the chariot-wheels made; in which rode the chief officers and generals, with other mighty men: chariots were much used in war in those times: the fathers shall not look back to their children for feebleness of hands; they should be so

\* ומלואה vlenitudinem ejus, Schmidt, גם אומלואה 4 O 2

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they should not think of their children, or stay to deliver and save them, the most near and dear unto them; being so terrified as not to be able to lift up their hands to defend themselves, and protect their children. The Targum is, " the fathers shall not look " back to have mercy on *their* children;" in their fright should forget their natural affection to them, and not so much as look back with an eye of pity and compassion on them; so intent upon their own deliverance and safety.

Ver. 4. Because of the day that cometh to spoil all the Philistines, &c.] The time appointed by the Lord for their destruction, which should be universal : and to cut off from Tyrus and Zidon every helper that re-maineth; these were cities in Phœnicia, which bordered on the country of the Philistines, who were their auxiliaries in time of distress; but now, being wasted themselves, could give them no help when Nebuchad-nezzar attacked them; as he did Tyre particularly, which he besieged thirteen years, and at last destroyed it, and Zidon with it: for the Lord will spoil the Philistines, the remnant of the country of Caphtor ; these last are not put by way of apposition, as if they were the same with the Philistines, though they were near of kin to them, coming from Casluhim; who were the posterity of Mizraim, as well as Caphtorim, Gen. x. 13, 14. indeed the Philistines are said to be brought from Caphtor, Amos ix. 7. being very probably taken captive by them, but rescued from them; and now in confederacy with them, and like to share the same fate as they. The Targum renders it, "the remnant of "the island of the Cappadocians;" and so the Vul-gate Latin version. Some think the Colchi, others that the Cretians are meant. R. Saadiah by Caphtor understands Damiata, a city in Egypt; which is the same with Pelusium or Sin, the strength of Egypt, Ezek. xxx. 15. and it is usual with the Jews " to call this place Caphutkia, the same with Caphtor, they say; and, in Arabic, Damiata.

Ver. 5. Baldness is come upon Gaza, &c.] The Targum is, "vengeance is come to the inhabitants of "Gaza." It is become like a man whose hair is fallen from his head, or is clean shaved off; its houses were demolished; its inhabitants slain, and their wealth plundered; a pillaged and depopulated place. Some understand this of shaving or tearing off the hair for grief, and mourning because of their calamities; which agrees with the latter clause of the verse : Ashkelon is

frighted at the approach of the enemy, and flee with *cut off* with the remnant of their valley ; this was one of such precipitance to provide for their own safety, that the five cities of the Philistines ; it lay north of Gaza. Herodotus<sup>\*</sup> calls Ashkelon a city of Syria, in which was the temple of Urania Venus, destroyed by the Scythians; said to be built by Lydus Ascalus, and called so after his name <sup>7</sup>. Of this city was Herod the king, and therefore called an Ashkelonite; it was now destroyed by Nebuchadnezzar, but afterwards rebuilt and inhabited; and with it were destroyed the residue of the cities, towns, and villages, in the valley, adjoining to that and Gaza; or Ashkelon and Gaza, now destroyed, were all that remained of the cities of the valley, and shared the same fate with them. The Targum is, " the remnant of their strength;" so Kimchi, who interprets it of the multitude of their wealth and power. How long wilt thou cut thyself ? their faces, arms, and other parts of their body, mourning and lamenting their sad condition; the words of the prophet signifying hereby the dreadfulness of it, and its long continuance.

Ver. 6. O thou sword of the Lord, &c.] For though it was the sword of the Chaldeans, yet being appointed and sent by the Lord, and having a commission from him, and being ordered and directed in his providence to do his will, it is called his sword : how long will it be ere thou be quiet? and cease from destroying men; wilt thou not cease till thou hast no more to destroy? put up thyself into thy scabbard, rest, and be still; and make no more havoc among the people: these are either the words of the Philistines, entreating a stop might be put to the ravages of the sword, and that the war might cease, and the desolations of it; or rather of the prophet, commiserating their state as a man, though they had been the avowed enemies of his people; to which the following words of him are an answer. either to the Philistines, shewing why their request could not be granted, or as correcting himself.

Ver. 7. How can it be quiet, &c.] There is no reason to believe it will, nor can it be expected that it should; to stop it is impossible, and to request that it might be stopped is in vain: seeing the Lord hath given it a charge against Ashkelon, and against the sea-shore? for it had a commission from the Lord to destroy the inhabitants of Ashkelon, and other places, which lay still more towards the sea, as Joppa and Jamne; and indeed all Palestine lay on the coast of the Mediterranean sea: there hath he appointed it; by an irreversible decree of his, in righteousness to punish the inhabitants of these places for their sins.

## CHAP. XLVIII.

of Moab, and of the mourning that should be for it; and not only its destruction in general is predicted, but particular places are mentioned, on which it should fall, ver. 1, 2, 3, 4, 5. the causes of which were their confidence in their works and riches, their carnal ease

" Mian. Cetubot, c. 13. sect. 11. & Maimon. & Bartenora in ib. " Clio, sive l. 1. c. 105.

THIS chapter contains a prophecy of the destruction || and security, and their idolatry, they should now be ashamed of, ver. 6-13. and this destruction is represented both as certain and as near, notwithstanding their mighty warriors and choice young men, ver. 14-17. and then other cities are particularly named, that should share in the calamity, ver. 18-25. and all

7 Vid. Bochart. Phaleg 1. 2. c. 12. p. 85.

#### CH. XLVIII. V. 1-4.

this because of their insolence to the Lord; their contempt of his people; their pride, arrogance, and haughtiness; their wrath, and their lies, ver. 26-30. and this destruction is further exaggerated by the launentation of the prophet over Monb in general, and over several particular cities; and by the lamentation of the inhabitants of them, because of the spoiling of their vines, their fruits, and their riches, ver. 31-39. and this is confirmed by the Lord, as to the swiftness of the enemy that should destroy them; the consternation and fear that should seize them; the flight they should be put to; and the consumption and captivity of them, ver. 40-46. and the chapter is concluded with a promise of the return of their captivity in the latter

day, ver. 47. Ver. 1. Against Moab thus saith the Lord of hosts, the God of Israel, &c.] The prophecy concerning Moab is introduced with these epithets of God, partly to observe that the God of Israel was the only true God, in opposition to the gods of Moab, and other nations; and partly to point out his omnipotence, being able to perform what he here predicts and threatens; as also to suggest, that for the enmity of the Moabites to his people Israel, and their contempt of them, which is taken notice of in this chapter, and the ill treatment of them, the Lord would now take vengeance on them. Some render it, concerning Moab<sup>2</sup>; because every thing that is here said is not against it; the chapter concludes in favour of it; though the far greater part, and even all but the last verse, is against it. This prophecy, according to Josephus \*, had its fulfilment about five years after the destruction of Jerusalem. Woe unto Nebo, for it is spoiled : its walls broken down; its houses demolished; its inhabitants destroyed, and plundered of their riches; this, in prophetic language, is represented as done, because of the certainty of it. Of this city see the note on Isa. xv. 2. It is thought to be an oracular one, where was a temple of their idol; and from whence their priests gave out oracles, promising peace, and prosperity and safety, to Moab ; and therefore the desolation of that is first prophesied of, to shew that no dependence was to be had on those lying oracles. Kirjathaim is confounded and taken ; a city in the tribe of Reuben, which afterwards came into the hands of the Moabites, Josh. xiii. 19. The word is of the dual form ; and it might be a double city, like Jerusalem, consisting of a lower and upper city; or it might be divided by a river; or, as Kimchi and Ben Melech think, it was so called because it had two towers in it. It seems to be the same with Kir of Moab, Kirharesh, and Kirhareseth, Isa. xv. 1. and xvi. 7, 11. when it was taken by the Chaldeans, the inhabitants were confounded, as having looked upon the place, and boasted of it, as impregnable. Misgab is confounded and dismayed ; so called from its being built on a high place, and well fortified ; though some think that this is not the proper name of a place; but only signifies a high and fortified place both by

nature and art; a place of refuge, where persons thought themselves safe; and so the Targum renders it, "the house of their confidence;" this, when besieged and taken by the Babylonians, threw the inhabitants into the utmost consternation and confusion. Some take it to be the same with Bamoth, a name of much the same signification, Josh. xiii. 17. see Isa. xv. 2. Ver. 2. There shall be no more praise of Moab, &c.]

It shall be no more commended for a rich, populous, and fruitful country, being now laid waste; though the next phrase, in or concerning Heshbon<sup>b</sup>, should be read in connexion with this; and then the sense is, there shall be none any more in Heshbon to praise the country of Moab, what a fine and fertile country it is, since that city will be destroyed also; or there will be no more a Moabite to boast of his being an inhabitant in Heshbon, such an utter destruction will be made of it; or there will be no more boasting of Moab, or of any Moabite concerning Heshbon, what a famous, opulent, or strong city that is, since it is no more. Of this city see the note on Isa. xv. 4: they have devised evil against it; that is, the Chaldeans devised evil against Heshbon, to besiege it, take and destroy it: there is in the expression a beautiful allusion to the name of the city of Heshbon, which has its name from a word that signifies to devise and consult c: come, and let us cut it off from being a nation: this is what the Babylonians consulted together against Heshbon; and not only against that, a principal city; but against the whole country of Moab, to make such an entire desola-tion of it, that it should be no more a nation: that which the Moabites with others devised against the people of Israel is now devised against them; a just retaliation this; see Psal. lxxxiii. 4, 5, 6: also thou shalt be cut down, O Madmen ; or utterly destroyed : it may be rendered, shall become silent d; the voice of man shall not be heard in it, especially the voice of praise, of boasting, and rejoicing: there is in this clause also an elegant allusion to the name of the place, which comes from a root that signifies to cut down, or be silent . This is thought by Grotius to be the Madiama of Ptolemy f: the sword shall pursue thee; after it has destroyed other cities, it should come in great haste and with great force to Madmen; or it should pursue after the inhabitants of it, that should make their escape, or attempt to do so. The Targum is, "after thee shall " go out those that slay with the sword."

Ver. 3. A voice of crying shall be from Horonaim, &c.] Another city of Moab. The word is of the dual number; and, according to Kimchi and Ben Melech, there were two Horons, the upper and the lower; of this place see the note on Isa. xv. 5. this also should be destroyed; and so a cry of the inhabitants of it should be heard out of it : spoiling, and great destruction; because the city was spoiled, and a great destruction made in the inhabitants and riches of it.

Ver. 4. Moab is destroyed, &c.] Either the whole nation in general; so the Targum, "the kingdom of

ad Moab, Vulg. Lat. Pagninus, Montanus; de Moabo, de Moabo, Vatablus, Cocceius.

א אונט, כאונטא. א Antiqu. ו. 10. כ. 9, sect. 7. א רו הראר הראלה ברשבו Chesbon, Calvin; non ultra luus Moab in Chesbon, Montauus; to the same purpose Vatablus.

<sup>&</sup>lt;sup>9</sup> רושבון cogitavit, excogitavit. <sup>4</sup> הושבון silebis, Montanus; so R. Judah in Ben Melech; ad silen-tium redigeris; so some in Vatablus.

יתרמו מרמן Geograph. l. 6. c. 7.

" Moab is broken;" and so Abarbinel; or a city so called, which some take to be the city Areopolis. Jerom<sup>8</sup> says, that Moab is a city of Arabia, now called Areopolis; and which also has the name of Rabbathmoab, or grand Moab : her little ones have caused a cry to be heard; seeing their parents killed, and they left desolate, and in the hands of the enemy; and not only so, but just going to be dashed in pieces by them. The Targum interprets it, her governors; and so Jarchi, who thinks they are so called, because they are lesser than kings. Kimchi and Ben Melech suggest, that these are called so by way of contempt. The word tzeir signifies both little and great, as the learned Pocock h has abundantly proved.

Ver. 5. For in the going up of Luhith continual weeping shall go up, &c.] This is another eity, which was built on a high hill, which had a considerable ascent to it, whither those that escaped from Horonaim might flee for safety; but as they went up the hill would weep bitterly, and all the way they went, be-cause of the loss of friends and sustenance, and the danger they themselves were still in. Of this place see the note on Isa. xv. 5 : for in the going down of Horonaim the enemies have heard a cry of destruction ; a place before mentioned, which lay low, in the descent of which, the enemies, the Chaldeans, heard the cries of those that fled from Horonaim, and went up from thence to Luhith, which cry was as follows:

Ver. 6. Flee, save your lives, &c.] These are either the words of the Moabites, their cry of destruction mentioned in the latter part of the preceding verse; who, seeing nothing but ruin before their eyes, advise one another to flee in all haste, and save their lives if possible, since nothing else could be saved: or else they are the words of the prophet, giving counsel to the Moabites to betake themselves to flight for the safety of their lives, these being in great danger; so Abarbinel; with whom others agree, only think they are spoken ironically; suggesting, that when they had endeavoured by flight to save their lives, it would be to no purpose; they should not escape the hands of their enemies; which seems to be the truest sense: and be like the heath in the wilderness ; which is called erice, or ling, which grows in waste places. Kimchi and Menachem in Jarchi interpret it of a tree that grows in dry and desert places; a low, naked, barren, fruitless shrub; signifying, that, when they were fled from their habitations, they should be as solitary and stripped of all their good things as such a bare and naked shrub in a desert. Kimchi's note is, that when they had left their cities and fled, their cities would be as the heath in the wilderness. The Targum is, " and " be ye as the tower of Aroer, as they who dwell in " tents in the wilderness." Jarchi observes that the tower of Aroer was built in the wilderness, and there was no inhabitant round it but those that dwelt in tents; and, the tower standing where there was no inhabitant, it looked like a waste. The Septuagint version is very foreign, as a wild ass in the wilderness; which is followed by the Arabic version.

Ver. 7. For because thou hast trusted in thy works, &c.] The strong works and fortifications they had made about their cities, and so thought themselves safe in them; which is the sense of the Septuagint and Vulgate Latin versions, and those that follow them. Kimchi and Ben Melech interpret it of their cattle and other possessions, as the word is rendered in 1 Sam. xxv. 2. which they observe. It may very well be understood of their idols, the works of their hands, in which they placed their confidence; and therefore their chief God after mentioned is threatened to be taken and carried away: and in thy treasures; their gold and silver, and other riches they had heaped together : thou shalt be taken ; some particular city seems to be meant, the city Moab, or Ar of Moab, ver. 4. or Horonaim, ver 5: and Chemosh shall go forth in captivity, with his priests and his princes together ; this was the god of the Ammonites, Judg. xi. 24. and of the Moabites, 1 Kings xi. 7, 33. 2 Kings xxiii. 13. hence the Moabites are called the people of Chemosh, Numb. xxi. 29. which Philo the Jew' explains thus; that is, thy people and power are found blind, and deprived of sight; and says that Chemosh is interpreted as groping, or feeling, which is the property of one that cannot see. Mosh in Hebrew signifies to grope or feel; and caph is a servile letter, and a note of similitude; and by another Jewish writer \* Chemosh is called the god of the blind. Jerom<sup>1</sup> takes it to be the same idol with Baal-peor, thought by some the Priapus of the Heathens. Comus, the god of festivals and merriment, seems to have had his name from

hence; very probably the sun was worshipped by the Moabites under this name, which may be so called from its swiftness; for the Arabic word جش, camash,

signifies swift and hastening"; as the sun is to run its race. The Moabites put their trust in this their deity : and to let them see that he would be of no avail unto them, in this time of their distress, he himself should be taken away by the enemy out of his temple, for the sake of the gold or silver that was upon him, and with him the priests that attended his service; or his worshippers, as the Targum; and the princes of the nation that served him, and supported the worship of him. and defrayed the expenses of it.

Ver. 8. And the spoiler shall come upon every city, &c.] That is, Nebuchadnezzar king of Babylon, and his army. The Targum is, the spoilers, who came against and took every city of Moab, and wasted them. Josephus" makes particular mention of Nebuchadnezzar subduing the Ammonites and Moabites : and no city shall escape; the spoiler, and destruction by him: the valley also shall perish, and the plain shall be de-stroyed, as the Lord hath spoken; not only the cities, and the inhabitants of them; but the inhabitants of the valleys and plains, as the Targum paraphrases it, should be destroyed; and also the corn that grew upon them, and the flocks and herds that grazed there, exactly as the Lord had foretold.

Ver. 9. Give wings unto Moab that it may flee and

<sup>1</sup> Comment. in Isaiam, c. 15. 2. <sup>m</sup> Vid. Castell. Lex. Polygiott. col. 1749. & Gol. Lex. Arab. p. 2064. \* Antiqu. 1. 10. c. 9. sect. 7.

<sup>8</sup> De locis Heb. fol. 87. H. & 93. B.

<sup>&</sup>quot; Not. Miscell. in Port. Mosis, p. 17, 18.

<sup>&</sup>lt;sup>1</sup> Allegor. I. 2. p. 104. \* R. Iedaia Habadreshi, Bechinat Olam, c. 30. p. 184.

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get away, &c.] . That is, give wings to the inhabitants of Moab; signifying that they were in great danger, and there was no probability of escaping it, unless they had the wings of a swift bird, or were as swift as such, and even that would not do; though perhaps their fleeing, and passing away with wings, may signify not their fleeing from danger, and their attempt to escape: but their swift and sudden destruction, compared to the swift flight of a bird; for the last clause may be rendered, for in flying it shall fly away °. Some render the first clause, give a flower to Moab, as the Vulgate Latin version; and so the word sometimes signifies, Isa. xl. 7. and the sense may be, hold up a flower to Moab, or a feather, such as is light, as the down of a thistle, as an emblem of its destruction; which shall pass away as easily and swiftly as so light a thing before the wind; but Jarchi and Kimchi interpret the word as we do, a wing. The Targum is, " take away the crown from Moab, for going it shall " go away into captivity." The word is used of the plate of gold on the high-priest's mitre, Exod. xxviii. 36: for the cities thereof shall be desolate, without any to dwell therein ; which expresses the utter destruction of them.

Ver. 10. Cursed be he that doeth the work of the Lord deceitfully, &c.] Which is said with respect to the Chaldeans, who were enjoined to destroy the Moabites; which is called the work of the Lord, because he had given them a commission to do it; and which was to be done by them, not by halves, or in a remiss and negligent manner, but fully and faithfully; they were not to spare them, as Saul did the Amalekites, and Ahab Benhadad. This is a general rule, which may be ap-plied to all divine work and service; every man has work to do for God; some in a more public, others in a more private way; all should be done in uprightness and sincerity, with all faithfulness and integrity: it is done deceitfully when men play the hypocrite; and negligently when they are backward to it, lukewarm in it, and infrequent in the performance of it; which brings upon them the curse of God; and which is not a curse causeless, but a legal one; and is no other than the wrath of God in strict justice: and cursed be he that keepeth back his sword from blood ; from shedding the blood of the Moabites, when God had given com-mand to do it. The curse is repeated, as Kimchi observes, to confirm the matter, that it might be most assuredly expected ; since it would certainly come, if the Lord's work was not done aright.

Ver. 11. Moab hath been at ease from his youth, &c.] Lived in great peace and prosperity from the time they became a kingdom; being very little disturbed with wars by their neighbours, or very rarely; so that they were in very prosperous and flourishing circumstances, which occasioned that pride and haughtiness they were notorious for. This is an emblem of unregenerate men; who, though sinners from their birth, and liable to the curse of the law, subject to the stroke of death, and must come to judgment; yet stupid and quite at ease, having no sight of sin, nor feeling of the burden of its guilt, nor grief or trouble for it; no sense of

danger, or fear of hell; but in the utmost security : all which arise from ignorance, hardness of heart, profaneness, and infidelity; thoughtlessness about their immortal souls; putting the evil day far from them; and being under the influence of Satan, who keeps his goods in peace: and he hath settled on his lees; a metaphor taken from wine; which, the longer it remains on the lees, the better body it has, and the richer and stronger it is; and denotes the great tranquillity of the Moabites; the riches they were possessed of, and in which they trusted. The Targum renders it, " quiet in their sub-" stance :" herein they were an emblem of unconverted sinners, who are settled and hardened in the corruptions of their nature; and not at all disturbed at the evil of sin; the wrath of God; his judgments on men; the last and awful judgment; or at the terrors of hell; and likewise of such who trust in their own righteousness, and depend upon that for salvation : and hath not been emptied from vessel to vessel; like wine that has never been racked off from the vessel or vessels it was first put into: they were never removed from place to place, but always continued in their land; in which they were an emblem of such who have never seen their own emptiness, and their want of the grace of God, and have never been emptied of sin, nor of selfrighteousness: neither hath he gone into captivity ; this explains in proper words the metaphor in the preceding clause : the Moabites had never been carried captive out of their own land into others; an emblem of such who have never seen their captive state to sin and Satan; or ever brought to complain of it, or become the captives of Christ: therefore his taste remained in him, and his scent is not changed ; his wealth, riches, and prosperity, continued without any change and alteration; and also his sins and vices, idolatry, pride, luxury, and which were the cause of his ruin, and for that reason are here mentioned; an emblem of unregenerate men, whose taste is vitiated by sin, and continues as it was originally; they relish sin, and disrelish every thing that is good; and savour the things that be of man, and not the things of God; and so are in a most dangerous condition.

Ver. 12. Therefore, behold, the days come, saith the Lord, &c.] This being their case, they should not continue in it; a change would be made, and that in a very short time, as there was; for, according to Josephus<sup>p</sup>, it was about five years after the destruction of Jerusalem that the Moabites were subdued by the king of Babylon: that I will send unto him wanderers that shall cause him to wander; the Chaldeans, who wandered out of their own country to Moab, directed by the providence of God to come there to do his work; and who, at first, might be treated by the Moabites with contempt, as vagrants, but would soon be made to know that they would cause them to wander; or would remove them out of their own country into other lands, particularly Babylon, to be vagrants there. The word may be rendered travellers 9; and signifies such that walk with great strength of body, in a stately way, and with great agility and swiftness; in which manner the Chaldeans are de-

<sup>°</sup> איז קעוא קעום quia volaudo volabit, Paguiuus, Montanus, Vatablus quia avolando avolabit, Schmidt ; nam avolabit, Piscator.

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scribed as coming to Moab, and who should cause them to travel back with them in all baste; see the word in Isa. lxiii. 1. The Targum renders it spoilers ; according to the metaphor of wine used in the preceding verse, it may signify a sort of persons that cause wine to go, or empty it from one vessel to another; such as we call wine-coopers; and this agrees with what follows: and shall empty his vessels, and break their bottles; depopulate the cities of Moab; destroy the inhabitants of them, and make them barren and empty of men. The Targum is, " I will send spoilers upon " them, and they shall spoil them, and empty their " substance, and consume the good of their land;" see ver. 8. The Septuagint version is, they shall cut in pieces his horns; which, as Origen' interprets them, were a kind of cups anciently used ; for in former times they drank out of horns, either of oxen, or other animais; and Pliny ' says that the northern people used to drink out of the horns of buffaloes, a creature larger than a bull, and which the Muscovites call thur; the same is asserted by Athenaus<sup>1</sup>, and others, that the horns of beasts were drinking-vessels before cups were invented.

Ver. 13. And Moab shall be ashamed of Chemosh, &c.] His idol; see ver. 7. of his worship of him, prayers to him, and confidence in him; he not being able to save him from the destruction of the Chaldeans, and being carried captive by them; he himself also going into captivity : as the house of Israel were ashamed of Beth-el their confidence; that is, of the golden calf that was set up in Beth-el by Jeroboam, and which the ten tribes of Israel worshipped, and in which they trusted; but that could not save them from being carried captive by the Assyrians; and so were ashamed of it, and of their idolatrous worship, and vain confidence.

Ver. 14. How say ye, we are mighty and strong men for the war? ] The Moabites were proud, haughty, and arrogant; boasted much of their strength and valour; of the strength of their bodies, and fitness for war, and skill in it; and of the strength of their fortified cities; and thought themselves a match for the enemy, and secure from all danger: for this their pride, vanity, and self-confidence, they are here reproved, since their destruction was at hand.

Ver. 15. Moab is spoiled, &c.] The whole country is ruined; which is spoken of as present, though future, after the manner of prophecy, because of the certainty of it: and gone up out of her cities; the inhabitants of Moab were gone up out of their cities, either through fear and flight; or through force, being made to go out of them, and were carried captive. The Targum is, "; the Moabites are spoiled, and their cities " are desolate;" and so Kimchi interprets it, " the " multitude of her cities is made to cease;" the people of them. It might be as well rendered, and he is gone up to her cities "; that is, the spoiler ", as Kimchi's father rightly interprets it; see ver. 8. or it may be rendered, and his cities, into which he went up \*; that is,

those are spoiled and destroyed, into which the Moabites used to go up, being built on high places; or whither they went for safety, the enemy being in their country, but in vain : and his chosen young men are gone down to the slaughter; or, the choice of his chosen ones"; the select of them, for comeliness, strength, and valour; these being taken, when the enemy entered the cities, were had down to some place of slaughter, and there put to death; or were brought down to the grave, the pit of corruption; unless this can be under-stood of the choice young men of the enemy, the Chaldean army; who, mounting and scaling the walls of the cities of Moab, went down into them to slay the inhabitants of them; but this is submitted to consideration. All this was not barely said by the prophet, who was but a man, though sent of God; but by the Lord himself, as it follows: saith the King, whose name is the Lord of hosts; who is the King by way of emi-nency; the King of kings, and Lord of lords; mightier than the king of Moab, or even than the king of Babylon; and the Lord of greater armics than either; and therefore what he said should certainly be accomplished.

Ver. 16. The calamity of Moab is near to come, &c.] As it did come within five years after the destruction of Jerusalem, as observed on ver. 12. out of Josephus: and his affliction hasteth fast ; or, his cvil<sup>2</sup>; the evil of punishment for his sin; his utter destruction.

Ver. 17. All ye that are about him, bemoan him, &c. 7 The neighbouring nations, such as the Ammonites, and others, are called upon to condole the sad case of Moab; all upon the borders of the country of Moab, either within them or without them : all ye that know his name; not only that had heard of his fame and glory, but knew in what grandeur and splendour he lived; these have a form of condolence given them : say, how is the strong staff broken, and the beautiful rod! the mighty men of war, the staff of the nation, in which they trusted, destroyed ; their fortified cities demolished; the powerful kingdom, which swayed the sceptre, and ruled in great glory, and was terrible and troublesome to others, now pulled down. The Targum is, " how is the king broken that did evil, the oppress-" ing ruler !"

Ver. 18. Thou daughter that dost inhabit Dibon, &c.] A city in Moab; see the note on Isa. xv. 2. The Targum is, " O kingdom of the congregation of Dibon;" but this was not a kingdom of itself, though a principal city in the kingdom of Moab: come down from thy glory, and sit in thirst; in a dry and thirsty land; in want of all the necessaries of life; in captivity; who before abounded with all good things, inhabiting a well-watered and fruitful soil; see Isa. xv. 9. but now called to quit all their former glory and happiness, their fulness and felicity, and submit to the greatest straits and difficulties : for the spoiler of Moab shall come upon thee, and he shall destroy thy strong holds ; the king of Babylon and his army, who spoiled the other cities of Moab; he should come against this also, and take it,

Apud Drusium in fragmentis in loc. • Nat. Hist. l. 11. c. 37.

 <sup>\*</sup> Sub. hostis, Vstablus, Calvin; ; vastator, Gataker.
 \* Et urbes ejus in quas ascendit, Schmidt.
 ז (ירו בחור בחור) electin electorum ejus, Gataker.
 ז השומש ejus, Vulg. Lat. Paeninus, Montanus, Calvin, Junius & Tremellius, Piscator, Cocceius, Schmidt.

and demolish its fortifications, by reason of which it || with Bezer, Josh. xxi. 36: and upon all the cities of the thought itself secure; but these should not be able to protect it.

Ver. 19. O inhabitant of Aroer, &c.] Another city that belonged to Moab, situated on the border of it towards Ammon, near the river Arnon; see the note on Isa. xvii. 2: stand by the way, and espy ; get to the road-side where travellers pass, and look out for them: ask him that fleeth, and her that escapeth; whether man or woman you see fleeing, having escaped the army of the Chaldeans: and say, what is done? by the Chal-deans; ask what cities they have taken; what progress they have made; what is done to their cities, that they flee from them? tell all the particulars of things.

Ver. 20. Moab is confounded, for it is broken down, &c.] This is the answer returned, by those that had escaped and were fleeing, to those who inquired of them; who report that the whole country of Moab was in the utmost confusion and consternation; not being able to stand before the enemy, who broke down and destroyed all that was in his way: and therefore calls upon them to howl and cry; because of the general ruin of the nation, and who must expect themselves to share the same fate; and therefore should prepare themselves and their neighbours for it, as follows: tell ye it in Arnon, that Moab is spoiled; the country of Arnon, so called from a river of that name, on the banks of which Aroer was situated; the inhabitants of which are desired to spread it all over that part of the country, that Moab was utterly ruined by the Chaldean army; the particulars of which follow:

Ver. 21. And judgment is come upon the plain country, &c.] Of Moab, which was for the most part such, es-God's vengeance, punishment for sin, by the hand of the Chaldeans. The Targum is, "they that execute " vengeance are come :" upon Holon ; a city of Moab ; of which see Josh. xv. 51, and xxi. 15. it had its name perhaps from the sandy ground on which it stood. Grotius takes it to be the Alabana of Ptolemy: and upon Jahazah; the same with Jahaz, Isa. xv. 4. see the note there; reckoned by Grotius to be the Jadu of Ptolemy; see Josh. xiii. 18: and upon 'Mephaath; of which see Josh. xiii. 18. and xxi. 37. said by Grotius to be the Maipha of Ptolemy.

Ver. 22. And upon Dibon, &c.] Whose destruction by this time was come upon it, as suggested, ver. 18: and upon Nebo; of which see ver. 1: and upon Bethdiblathaim ; the same with Almon-diblathaim in Numb. xxxiii. 46, 47. and Diblath in Ezek. vi. 14.

Ver. 23. And upon Kirjathaim, &c.] Of which see ver. 1: and upon Beth-gamul; this is nowhere else mentioned in Scripture; supposed by Grotius to be the Maccala of Ptolemy, put for Camala: and upon Bethmeon; of which see Isa. xv. 2.

Ver. 24. And upon Kerioth, &c.] Which once belonged to the tribe of Judah, Josh. xv. 25. from this place Judas Iscariot is by some thought to have his name; as if it was Ish Kerioth, a man of Kerioth. Grotius takes it to be the Goiratha of Ptolemy: and upon Bozrah; not in Idumea, but in Moab; the same

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land of Moab, far and near; all the rest of the cities not named, whether nearer or further off from A roer.

Ver. 25. The horn of Moab is cut off, &c.] The kingdom of Moab, high and strong, his power and strength, by which he defended himself, and offended others, as a beast with his horns; his powerful kingdom, and the glory of it: and his arm is broken, saith the Lord; so that he cannot hold a sword, or manage any weapon of war against the enemy, or do any thing to annoy him, or in his own defence. The Targum is, " the " kingdom of Moab is cut off, and their rulers are " broken, saith the Lord;" and so Ben Melech interprets it of his princes, and his armies, which were the arm of the king, and of the people.

Ver. 26. Make ye him drunken, &c.] Not with wine, but with the cup of divine wrath; with the vengeance of God; with sore judgments, afflictions, and calamities; give him his fill of them, till he is quite in-toxicated with them, and has lost his senses, and is brought to madness and distraction, and reels, and staggers, and falls to the ground, like a drunken man; and his state and kingdom is quite ruined : this is said to the enemies of Moab, the king of Babylon and his army: for he magnified himself against the Lord; made himself as great as he; yea, set himself above him; thought himself out of his reach; spoke proudly. haughtily, and contemptibly of him, and blasphemously against him, as if he could not deliver his people, or destroy his and their enemies. The Targum interprets it of the people of God, as in Zeph. ii. 10. paraphrasing the words thus; " bring distress upon them, that they " may be like to drunken men; for against the people

" of the Lord have they magnified themselves :" Moab also shall wallow in his vomit; as drunken men do: or. he shall clap, or dash \* his hand in his vomit : dash his hands and feet against the ground as he lies in his vomit, as persons in such a condition do: or shall wring his hands, and clap them together for sorrow, being sick, and in distress. Some render it, he shall clap the hand at Moab in his vomit b; men shall laugh at him as he lies wallowing in it, or rejoice at his fall and ruin; but this is expressed in the next clause: and he also shall be in derision; as drunken men are; he shall be derided by others, as others have been derided by him; now it will be his turn.

Ver. 27. For was not Israel a derision unto thee ? &c.] In the time of his calamity, when the ten tribes were carried captive by the Assyrians some years ago; and of late the two tribes of Judah and Benjamin by the Chaldeans; the Moabites rejoiced at this, which they ought not to have done, upon the common principles of humanity; and especially since they were not only neighbours, but akin; and therefore, according to the law of retaliation, it was but just that they should be had in derision themselves : was he found among thieves? that is, Israel; that he should be a derision to any, as thieves are when they are taken; men rejoice at it, insult them, and deride them; but was this the case of Israel? had he robbed any? had he done any injury to Moab, or any other? no, verily: why this

<sup>•</sup> Complodet manus super Moabum jacenten in vomitu suo, Gataker.

derision then? for since thou spakest of him, thou skippedst for joy; or, shookedst thyself<sup>c</sup>; whenever the Moabites spoke of the distresses and calamities of Israel, and of their captivity, they laughed till they shook themselves; not only shook their heads, but their whole bodies. The Vulgate Latin version is, therefore, because of thy words which thou hast spoken against him, thou shalt be carried captive ; and Jarchi mentions such a sense of the words, as given by some of their Rabbins; and to this agrees the Targum, " and because ye have multiplied words against them, " therefore ye shall go into captivity."

Ver. 28. O ye that dwell in Moab, leave the cities, and dwell in the rock, &c.] Signifying hereby that they would not be in safety in their strongest and most fortified cities, which would be besieged by the enemy, and taken; and therefore are advised to leave them, and flee to the rocks and mountains, that if possible they might be safe there : and be like the dove, that maketh her nest in the sides of the hole's mouth; which, for fear of birds of prey, makes her nest in the side of a hole, or cleft of a rock, that she and her young may be safe from them; and which being pursued by the hawk, flies into a hollow rock or cavern, as Homer<sup>4</sup> observes: but here it intends the place where it makes its nest; which is for the most part in deserts and rocky places, where great numbers of doves resort, and make their nests, as Diodorus Siculus ' relates; and especially in the holes and clefts of rocks, to which the allusion is in Cant. ii. 14. The Targum is, " and " be as a dove that leaves her dove-house, and comes " down and dwells in the bottom of a pit," or ditch.

Ver. 29. We have heard the pride of Moab, &c.] Israel, and all the nations round about, had heard of this, and seen or heard of many instances of it; the thing was notorious; according to Kimchi, it is the prophet that here speaks in the name of the nations; but it seems best to understand it of the Lord himself, as appears from the following verse; and who here speaks in the plural number, because of the plurality of persons in the Godhead; as he afterwards does in the singular number, to denote the unity of the divine essence: (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart; a heap of words to express the same thing; suggesting that the instances of his pride were many, and that it was exceeding great indeed : these many words were little enough; and indeed words were wanting fully to declare it. The same was observed in Isaiah's time, and in much the same language; only more words are here used, to shew that his pride was increased since that time; see Isa. xvi. 6.

Ver. 30. I know his wrath, saith the Lord, &c.] Against the Jews, and other nations; what he has threatened to do unto them, and would do if not restrained: but it shall not be so; as he has devised in his mind, and threatened in his wrath ; all his swelling thoughts and big words shall come to nothing : his lies shall not so effect it; it shall not be according to his words; they'll prove lies, and of no effect. Kimchi interprets it of the sons of Moab, who shall not be able to do what they thought to do; and Jarchi of his mighty ones; and the Targum of his nobles, paraphrasing it, " and their nobles are not right, they do " not as is becoming;" perhaps it may be better understood of his diviners and soothsayers, as the word is used in Isa. xliv. 25. and be rendered, his diviners have not done right<sup>f</sup>; they have deceived him with their lying oracles; swelled him with pride; and brought

him to ruin, he trusting to them. Ver. 31. Therefore will I howl for Moab, &c.] The prophet, being as a man affected with the miseries of a people very wicked, and so deserving of them; though indeed by this he does not so much design to express the affections of his own heart, as to shew what reason the Moabites would have to howl for the calamities of their country; for, as Kimchi observes, the prophet here speaks in the person of the people of Moab; see Isa. xvi. 7: and I will cry out for all Moab; the whole country of Moab, which should become desolate : mine heart shall mourn for the men of Kir-heres; the same with Kir-hareseth, a city of Moab, Isa. xvi. 7. whose foundations should be sapped, the city taken, and the men of it put to the sword, or caused to flee; and their case being deplorable, the prophet says his heart should mourn for them like a dove, as Kimchi and Jarchi observe; though it may be rendered, he shall mourn<sup>g</sup>; that is, Moab; for the destruction of such a principal city, and the men of it. The Targum renders it, " for the men of the city of their strength."

Ver. 32. O vine of Sibmah, I will weep for thee with the weeping of Jazer, &c.] Sibmah was a city in the land of Moab abounding with vines, but now should be destroyed; and Jazer another city in the same country, which was destroyed before the other; and therefore its destruction should be lamented and wept over, as that had been: or from, or after the weeping of Jazer h; when that is over, or from thence will I go in course as the desolation proceeds, to weep for Sibmah: or I will weep for that more than the weeping of Jazer<sup>1</sup>; make a greater lamentation for it than for Jazer; or, as some, than Isaiah made for Jazer; of which see Isa. xvi. 9: thy plants are gone over the sea ; the Dead sea; meaning the inhabitants of Sibmah, the governors and common people, who were gone over sea into captivity, as it is generally understood: they reach even to the sea of Jazer; a lake or confluence of water near to Jazer, called a sea ; as it was usual with the Jews to call such seas; as the sea of Tiberias, and the like : this spread of the plants seems to refer to the multitudes of those that belonged to Sibinah, and the villages of it, which extended beyond the Dead sca, even to the sea of Jazer; but as fruitful as this vine was, and extensive as its branches were, they should come to destruction: the spoiler is fallen upon thy summer-fruits, and upon thy vintage; the king of Babylon, who came upon them with his army in the

YTIJIT commovisitie, Vatablus, Calvin; commoves te, Junius & Tremellius, Piscutor; motitas te, Schmidt.
 Jind. 91. v. 495.

<sup>\*</sup> Bibliothec. l. 2. p. 92.

לא כן עשו לא כן עשו vaniloqui ejus non rectum fecerunt, Cocceius. So R. Sol. Urbin. Ohel Moed, fol. 38. 1.

יה אולגה (הברה לה אולגה) והברה לה אולגה (הברה לה אולגה) והברה (הברה להגה) a fetu, Paguinus, Montanus, Calvin, Schmidt. Supra fletum, Junius & Tremellius, Piscator, Gataker.

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summer season, and at the time of their vintage, and devoured the fruits of their vines and fig-trees, with which this country abounded; and so impoverished and ruined them. The Targum of the whole is, "there-" fore as I have brought an army against Jazer, so I " will bring slayers against Sibmah; they that carry " them captive have waded; they have passed through " the sea; they are come to the sea of Jazer; upon " thy harvest, and upon thy vintage, the spoilers are " fallen."

Ver. 33. And joy and gladness is taken from the plentiful field, &c.] Or, from Carmel<sup>k</sup>; not Mount Carmel in the land of Israel; for the prophecy is of Moab; though that reached to Sibmah; but here it signifies any fruitful place, like Carmel, where were good pasturage, corn, and fruit-bearing trees, which produced great plenty of good things, and caused joy to the owners of them : but now all being destroyed by the eneny, joy and gladness would cease: and from the land of Moab; from all parts of it, where there had used to be plenty, and so joy : I have caused wine to fail from the wine-presses ; there being no grapes to put into them, or men to tread them, were there any ; or. if put in and trodden, not the owners, but the enemy, should have the wine; so that it should fail from the Moabites; they should be never the better for it. These are the words of the Lord, who has the disposal of the fruits of the earth : none shall tread with shouting; as treaders in the wine-press used to do, to encourage one another, and make their labour more easy, and the time to pass on in it more pleasantly; but now there should neither be treading nor shouting; see Isa. xvi. 10: their shouting shall be no shouting ; not a shouting of joy, as used to be when they trod out the wine; but a cry of mourning and lamentation, because of the sword of the enemy.

Ver. 34. From the cry of Heshbon even unto Elealeh, &c.] Two cities in the hand of Moab; of which see Isa. xv. 4. and xvi. 9. Heshbon being destroyed, a cry was made by the inhabitants of it, which either reached from thence to Elealeh; or the destruction being carried on to that city, the cry was continued there: and even unto Jahaz, have they uttered their voice; another city of Moab; see Isa. xv. 4. which also was laid waste, and where the Moabites uttered their voice of lamentation on account of it: from Zoar even unto Horonaim, as an heifer of three years old ; that is, as the destruction should go on to Zoar, and so to Horomaim; of which places see Isa. xv. 5. so the cry of the distressed, and of those that flee, should also go from place to place; and be as loud, and as strong, and heard as far, as the lowing of a heifer of three years old. Naturalists 1 observe, that the voice in all female creatures is smaller and shriller, excepting the ox; for the voices of the females of that creature is stronger than in the males; and also that the taming of these creatures is when they are three years old, that is the proper time; before it is too soon, and afterwards too late<sup>m</sup>; and then it is their voice is fuller, and their strength firmer, to which the allusion here is; see the

של כוכרמל (Carmelo, Vulg. Lat. ; de Charmel, Montanus ; ex Carmelo, Schmidt. Aristotel. Hist. Animal. l. 4. c. 11. Plin. Nat. Hist. l. 11. c. 51.

<sup>1</sup> Aristotel. Hist. Animal. l. 4. c. 11. Plin. Nat. Hist. l. 11. c. 51. <sup>26</sup> Plin. Nat. Hist. l. 8. c. 45. note on Isa. xv. 5: for the waters also of Nimrim shall be desolate; being disturbed by the Chaldean army, their horses treading them with their feet, and so fouling them; or being mixed with the blood of the slain, and so unfit to drink. A sad case this, to have neither wine nor water; see the note on Isa. xv. 6. to which may be added, that Jerom also makes mention of a village in his time called Benamerium, to the north of Zoar; and seems rather the place intended.

Ver. 35. Moreover I will cause to cease in Moab, saith the Lord, him that offereth in the high places, &c.] A burnt-offering there; that is, the priest, who shall be taken and carried captive, ver. 7. even every one of them; so that there won't be one left to offer sacrifice: and him that burneth incense to his gods: Chemosh, and others, the Moabites worshipped: this suggests that idolarry was one of the sins for which they were punished; and as all places and all sorts of persons should suffer in this calamity, so likewise idolatrous places, priests, and worshippers.

Ver. 36. Therefore my heart shall sound for Moab like pipes, &c.] That are sounded on mournful occasions. as at funerals, and the like ; see Matt. ix. 23. This the prophet said, as Kimchi observes, in the person of the people, the inhabitants of Moab; whose bowels would yearn and sound for the calamities of their country like the doleful sound of minstrels. So the Targum, " therefore the Moabites shall sound in their " hearts like a harp:" and my heart shall sound like pipes for the men of Kir-heres; as for the country of Moab in general, so for this principal city, and the inhabitants of it, in particular; see the note on Isa. xvi. 11: because the riches that he hath gotten is perished; either Moab or Kir-heres; the abundance of goods they had got together were now lost, falling into the hands of the enemy; and which was matter of lamen-The Targum is, " for the rest of their subtation. "stance they had got were spoiled." Some understand it of the residue of men that escaped the sword; these perished by famine, or other means; see Isa. xv. 7.

Ver. S7. For every head shall be bald, and every beard clipped, &c.] Men, in times of mourning, used to pluck off the hairs of their head till they made them bald, and shaved their beards; which, as Kimchi says, were the glory of their faces; see Isa. xv. 2: upon all the hands shall be cuttings; it was usual with the Heathens to make incisions in the several parts of their bodies, particularly in their hands and arms, with their nails, or with knives, in token of mourning; which are forbidden the Israelites, Deut. xiv. 1: and upon the loins sackcloth; this is a well-known custom for mourners, to put off their clothes, and put on sackcloth; all these things are mentioned, to shew how great was the mourning of Moab for the calamities of it.

Ver. 38. There shall be *lamentation generally*, &c.] Or, all of it is mourning \*; the whole country of Moab is in mourning; or all is full of mourning; all persons, places, and things, express nothing but mourning; go where you will, it is to be seen: upon all the house-

<sup>&</sup>lt;sup>a</sup> כלה מכפר totus luctus (est) vel omnia luctus (sunt), Schmidt; totus erit planctus, Junius & Tremellius; per omnia erit planctus, Piscator.

tops of Moab, and in the streets thereof; the mourning, as it was general, it was public; it was seen by all, and everywhere; see the note on Isa. xv. 3: for I have broken Moab like a vessel wherein is no pleasure, saith the Lord; as an earthen vessel, which the potter does not like, and which is useless and unprofitable to any, and which he takes and dashes into pieces; into a thousand shivers, as the word ° here signifies, and can never be put together again; or as a filthy unclean vessel a man can't bear in his sight: Moab is by the Lord called his wash-pot, Psal. Ix. 8. The Moabites were vessels of wrath, fitted for destruction by their own sins; and now the time of it was come.

Ver. 39. They shall howl, saying, how is it broken down? &c.] Or, how is it broken or thrown into con-sternation?? they howl; that is, they howl out these words, or, whilst they are howling, say, how is Kir-heres or Moab broken all to pieces; their strength, power, and glory; their cities, and their mighty men; and are in the utmost fright and confusion? Jarchi takes it to be an imperative, and paraphrases it, " howl ye "over her, and say, how is it broken !" Kimchi says it may be taken either as in the past or in the imperative. How hath Moab turned the back with shame? not being able to look their enemies in the face, but obliged to flee before them. So shall Moab be a derision and a dismaying to all them about him ; a derision to some, to their enemies, as Israel had been to them, and so they are paid in their own coin; and a consternation to others, their friends, who would fear sharing the same fate, at the hands of the Chaldeans.

Ver. 40. For thus saith the Lord, behold, he shall fly as an eagle, &c.] The enemy, Nebuchadnezzar king of Babylon, with his army; who is compared to an eagle for his strength, swiftness, and greediness after the prey: and shall spread his wings over Moab; as an eagle spreads its wings, which are very large, over the little birds it seizes upon as its prey; so the king of Babylon would bring a numerous army against Moab, and spread it over his country. The Targum is, "behold, as an eagle which flies, so a king shall " come up with his army, and encamp against " Moab."

Ver. 41. Kerioth is taken, &c.] The name of a city in Moab, as in ver. 24. so Jarchi, and others; but Kimchi and Abarbinel observe, that it may be taken for an appellative, and be rendered the cities; every one of the cities of Moab, which were as easily and quickly taken as one city; these may intend the cities in the plain, as the strong holds those in high places: and the strong holds are surprised; every one of them; so that there was not a city, or a fortified place, but what came into the enemies' hands: and the mighty men's hearts in Moab at that day shall be as the heart of a woman in her pangs ; even the hearts of the soldiers, and the most courageous generals, shall sink within them; and they be not only as timorous as women in common, but as low-spirited as a woman when she finds her pains are coming upon her, and the time of her delivery is at hand.

Ver. 42. And Moab shall be destroyed from being a people, &c.] For some time, not always; since the captivity of Moab is promised to be returned, ver. 47. or from being such a people as they had been, enjoying so much ease, wealth, power, and prosperity. Abarbinel takes it to be a comparative, and renders it, more than a people; that is, shall be destroyed more than any other people; but the former sense is best. Because he hath magnified himself against the Lord; the Targum is, against the people of the Lord; this is the cause of his destruction; see the note on ver. 26.

Ver. 43. Fear, and the pit, and the snare, shall be upon thee, &c.] A proverbial expression, shewing, that if they escaped one danger, or sore judgment, they should fall into another and greater: the words seem to be taken from Isa. xxiv. 17. see the note there : O inhabitant of Moab, saith the Lord; what in the prophecy of Isaiah is said of the inhabitants of the earth in general, is here applied to the inhabitants of Moab in particular.

Ver. 44. He that fleeth from the fear, &c.] From terrible enemies he is afraid of, and dares not face them, but flees, in order to escape them : shall fall into the pit; into some misfortune or another: and he that getteth out of the pit shall be taken in the snare; laid by the enemy for him, and so shall fall into his hands. Sanctius very ingeniously observes that the allusion is to the hunting of deer, and such-like creatures; when first a line of feathers of various colours is placed to fright them; and if they get over that, then there is a pit dug for them, to catch them in; and if they get out of that, a snare is laid to take them; so that they rarely escape: and thus it would be with the Moabites, if they got rid of a first and second danger, a third would involve them; their destruction was certain, as follows; see Isa. xxiv. 18: for I will bring upon it, even upon Moab, the year of their visitation, saith the Lord; in a way of wrath and punishment; for which there was a time fixed, and was now at hand, and would quickly take place, according to the will and word of the Lord, of which Moab might be assured; who is expressed by name, for the sake of explanation, and that it might be manifest who was intended.

Ver. 45. They that field stood under the shadow of Heshbon, because of the force, &c.] Heshbon was a strong city in the land of Moab, to which many of the Moabites betook themselves in this time of their calamity; thinking they should be sheltered, under the protection of it, from the fury of the Chaldean army: hither they fled, and here they stood, imagining they were safe, because of the force ; because of the strength of the city of Heshbon, as Kimchi; or because of the force of their enemies, for fear of them, as Kimchi's father; or for want of strength, because they had no more strength to flee, and therefore stopped there, so Jarchi and Abarbinel: but the words should rather be rendered, they that stood under the shadow of Heshbon; thinking themselves safe, but now perceiving danger, fled with strength ; or as swiftly as they could, and with all the strength they had, that they might, if

<sup>•</sup> שברתי totalis confractio prædicitur, Schmidt. איך חחת quomodo consternata est, Piscator, Schmidt.

י ululate, Munster, Piscator ; ejulate, Junius & Tremellius. f שנות נסים ex viribus (seil. suis) erunt fugientes, Schmidt.

possible, escape from thence: for a fire<sup>s</sup> (for so it || should be rendered, and not but ) shall come forth out of Heshbon, and a flame from the midst of Sihon; the same with Heshbon; so called from Sihon, an ancient king of it; the meaning is, that the Chaldeans should make themselves masters of Heshbon, this strong city, in which the Moabites trusted; and from thence should go out like a flame of fire, and spread themselves all over the country, and destroy it: what was formerly said of the Amorites, who took the land of Moab out of the hands of the king of it, and it became afterwards a proverbial expression, is here applied to the Chaldeans; see Numb. xxi. 26, 27, 28. so the Targum, by a flame of fire, understands warriors : and shall devour the corner of Moab; the whole country, even to the borders of it. The Targum is, "and shall slay " the princes of Moab;" so great great men are some-times called corners; see Zech. x. 4. and Numb. xxiv. 17: and the crown of the head of the tumultuous ones; not of the common people that were tunultuous and riotous, but of the great ones, who swaggered and boasted, and made a noise about their strength and riches; but now should have their heads broke, and their pride and glory laid in the dust. So the Targum, " and the nobles, the children of noise."

Ver. 46. Woe be unto thee, O Moab! the people of Chemosh perisheth, &c.] 'The inhabitants of Moab, who worshipped the idol Chemosh; of which see ver. 7. and so called his people, as Israel were called the people of the Lord ; now these, notwithstanding their idol, whom they worshipped, and in whom they trusted, should perish; and sad and deplorable would be their condition and circumstances : for thy sons are

taken captives, and thy daughters captives ; this explains the woe that should come upon them, and in what sense they should perish ; since their sons and daughters, who they hoped would have continued their name and nation, were taken, and would be carried captives into Babylon; see Numb. xxi. 29.

Ver. 47. Yet will I bring again the captivity of Moab in the latter day, saith the Lord, &c.] Some think this is added, not so much for the sake of Moab as of the Jews, to assure them of their return from captivity, as had been promised them, since this would be the case even of Moab. It had a literal accomplishment under Cyrus, as is thought, when they were restored to their land; and certain it is they were a people in the times of Alexander, or King Jannæus, who subdued them. as Josephus t relates : and it had a spiritual one in the times of the Messiah, in the conversion of some of these people, as very probably in the first times of the Gospel; so it will have in the latter day; see Isa. xi. 14. Kimchi interprets it of the days of the Messiah. For though that people are no more, yet there are a people which inhabit their country, who will, at least many of them, be converted, when the fulness of the Gentiles is brought in; and it is no unusual thing in Scripture for the present inhabitants of many countries to be called after those who formerly inhabited them, as the Turks are often called Assyrians. Thus far is the judgment of Moab; that is, either so long, unto the latter days, will the judgment of Moab continue. So the Targum, " hitherto to execute vengeance of " judgment on Moab;" or rather, thus far is the prophecy concerning the destruction of Moab; this is the conclusion of it; here it ends, being a long one.

#### СНАР. XLIX.

 ${f T}$ HIS chapter contains prophecies concerning the judgments of God on several nations and kingdoms, chiefly bordering on the land of Israel; on the Ammonites, ver. 1-6. on the Edomites, ver. 7-22. on the kingdom of Damascus, or the Syrians, ver. 23-27. on the Kedarenes or Arabians, ver. 28-33. and on the Elamites or Persians, ver. 34-39.

Ver. 1. Concerning the Ammonites, thus saith the Lord, &c.] Or, to the Ammonites "; or, against them"; it will bear to be rendered either way, and all is true; for what is said by the Lord, as follows, is concerning them, their sins, and their punishment, and is directed to them, and is a threatening against them : hath Israel no sons? hath he no heir? certainly he has, and who ought to possess the land; this is to be understood not of the ten tribes, sometimes called Israel, as distinct from the other two; for these had been long ago carried captive, and left no heirs of their tribes; but of all Israel, including the tribes of Judah and Benjamin; who, though their brethren of the ten tribes were carried captive, and left no children to inherit, yet, being next in blood, were the lawful heirs of their

lands and possessions: why then doth their king inherit Gad? that part of the land of Israel which belonged to the tribe of Gad; this, when the ten tribes were carried captive by the king of Assyria, and the Gadites among the rest, was seized on by the Ammonites, with their king at the head of them, lying near unto them; who might also pretend relation, as being the children of Lot, the brother's son of Abraham; or claim it, as having been their own formerly, and so were the lawful heirs of it, as they imagined; when it of right belonged to the children of Judah and Benjamin : or, why doth Malcam inherit Gad \*? the same with Milcom or Molech, the abomination of the Ammonites, the idol they worshipped, 1 Kings xi. 5, 7. so Jarchi interprets it. The Ammonites having got possession of the land, set up their idol in it, where temples were built for him, and altars erected, and sacrifices offered to him, so that he might be said to inherit it; and which must be very offensive to, and highly resented by, the God of Israel: and his people dwelt in his cities ; the Ammonites dwelt in the cities belonging to the tribe of Gad, as if they were their own; who are called the people of

<sup>&</sup>quot;WN ') quia igais, Vulg. Lat. Pagninus, Mentanus, Cocceius, Schmidt.

<sup>&#</sup>x27; Antiqu. l. 13. c. 13. sect. 5. مركزة مركزة من A filios Ammon, Vulg Lat. Pagninus, Montanus.

<sup>\*</sup> Contra filios Aumonis, Schmidt ; de sel coatra, Vatablus ; contra, Junius & Tremellius, Piscator. \* Σ J JN. ("C') 2017 Cor igitur hereditate possedit Melchem Gad ? Vulg. Lat. Lutheras, Sanctius, Castalio.

Milcom, or Molech, just as the Moabites are called the people of Chemosh, from the idol they worshipped, ch. xlviii. 46.

Ver. 2. Therefore, behold, the days come, saith the Lord, &c.] Or, are coming'; as they did, in a very little time after this prophecy: that I will cause an alarm of war to be heard in Rabbah of the Ammonites; the metropolis of the Ammonites; it was their royal city in the times of David, 1 Kings xi. 1. and xii. 26. called by Polybius<sup>2</sup> Rabbahamana; and by Ptolemy <sup>a</sup> Phi-ladelphia, which name it had from Ptolemy Philadelphus, who rebuilt it; this the Lord threatens with the sound of the trumpet, the alarm of war, or the noise of warriors, as the Targum; the Chaldean army under Nebuchadnezzar, who, about five years after the destruction of Jerusalem, subdued the Ammonites, as Josephus <sup>b</sup> relates: and it shall be a desolate heap; be utterly destroyed; its walls broken down, and houses demolished, and made a heap of rubbish: and her daughters shall be burnt with fire ; Rabbah was the mother city, and the other cities of the Ammonites were her daughters, which are threatened to be destroyed with fire by the enemy; or it may mean the villages round about Rabbah, it being usual in Scripture for villages to be called the daughters of cities; see Ezek. xvi. 46. so the Targum here paraphrases it, " the inhabitants of her villages shall be burnt with " fire:" then shall Israel be heirs unto them that were his heirs, saith the Lord ; that is, shall inherit their land again, which the Ammonites pretended to be the lawful heirs of; yea, not only possess their own land, but the land of Ammon too : this was fulfilled not immediately upon the destruction of Ammon, but in part upon the return of the Jews from the Babylonish captivity, when they repossessed their own country; and partly in the times of the Maccabees, when they subdued the Ammonites, 1 Maccab. v. 6. and will more fully in the latter day, when the Jews shall be converted, and return to their own land, and the children of Ammon shall obey them, Isa. xi. 14. so Kimchi interprets it; and other Jewish writers understand it of the days of the Messiah, as Abarbinel observes.

Ver. 3. Howl, O Heshbon, &c.] Which was a city of Moab, though it formerly belonged to the Amorites; see ch. xlviii. 2. Numb. xxi. 26. it was upon the border of Ammon, and near to Ai, now destroyed; and therefore is called upon to howl and lament, because its destruction also was near at hand, and might be expected; hence Kimchi gathers, that the Ammonites were destroyed before the Moabites: but some have thought that Heshbon was a double city, divided by a river, which ran through it; and that that city which was on one side of the river belonged to Moab, and that ou the other side to Ammon: for Ai is spoiled; not that which was near Jericho in the land of Canaan, but a city in the land of Ammon, thought to be the Gaia of Ptolemy; this seems to be the first city in the country of Ammon that Nebuchadnezzar would lay waste : cry, ye daughters of Rabbah; the royal city

before mentioned; either the inhabitants of it, particularly the women, especially the younger women, who would be in the utmost distress on hearing the enemy was so near them, and what had befallen Ai; or the villages about Rabbah, as Kimchi interprets it; that is, as the Targum, "the inhabitants of the villages "of Rabbah." gird ye with sackcloth; as a token of calamity and mourning for it, as was usual: lament, and run to and fro by the hedges ; which Jarchi, Kimchi, and Ben Melech, understand of the enclosures or fences of villages, like those of gardens, fields, and folds, in dis-tinction from walls of cities, and fortified places; but rather it signifies the hedges in the fields, whither,

being drove from their habitations, they would seek unto for shelter, and run about among them for safety, lamenting their unhappy case: for their king shall go into captivity; be taken and carried captive; either their principal governor; or rather Milcom their god, since it follows : and his priests and his princes together; both such as offered sacrifices to him, and attended on and supported his worship: the same is said of Chemosh, the god of the Moabites, ch. xlviii. 7.

Ver. 4. Wherefore gloriest thou in the valleys, &c.] Of which there were many in the country of Ammon, fruitful and well-watered, which were situated by the rivers of Arnon and Jabbok, the borders of this country, and in which was the plain of the vineyards; see Judg. xi. 13, 33. and indeed the whole country was a vale. For, as Josephus ' says, the country both of the Moabites and Ammonites were in the valley of Syria, or Cœlesyria; that is, hollow Syria, so called from its lying low, or in a valley; for this country lay between the mountains Libanus and Antilibanus, as Strabo<sup>4</sup> says, and brought forth a large increase; in this they gloried, in the produce of these valleys, in the grass, corn, and vines, that grew upon them, and the flocks that fed there; but now should have no occasion to glory, all being swept away by the enemy : thy flowing valley, or, thy valley flows, "; is overflowed with water, through abundance of rain, which destroyed the fruits of it, so Jarchi; or rather flowed with the blood of the slain, as Kimchi, Ben Melech, and Abarbinel; the enemy having entered it, and made so great a slaughter of men in it: O backsliding daughter? the Targum is, O foolish kingdom; the whole kingdom of Ammon is meant, or the people of it; who, descending from righteous Lot, may be called backsliders; and, being also idolaters, have this character; for such revolt from the true God, to worship idols: it may be rendered, refractory, rebellious'; as all such persons are: that trusteth in her treasures, saying, who shall come unto me ? dwelling in valleys encompassed with mountains, and in fortified cities, and abounding in wealth and riches, whereby they were able to procure men and arms to defend themselves; thought they were safe from any enemy, and that none could come nigh them, and so dwelt at ease, and in great security.

Ver. 5. Behold, I will bring a fear upon thee, saith the Lord God of hosts, &c.] The terrible army of the

sunt venientes, Montanus, Schmida.

<sup>\*</sup> Hist. l. 5. p. 414.

Geograph, 1. 5. c. 15.

<sup>Antiqu. 1. 10. c. 9. sect. 7.
Ibid. 1. J. c. 11. sect. 5.</sup> 

Geograph. 1. 16. p. 519, 590.
 ΥΠΟΥ 21 defluxit vallis tua, Vulg. Lat. Schmidt; fluxit, Paguinus, Montanus; fluit, Coccetus.
 Μοιταινα; fluit, Data Coccetus, Schmidt; pervicax vel temeraria, Grotius; rebellis, Pagninus, Calvin; refractaria, Montanus.

CH. XLIX. V. 6-10.

Chaldeans, which should strike them with a panic; | who thought themselves so secure in their fortresses, trusting in their riches: from all those that be about thee; meaning either from the Chaldeans, and the neighbouring nations, that should join and surround the Ammonites on all sides; or from all the borders of Ammon round about, where they should come; they would be a magor-missabib, a fear all round: and ye shall be driven out every man right forth ; driven out of their houses, and cities, and villages, and steer their course right forward, and never look behind to see what were become of their families and their friends; every one having enough to do to provide for his own safety: and none shall gather up him that wandereth; that is straggling about, and knows not which way to take, and whither to flee for safety; all will be so intent on their own safety, that they will not concern themselves for others, to take them under their care; to take those that are on foot upon their horses or carriages, whom they overtake; or into their houses, as they pass by.

Ver. 6. And afterwards I will bring again the captivity of the children of Ammon, saith the Lord.] Perhaps by Cyrus; for, in the times of Judas Maccabeus, the children of Ammon were again a large and mighty people, 1 Maccab. v. 6. Justin Martyr' says, that in his time there was a large multitude of Ammonites; but Origen<sup>5</sup>, who was later than he, observes, that not only the Idumeans, but the Ammonites and Moabites, were then called by the common name of Arabians; and these are now the present inhabitants of their country; and when these shall be converted in the latter day; see Isa. 1x. 6, 7. who may be called by the name of the ancient inhabitants; then will this be more fully accomplished : for some refer this to the days of the Messiah, and to the conversion of some of these Heathen people, either in the first times of the Gospel, or in the latter day; see the note on ver. 2. The Jewsh understand this as fulfilled in Ammonite proselytes to their religion.

Ver. 7. Concerning Edom, thus saith the Lord of hosts, &c.] Or, unto Edom<sup>1</sup>, thus saith the Lord; or, against Edom's; all which is true, as observed on ver. 1. meaning the Idumeans, the posterity of Esau, who was called Edom. Kimchi thinks this respects time yet future, and points at the destruction of Rome, and the Romans, who with the Jews frequently go by the name of Edom; and Abarbinel is of the same mind. And Cocceius is of opinion that the Jews are meant, and their destruction, with whom the Idumeans were incorporated before the coming of Christ, and had Herod, an Idumean, king over them; but it is best to understand the prophecy properly and literally of the Idumeans themselves. Is wisdom no more in Teman? a city in Edom, which had its name from Teman, a grandson of Esau, Gen. xxxvi. 11. whose descendants were called Temanites; one of which was Eliphaz, a friend of Job's, Job ii. 11. it was a principal city, famous for men of wisdom; such an one was the per-son just mentioned: perhaps the grand senate of the

country, or the chief counsellors, dwelt here: where schemes were formed for the good of the country in times of war or peace; or schools were kept here for the instruction of persons in various arts and sciences; and which had continued to this time, but now would be no more. The Targum is, "is there no more wis-"dom in the south?" but Jarchi better interprets it of Edom, which lay south to the land of Israel. Is counsel perished from the prudent? it was so, even from those that were the most famous for being prudent and understanding men; they were now at their wits' end, and knew not what course to take, nor what advice to give, in this their time of distress. The Targum renders it from the children; the sons of the Temanites. strangely degenerated from their ancestors. Is their wisdom vanished? or corrupted, as the Targum; or does it stink? according to the Rabbinical sense of the word; or infatuated, and become good for nothing?

verily it was, it was useless, disregarded and despised. Ver. 8. Flee ye, turn back, dwell deep, O inhabitants of Dedan, &c.] Another city in Idumea; though some take it to be a country in Arabia, bordering on Edom. and subdued by the Edomites: the inhabitants of this. place are advised to flee for their lives, since the enemy was just upon them; and turn back, lest they should fall into his hands; and hide themselves in some deep caverns of the earth, in holes, and dens of rocks, and such-like places. It is a prophecy that they should flee from and turn their backs on their enemies, and betake themselves to some very secret places for safety. For I will bring the calamity of Esau upon him; which was determined concerning him, threatened to him, and was his just desert ; even the utter destruction of the whole land: the time of his visitation; the time fixed to visit him in a way of wrath and punishment being come.

Ver. 9. If grape-gatherers come to thee, would they not leave some gleaning grapes ? &c.] If gatherers of grapes, at the time of the vintage, should come into thy fields to gather the grapes, being ripe, would not they leave some for the poor to glean ? certainly they would, and not take every cluster. The Targum renders it, " if thy spoilers, as grape-gatherers, should " come to thee," &c. If thieves by night, they will destroy till they have enough; who break into houses by night, these will eat and drink as much as is sufficient, and carry off what serves their turn; but they seldom take away every thing they find in a house ; they leave some things behind them ; but it is suggested that the Chaldeans should take away all from the Edomites, and leave them nothing; see Obad. ver. 5. 6.

Ver. 10. But I have made Esau bare, &c.] By the hand of the Chaldeans; stripped him of every thing that is valuable; of his cities, castles, villages, people, wealth, and treasure : I have uncovered his secret places ; where either his substance was hid, or his people; these were made known to their enemies, who seized on both : and he shall not be able to hide himself; even in his deep places, in the caves and dens of the earth, but his enemy shall find him out : his seed is spoiled.

<sup>&</sup>lt;sup>f</sup> Dialog. cum Tryphone Judze, p. 347. <sup>g</sup> Commest. in lib. Job, fol. 2. 1. A.

Misn. Yadaim, c. 4. sect. 4. T. B. Beracot, fol. 28. ).

י לארום d Idumeam, Vulg. Lat.; ad Edom, Pagninus, Montanus. Contra, Junius & Tremellius, Piscator, Schmidt.

and his brethren, and his neighbours; his children, as the Targum; and his brethren, the Ammonites and Moabites; and his neighbours, the Philistines; or as many as were with him, and belonged unto him: and he is not; his kingdom is not; he is no more a people and nation, but all destroyed by the sword, or carried captive; or there should be none left of his brethren, and neighbours, and friends, to say to him what follows: leave thy fatherless children, &c. So Kimchi and Ben Melech say this phrase is in connexion with the following verse.

Ver. 11. Leave thy fatherless children, I will preserve them alive, &c.] Leave them with me; commit them to my care; I'll provide for them; they shall have food and raiment, and want nothing to make them comfortable: to have such a friend or friends, promising such things to a man, when he is obliged to flee and leave his family, or is at the point of death, serves to make him easy; but there would be none left of the Edomites to say such kind words, or do such a friendly part. Some think they are the words of God, either spoken ironically or seriously; suggesting that they should have no children or widows to leave, all should be destroyed; or, if any left, they could not expect that he would take care of them, whom they had so provoked; or that such would be their miserable case, unless he had mercy on them, and took care of their fatherless children, there would be none to do it. Others think it respects a remnant of the Edomites that should be preserved, and be converted to Christ in Gospel times. The Targum takes them to be an address to the people of Israel, paraphrasing them thus : " you, O house of " Israel, your orphans shall not be left, I will sustain "them, and your widows shall trust in my word:" which last clause we render, let your widows trust in me; which, could they be considered as the words of God, agree well with him, who is the Father of the fatherless, and Judge of the widows, Psal. lxviii. 5. and a great encouragement to persons, in such circumstances, to place their confidence in him; and it must be right so to do.

Ver. 12. For thus saith the Lord, &c.] This that follows shews that what goes before is not said by way of promise and comfort, but threatening: behold, they whose judgment was not to drink of the cup have assuredly drunken; meaning either some of the other nations, who had not dealt so ill with the Jews as the Edomites had, at least their sins were not so aggravated as theirs were; they being akin to the Jews, and having used them in a very injurious and scornful manner; or the Jews themselves, who, in comparison of them, had not deserved divine vengeance, signified by a cup, a portion of wrath, and punishment righteously allotted them, and which they had partook of, being carried captive into Babylon: for this is not to be understood strictly of proper justice, but in a comparative sense; for otherwise it was but just and right that they should be treated in the manner they were; only they were not so guilty as these were. And art thou he that shalt altogether go unpunished? if lesser

sinners are not let go free, how should it be thought that greater ones should? and especially if judgment had begun at God's own people, the wicked Edomites could not expect to escape. Thou shalt not go unpunished, but thou shalt surely drink of it; the cup of wrath and vengeance; or have the just punishment inflicted on them threatened them.

Ver. 13. For I have sworn by myself, saith the Lord, &c.] This he did, because he could swear by no greater, and to shew the certain and infallible accomplishment of the event, and the importance of it; and which was so extraordinary, that it was scarce thought credible, and therefore an oath is used to confirm it: that Bozrah shall become a desolation, a reproach, a waste, and a curse ; not Rome, as Abarbinel; nor Jerusalem, as Cocceius; nor Bozrah of Moab, ch. xlviii. 24. but Bozrah of Idumea, Isa. lxiii. 1. the royal city of Edom, as Kimchi; this should be utterly destroyed, and be spoken of contemptibly, and used proverbially, to express a curse; the Lord curse thee as Bozrah is cursed. It may be put for the whole country of Edom, of which it was the metropolis, since it follows, and all the citics thereof shall be perpetual wastes; either those in the neighbourhood of it, and belonging to it, it being the capital or mother-city; or all the cities in the land of Edom; so general should be the desolation.

Ver. 14. I have heard a rumour from the Lord. &c. 7 A hearing<sup>1</sup>; or a report concerning the destruction of Edom, made to him in a dream or vision, by the spirit of God, as a spirit of prophecy : and an ambassador is sent to the Heathen; or a messenger; Jeremiah the prophet, as some; or an angel, as Kimchi suggests, sent to gather the nations to war against Bozrah; or a divine impulse, as others, with which the Chaldeans were impressed; which was as a voice to them, saying, gather ye together, and come against her, and rise up to the battle; get your forces together, and come against Bozrah or Edom, to invade and subdue it; attack it in a military way, not doubting of victory; see Obad. ver. 1.

Ver. 15. For, lo, I will make thee small among the Heathen, &c.] Or, I have given thee, or made thee<sup>m</sup>; as if it respected what Edom was at first, a people few in number, and their country not large, as Aben Ezra and Kimchi, and after them Abarbinel : but it rather intends what Edom should be"; and which was the reason of gathering the Chaldeans against them, to reduce their number, weaken their strength, and destroy their substance, and so make them a small, feeble, and contemptible people; as follows: and despised among men; for the fewness of their men, the desolation of their country, the consumption of their wealth and riches, their poverty and meanness; see Obad. ver. 2. Ver. 16. Thy terribleness hath deceived thee, and the

pride of thine heart, &c.] Some render it, thine idol "; see 1 Kings xv. 13. which, being terrible to them, they thought it might be so to others, and protect them. In the place referred to the word miphlezeth is used, and comes from the same root with this, which

<sup>&</sup>lt;sup>1</sup> חדום suditum audivi, Vulg. Lat. Pagulaus, Montanus, Schmidt. קיוחן possi, Munster ; reddidi, Piscator ; dedi, Vulg. Lat. Coc-scina, Schmidt.

Dabo, Pagninus, Montanus So Ben Melech.
 7,137567 simulacrum tuum, Pagninus, Vatablus; idolum, Grotina, So R. Sol. Urbin. Ohel Moed, fol. 12. 1.

# CH. XLIX. V. 17-19.

signifies to be terrible and formidable, and cause to tremble, as the idols of the Gentiles were to their worshippers, and others. The Vulgate Latin version of the above place interprets it of Priapus, which was an idol set up in gardens to fright birds and thieves from coming thither<sup>p</sup>. So Kimchi observes, that some interpret it here of idolatrous worship or superstition; but it is to be understood either of the roughness and terribleness of their country, abounding with rocks and mountains, which made it inaccessible; or rather of that terror which they struck into their neighbouring nations, by their wealth and riches, their power and strength, their courage and valour, and skill in military affairs; and having such strong cities, fortresses, and fastnesses, natural and artificial, of which they were proud; and, on account of all which, fancied that none would dare to invade them; or, if they did, their attempts would be fruitless; and this deceived them, making them careless and secure: O thou that dwellest in the clefts of the rock; the land of Idumea being very hilly and rocky. Jerom <sup>9</sup> says, who lived near it, that all the southern part of Idumea, from Eleutheropolis to Petra and Hailah, had their habitations in caves cut out of rocks: that holdest the height of the hill; that dwelt on the tops of hills and mountains, and in towers and fortified places built upon them, as Kimchi and Ben Melech; who think respect is had particularly to Mount Seir. The Targum is, " for " thou art like to an eagle that dwells in the clefts of " the rock, whose high habitation is in a strong place;" hence it follows: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord; signifying, though they might think themselves as safe and as much out of the reach of men as an eagle's nest, and were as high and as secure in their own imaginations; yet they should be come at by their enemies, be fetched out of their strong holds. and reduced to the lowest and most miserable state and condition; of which they might be assured, since the Lord had spoken it, who would do it by the hand of the Chaldeans. The allusion to the eagle is very pertinent to illustrate the self-exaltation and self-security of the Edomites; the eagle being a bird that flies higher than any other, as Kimchi on the place observes, even up to the clouds, and out of sight; hence Homer' calls it the high-flying eagle; and which builds its nest in high places, in the tops of rocks; so Aristotle' says, they make their nests, not in plains, but in high places, especially in cragged rocks; and Pliny relates that they build their nests in rocks; and he also says " of the vultures, who seem to be meant by the eagles in Matt. xxiv. 28, that they build their nests in the highest rocks, and which no man can reach.

Ver. 17. Also Edom shall be a desolation, &c.] ver. 17. Also Edom shall be a desolation, &c.] Not only Bozrah, its principal city, before spoken of, but the whole country of Idumea should be laid waste; its

, - Deus inde ego furum, aviumque Maxima formido. Horat. Sermon. 1. 1. Satyr. 8. ver. 3, 4. Et custos furum atque avium cum falce saligna Hellespontiaci servet tutela Priapi.

Commont. in Obad. fol. 59. C. Virgil. Georgic. I. 4. ver. 110, 111. \* Commont. in Obad. fol. 59. C. \* Diad. 29. v. 308. VOL. I.—PROPMETS.

fortified cities destroyed; its riches plundered; and its inhabitants slain with the sword, or carried captive : every one that goeth by it shall be astonished ; at the desolation made, so suddenly and so universally: and shall hiss at all the plagues thereof; rejoice at them; clap their hands, and shake their heads, as the Targum; and hiss with their tongues, insulting and deriding them.

Ver. 18. As in the overthrow of Sodom and Gomorrah, &c.] Which was so sudden and general, that nothing was left, or any spared; so should it be with Edom : and the neighbour cities thereof, saith the Lord; the ci-ties that were in the plain, Admah and Zeboim: no man shall abide there, neither shall a son of man dwell in it; that is, of the race of Edom; no Idumean should inhabit it; otherwise those who conquered it should, and doubtless did. There seems to be some allusion to the Dead sea, these cities became, to which Edom is compared, and so were quite uninhabitable.

Ver. 19. Behold, he shall come up like a lion from the swelling of Jordan, &c.] The Targum rightly interprets it of a king and his army, paraphrasing the words thus, "behold, a king with his army shall come " up against them, as a lion comes up from the height " of Jordan;" not the king of Edom that should come up against Judea, or to defend himself against those that invaded him; but Nebuchadnezzar and his army that should come up against the Edomites from the land of Judea, where Jordan was, having first subdued that; or should come with that strength, fury, and fierceness, as a lion when forced out of its covert near the river Jordan, by the overflowing of its banks, and obliged to betake himself to higher grounds; who, being enraged, roars and tears in pieces all in his way. Monsieur Thevenot " says, that Jordan is beset on both sides with little, thick, and pleasant woods; and Mr. Maundrell \* observes, that " there is a first and " outermost bank to the river, about a furlong, upon a " level, before you come to the second bank, to which "it may be supposed the river did, and still does, "overflow; and the second bank is so beset with " bushes and trees, such as tamarisk, willows, and ole-" anders,  $\S_c$ . that you can see no water till you have " made your way through them. In this thicket an-" ciently (and the same is reported of at this day) se-" veral sorts of wild beasts were wont to harbour them-" selves, whose being washed out of the covert, by the "overflowings of the river, gave occasion to the allu-"sion, Jer. xlix. 19." So Jerom 'speaks of lions, in his time, taking up their abode by the river Jordan, near which were desert places, reeds, and sedges: against the habitation of the strong; the land of Edom, a country well fortified, in which mighty men dwelt; particularly Mount Seir, where their king was, and which was the fold of the mighty : either of the mighty shepherd, as it may be rendered "; or of the strong

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<sup>\*</sup> De Wist. Animal. 1-9. c. 32. \* Nat. Hist. 1. 10. c. 3.

Ibid. c. 6. u

י ואסות כי ס. "Travels, par. 1. B. 9. ch. 41. p. 193. \* Joarney from Aleppo to Jerusalem, p. 89. Ed. 7. \* Comment, in Zech. xi. 3. \* היא היא לוויג אוויג \* היא היא לוויג אוויג אוויג

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place"; but what is this to a lion? but I will make him suddenly run away from her; that is, either the mighty shepherd, the king of Edom, from his fold, upon the approach of the lion, the king of Babylon; or else, as it may be rendered, and I will cause him to run upon it b suddenly: that is, cause the king of Babylon to come speedily into the land of Edom, and seize upon it, overrun it, prevail over it, and be master of it, as Jarchi interprets it: and who is a chosen man that I may appoint over her? a choice person in Nebuchad-nezzar's army, fit to be made a deputy-governor over the land of Edom : for who is like me? for wisdom and power; able to do whatever I please, and to furnish those with proper abilities to perform and accomplish whatever I give them in charge and commission to do: and who will appoint me the time? set a time to dispute the matter with me, or engage in war against me? and who is that shepherd that will stand before me? or king, as the Targum and Ben Melech; any king, prince, or potentate, who, both in Scripture and in other writings, are often called shepherds; the king of Edom is particularly pointed at, whose habitation or fold is before observed : alas! what could such a shepherd do? or how could he stand before the almighty God, or any lion he should send?

Ver. 20. Therefore hear the counsel of the Lord that he hath taken against Edom, &c.] The decree of the Lord; the purpose and resolution he had taken up in his heart against the Idumeans, which was wisely formed, and upon just and good grounds: und his purposes that he hath purposed against the inhabitants of Teman: a principal place in Edom, the inhabitants of which were famous for their wisdom, ver. 7. and therefore are here particularly mentioned; there being no wisdom, nor understanding, nor counsel against the Lord, so as to frustrate his purposes and designs, which have always their effect, Prov. xix. 21. and xxi. 30: surely the least of the flock shall draw them out; not the Persians, the least of the sons of Japhet, as some Rabbins in Jarchi<sup>e</sup>; nor the Israelites, as Kimchi, particularly Rachel's sons, or the posterity of Joseph and Benjamin; but the common soldiers, the weakest and most feeble in the Chaldean army: as princes are compared to shepherds, their people are like flocks; and now the least of these in the king of Babylon's army should be a match for the strongest of the Edomites; and should draw them out of their habitations, as dogs or wolves drag sheep out of the folds, and draw about dead carcasses, and devour them. The words are in the form of an oath, if the least of the flock do not draw them out; that is, as I live they shall; or I swear by myself they shall certainly do it; so the Targum, " if they do not draw and kill the mighty of " the people:" surely he shall make their habitations desolate with them; or, their folds; the sheep shall be destroyed, and their folds shall be demolished; that is, the inhabitants of Edom shall be slain with the sword, and their cities, towns, and villages, shall be laid waste.

Ver. 21. The earth is moved at the noise of their fall,

&c.] Of the Edomites; whose tall was from the height of greatness and glory to a very low condition indeed; and as things, the higher they are from whence they fall, the greater noise they make, so it was with the Edomites; perhaps there may be some allusion to the falling of rocks and hills, with which Edom abounded : this may respect either the noise and shout of the conquerors, when they fell; or the cry of the Edomites, when taken and destroyed; or the report of their destruction, when it came into the world; which struck the inhabitants of the whole earth with terror and amazement, so that they trembled at it; an hyperbolical expression, as Kimchi observes : at the cry, the noise thereof was heard in the Red sea, or, sea of Suph, or weeds; where weeds and rushes grew in great abundance, from whence it had its name. This is the Arabian gulf, which washed the shores of Edom, and was called the Red sea from thence, Edom signifying red. The meaning is, that the cry of the slain, or of the conquerors at the slaughter of them, should be heard to the borders of the land, to the sea-shore. and by those in ships there; who should carry the report of it to the several parts of the world.

Ver. 22. Behold, he shall come up, and fly as the eagle, &c.] The Targum is, " behold, as an eagle " comes up and flies, so shall a king come up with " his army;" the king of Babylon with his army, compared to an eagle for his swiftness and voracious. ness, as before to a lion for his strength and fierceness : and spread his wings over Bozrah; besiege that city, invest it, and seize upon it; very fitly are the wings of an army expressed by the wings of this bird, denoting both their extent and force; the same is said concerning Moab, ch. xlviii. 40: and at that day shall the heart of the mighty men of Moab be as the heart of a woman in her pangs; when just ready to be delivered; not only weak and timorous, but full of anguish, and quite dispirited; see the note on ch. xlviii. 41.

Ver. 23. Concerning Damascus, &c.] Or, unto Damascusd; or, against Damascuse; that is, thus saith the Lord: which is to be repeated from the foregoing instances, ver. 1, 7. This is to be understood, not only of the city of Damascus, but of the whole kingdom of Syria, of which Damascus was the metropolis; see Isa. vii. 8: Hamath is confounded, and Arpad; two cities in Syria; the first is generally thought to be Antioch of Syria, sometimes called Epiphania; and the other the same with Arvad, inhabited by the Arvadim, or Aradians; see 2 Kings xviii. 34. Isa. x. 9. Ezek. xxvii. 11. these, that is, the inhabitants of them, as the Targum, were covered with shame, thrown into the utmost confusion and consternation : for they have heard evil tidings ; of the Chaldean army invading the land of Syria, and of their coming against them; and perhaps of their taking of Damascus their capital city; all which must be bad news unto them, and give them great uneasiness: they are faint-hearted; or melted'; their hearts melted like wax, and flowed like water; they had no heart nor spirit left in them, through fear of the enemy. There is sorrow in the

Sub. loci robusti, Vatablus; so Ben Meleeh.
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לרמשל ad Damascum, Vulg. Lat. Pagninus, Montanus. Contra Damascum, Vatablus, Junius & Tremellius, Piscator, Schmidt.

f liquefacti sunt, Vatablus, Cocceius, Schmidt.

CH. XLIX. V. 24-27.

sea, it cannot be quiet: the Targum is, " fear in the " sea, carefulness hath taken hold on them, behold, " as those that go down to the sea to rest, and cannot " rest;" or, as other copies, cannot flee. So Jarchi and Kimchi interpret it, as if the note of similitude was wanting, and the sense this, that the inhabitants of the above places were either like the troubled sea itself, which cannot rest; or like persons in a storm at sea, who are in the utmost uncasiness and distress: or else it designs such that belonged to the kingdom of Syria, that dwelt in the isles of the sea, who were in a great fright when they heard of the invasion of their country by the Chaldeans, particularly the Antaradians.

Ver. 24. Damascus is waxed feeble, &c.] Or, is become remiss"; her hands hang down, not being able through fear and fright to lift them up against the enemy; that is, the inhabitants of Damascus, as the Targum: and turneth herself to flee; instead of going out to meet the enemy, the inhabitants of this city meditated a flight, and turned their backs upon him, in order to flee from him, and escape falling into his hands: and fear hath seized on her; or, she seized on fear"; instead of seizing on arms, and laying hold on them to defend herself with, she seized on that; or however that seized on her, and made her quite unfit to stand up in her own defence : auguish and sorrows have taken her as a woman in travail see the note on ver. 22. A phrase often used to express the sudden and inevitable destruction of a people, and their distress and inability to help themselves.

Ver. 25. How is the city of praise not left, &c.] The city of Damascus, famous for its antiquity, its wealth and riches, strength and power; and with the Heathens for its devotion and superstition. So Julian<sup>1</sup> the emperor calls it, " the truly city of Jupiter; the eve " of the whole east; Damascus the holy and the " greatest;" but more especially for its delightful and pleasant situation. Benjamin Tudelensis \* says it was, in his time, " a very great and beautiful city, sur-" rounded with a wall; and the country about it was " full of gardens and orchards, fifteen miles' walk on " every side of it; and no city in the whole world " appeared with such plenty of fruit as that did." Monsieur Thevenot' relates, that " the city of Damascus is in the middle of a spacious plain, sur-" rounded with hills, but all distant from the town, " almost out of sight; those on the north side are the " nearest, on which side it hath a great many gardens, " full of trees, and most fruit-trees; these gardens " take up the ground from the hill of the forty martyrs, " even to the town; so that at a distance it seems to 46 be a forest." Mr. Maundrell" tells us, that the Turks relate this story of their prophet Mahomet, that, coming near Damascus, he took his station at a " high precipice, in order to view it; and considering " the ravishing beauty and delightfulness of it, he " would not tempt his frailty by entering into it; but

66 instantly departed with this reflection on it, that " there was but one paradise designed for men, and for his part he was resolved not take his in this world;" and, adds the same traveller, " you have \*\* indeed from the precipice the most perfect prospect of Damascus; and certainly no place in the world can promise the beholder at a distance greater voluptuousness. It is situate in an even ... plain of so great extent, that you can but just " discern the mountains that compass it on the fur-" ther side. In its length it extends near two miles, and is encompassed with gardens, extending no less, \*\* according to common estimation, than thirty miles \*\* round; which makes it look like a noble city in a vast wood." Strabo " says of this city, that it is worthy of praise, and almost the most famous city of all near Persia. The sense of it either is, how is it that so famous a city was not spared by the enemy, that they did not leave it untouched, but destroyed and demolished it? or how is it that it was not fortified by the inhabitants of it; that a parapet was not built about the wall all around, to strengthen it, and keep out the enemy? This sense, as well as the former, is mentioned both by Jarchi and Kimchi, who direct to Nah. iii. 8, for the confirmation of this sense of the word: the city of my joy ! these are either the words of the prophet, who had a great regard to the city of Damascus, as an ancient, well-built, and opulent city, and lamented its destruction; or rather of the king of it, as Jarchi; or of the inhabitants of it, who said this to one another as they fled; so Kimchi: but there is no necessity of rendering it my joy, only joy; for the jod affixed may not be considered as a pronoun, but as a paragogic, or a Syriac termination, which is common; though some interpret this of the city of Jerusalem, and as spoken by the Lord, or by the prophet in his name, upbraiding the Syrians for their hatred to it, and disturbance they gave it; and which is now mentioned as one cause and reason of their ruin; see Amos i. 3.

Ver. 26. Therefore her young men shall fall in her streets, &c.] Or verily \*; so Jarchi interprets it as an oath; Jehovah swearing that so it should be; that her young men, her choice ones, such who were the flower of the city, and on whom its future prosperity depended; these should fail by the sword of the Chaldeans in the streets of the city, when having entered, and taken it: and all the men of war shall be cut off in that day, saith the Lord of hosts; soldiers and officers, men of strength and valour, in whom the inhabitants of Damascus trusted for their defence; these should be cut off by the sword of the enemy at the time of the siege, and taking of it.

Ver. 27. And I will kindle a fire in the wall of Damascus, &c.] Signifying either that, a breach being made there, the destruction of the city should begin, and be carried on until it was completed; or it may be understood literally, that first the houses built upon

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<sup>&</sup>quot; nnn remissa erit, Junius & Tremellius'; remissa est, Cocceius,

אורם ורפאונאם ביו, Schniu & Tremcline; remissa cst, Cocccius, Tiscater; remissa facta sci, Schmidt.

 אורות משון & apprehendit tremorem, Munster; & horrorem apprehendit, Schmidt; & horrorem febrilem prehendet, Junius & Tre- mellius; apprehendet, Piscator.
 ' Opera, par. 3. Ep. 94. p. 145.

k Itinerarium, p. 54, 55. <sup>1</sup> Travels, par. 2. B. 1. p. 19. <sup>2</sup> Joarney from Aleppo to Jerusalem, p. 191, 193. Ed. 7. <sup>4</sup> Geograph. I. 36. p. 590. <sup>5</sup> Job certe, Gataker.

the wall should be set on fire by the Chaldeans, through the divine permission, and according to his order and will, and therefore ascribed to him, which should pro-ceed further. Compare with this 2 Cor. xi. 32, 33: and it shall consume the palaces of Ben-hadad; not only the houses of the common people in general, but particularly the palaces of their king and his nobles; Ben-hadad being a name of one of the kings of Syria, 1 Kings xx. 1. and which, according to Kimchi, was the name of the king of Syria at the time of the destruction of Damascus by Nebuchadnezzar. Some think that this was a common name of the kings of Syria, as Pharaoh and Ptolemy with the Egyptians. It signifies the son of Hadad, which was the name of their idol; from whence their kings might be called, as was usual with the Assyrians and Babylonians.

Ver. 28. Concerning Kedar, and concerning the kingdoms of Hazor, &c.] A new prophecy concerning the Arabians; for Kedar was a son of Ishmael, Gen. xxv. 13. whose posterity inhabited Arabia Petraca. Hazor was Petra itself, the metropolis of the country, whose king had several petty kings and king-doms under him; for this is not the Hazor in the land of Canaan destroyed by Joshua, which had been the head of several kingdoms; and where Jabin king of Canaan afterwards reigned, Josh. xi. 10. Judg. iv. 2. though some think that some of those Hazorites in Joshua's time made their escape, and fled into these parts, and built a city, and called it after the name of the former: which Nebuchadrezzar king of Babylon shall smite, thus saith the Lord; that is, thus saith the Lord concerning, or unto, or against Kedar P, &c. as in ver. 1. which the king of Babylon hath smitten; the past for the future, common in prophetic language: or, is about to smite<sup>q</sup>; would do it in a very little time: for the phrase, thus saith the Lord, is not to be connected with what follows after, but with what goes before; though indeed the next words are the words of the Lord to the Chaldeans : arise ye, go up to Kedar ; in a hostile manner; invade that country, and possess it: and spoil the men of the east ; the Arabians, which lay east of Judea and Babylon : or, the children of Kedem '; the same with Kedemah, another son of Ishmael, Gen. xxv. 15. whose posterity dwelt still more to the east ; so Kimchi; though the Targum renders it the children of the east.

Ver. 29. Their tents and their flocks shall they take away, &c.] The Kedarenes were a people whose business chiefly lay in feeding flocks, and of which their substance consisted; and they mostly dwelt in tents, which they removed from place to place, for the sake of pasturage for their flocks; hence they were sometimes called Scenites, and sometimes Nomades; see Psal. cxx. 5. Cant. i. 5. but now both their habitations, such as they were, and their flocks too, wherein lay their riches, would be taken away from them : they shall take to themselves their curtains, and all their vessels, and their camels ; their curtains made of skins of beasts, of which their tents were made; or

with which they were covered to protect them from the inclemencies of the weather; and all the furniture of them, their household goods ; their vessels for domestic use; and utensils for their calling and employment; and their camels, which were much used in those countries for travelling from place to place; on which they put their tents, curtains, and vessels, when they removed from one pasturage to another; these they, not the Kedarenes, should take to themselves, and flee with them; but the Chaldeans should seize on them for themselves, as their booty and prey: and they shall cry unto them, fear is on every side; or, magor-mis-sabib; this is the word the Chaldeans shall use, and with it fright the Kedarenes out of their tents; or by the sound of their trumpets, the alarm of war, and by their shouts and cries, and the clashing of their arms, they shall put them in fear all around : or else the Kedarenes and Hazorites, when they shall see the Chaldean army approaching, shall say one to another, fear is on all sides of us; nothing but ruin and destruction attend us from every quarter.

Ver. 30. Flee, get you far off, dwell deep, O ye inha-bitants of Hazor, saith the Lord, &c.] The same is said to the inhabitants of Dedan, ver. 8. see the note there : for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you; had determined upon their destruction, and had consulted and contrived ways and means to effect it; and therefore, since so powerful an enemy had such a design upon them, it was high time to flee, and get as far off as they could, and hide themselves in the caverns of the earth.

Ver. 31. Arise, get you up unto the wealthy nation, &c.] Or, to the nation that is at ease '; the people that live quietly and in peace; have no wars with their neighbours, nor any among themselves; which seems to be the better sense of the word, for these Kedarenes were not a very wealthy people: these words do not express the counsel and purpose of Nebuchadnezzar; or are an address of his to his army, commanding them to arise, and invade the country of Arabia; for they are the words of the Lord, and are addressed to him and his army to go up in a hostile manner against the Kedarenes, here described : that dwelleth without care. saith the Lord ; not without the care of their flocks, or without providing things necessary for themselves and families; they were not an indolent people, that lived an idle and inactive life; but they dwelt confidently, or securely ', as it may be rendered ; they had no thought nor care to defend themselves from an enemy; they had no fear of any, imagining that no one would think it worth while to give themselves any trouble to invade them ; their meanness they supposed was a protection to them : which have neither gates nor bars ; to their cities, or to their houses, being in no fear of an enemy to come and plunder them : which dwell alone ; being in no alliance with other nations; nor dwelling together in cities, towns, and villages, at least the common people; the greater part of them being scattered up

א לקרי א d Cedar, Vulg. Lat. Pagninus, Montanus; contra Kedarem, Janius & Tremellius, Piscator; contra Arabiam, Schmidt. י האר בינוארים אין לעינין לערין האל בני יקרין גוואנא ad gentem guietam, Vulg. Lat. Munster, Schmidt;

tranquillam, Junius & Tremellius, Piscator; paoificam, so some in Vatablus, Pagninus, Montanus. ' יושב לבמה' habitantem confidenter, Vulg. Lat. Paguinus; in fida-

cia, Moutanns; in fiducia magua, Vatablus; secure, Junius & Tre-mellius, Piscater, Schmidt.

and down, a few in one place, and a few in another; thus they dwelt for the convenience of feeding their flocks.

Ver. 32. And their camels shall be a booty, &c.] To the Chaldean army, as before, ver. 29 : and the multitude of their cattle a spoil; to the same; the Kedarenes had large flocks of sheep, as well as a multitude of camels, on which they lived, and in which their substance lay; see Isa. 1x. 0, 7. Job i. 3: and I will scatter into all winds them that arc in the utmost corners; them that were gone with their flocks to feed them in the uttermost parts of their land; who, on hearing of the Chal-dean army being entered and ravaging their country, would leave their flocks, and flee and be dispersed in the several parts of the world : or, them that are cut in the corner "; in the corners of their beard; that have their hair cut all around, as the Arabians had; see the note on ch. ix. 26: and I will bring their calamity from all sides thereof, saith the Lord; suggesting that Nebuchadnezzar should surround them with his army, and so dispose of his troops, by placing them some in one part, and some in another, that they should not be able to escape on any side. It denotes their utter destruction and desolation.

Ver. 33. And Hazor shall be a dwelling for dragons, and a desolation for ever, &c.] The city of Hazor, as well as the kingdoms of it; the royal city, where their king and principal men dwelt; even this should be no more inhabited by men, but by dragons, and the wild beasts of the field, and so remain for ever, at least a long time; see Isa. xiii. 20, 21, 22: there shall no man abide there, nor any son of man dwell in it : signifying the utter desolation of it; see the note on ver. 18.

Ver. 34. The word of the Lord that came unto Jeremiah the prophet against Elam, &c.] The Persians, as it is commonly understood, who descended from Elam the son of Shem, Gen. x. 22, according to Josephus "; but rather the country of Elymais is here designed; which, though in the times of Cyrus, was added to, and made a part of, the Persian empire, yet was a country distinct both from Persia and Media; and as such is spoken of by Pliny \*; though as near unto Persia, and bordering on Media; according to Stephanus y, the Elymaites were a country that belonged to the Assyrians; and so Strabo \* places the Elymæans in Aturia or Assyria; and it seems very manifest that Elam served under Sennacherib, king of Assyria, when he besieged Jerusalem, Isa. xxii. 6. and af-terwards fell into the hands of Nebuchadnezzar king of Babylon, and became subject to him, which is the calamity here threatened them; for certain it is, that, in Belshazzar's time, Shushan in Elam was the royal seat of the kings of Babylon, Dan. viii. 2: now this prophecy against Elam was delivered out in the beginning of the reign of Zedekiah king of Judah; perhaps in the first year of his reign, ten or eleven years before the destruction of Jerusalem; how long before it had its accomplishment is not certain : saying : as follows : Ver. 35. Thus saith the Lord of hosts, I will break the bow of Elam, &c.] The inhabitants of this country

" האם יצוצף attonsi comam, Vulg. Lat. ; præcisi lateribus, Piscator

\* Antiqu. l. 1. c. 6. sect. 4. \* Nat. Hist. l. 6 c. 25, 26, 97,

were famous for their skill in archery; see the note on: Isa. xxii. 6. this the Lord threatens to break, so that it should be useless, and of no more service to them to defend themselves, or annoy others. Their strength, as the Targum; that in which their great strength and security lay; in which they put their trust and confi-dence, as follows: the chief of their might; which may be interpreted, by way of apposition, of their bow, the chief instrument of their might and power; or may design their mighty men, the archers themselves, who should be destroyed, even Elam itself, and all the inhabitants of it; especially their warriors, who should be slain or carried captive.

Ver. 36. And upon Elam will I bring the four winds from the four quarters of heaven, &c.] The Targum interprets it the four kingdoms; see Dan. vii. 2. Some think this had its accomplishment in the times of Alexander; or else after his death, in the times of his four successors; but rather in the times of Nebuchadnezzar, who should bring with him, in his army, people that dwelt in the several parts of the world, comparable to the winds for their swiftness and strength; whose blast would be so great as to drive the Elamites to every part of the world, as every light thing is by the wind: and will scatter them towards all those winds; those four winds, east, west, north, and south : and there shall be no nation whither the outcasts of Elam shall not come ; those that are driven out of it. forced to flee from it, or are taken captive, should come into the several nations of the world : so that there would not be any in which an Elamite was not.

Ver. 37. For I will cause Elam to be dismayed before their enemies, &c.] Frightened; thrown into the utmost consternation, so that they shall have no heart nor spirit to go out against them, and meet them, and defend themselves; but make all haste imaginable to flee from them, such a panic would seize them : and hefore them that seek their life ; a further description of their enemies; they being such, who, not content with their substance, sought to take away their lives; nothing less would satisfy them, being cruel and bloodthirsty ones: and I will bring evil upon them, even my fierce anger, saith the Lord; and a greater evil than that cannot be; signifying that the destruction that should be made among them would be the effect of the wrath of God upon them for their sins: and I will send the sword after them, till I have consumed them; that is, those that slay with the sword, as the Targum ; these should go after those that fled, and destroy them. till the greater part of them were consumed; for all of them that were taken were not destroyed; or otherwise there would have been none to return from capfivity, as is promised at the close of this prophecy.

Ver. 38. And I will set my throne in Elam, &c.] Either when Alexander subdued it, or Cyrus, or rather Nebuchadnezzar, whose palace probably was, as it is certain his successor's was, in Shushan in Elam, as before observed from Dan. viii. 2. This is called the Lord's throne, because he gave it to him; his conquest of Elam, and his dominion over it, were from him : and

De urbibus apud Cocceium in loc.
 Geograph. l. 16, in principio, p. 507.

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will destroy from thence the king and the princes, saith the Lord: so that there should be no more kings of Elam, and princes and nobles of their own, after this time; and because mention is made of the kings of Elam in the times of Nebuchadnezzar, Jer. xxv. 25. though that is observed in the first year of his reign, some have thought that it is best to understand it of Cyrus, the Lord's servant and anointed; and whose throne might well be called the throne of God, which he gave him, and set him on in an eminent manner, not only there, but elsewhere; see Ezra i. 2. Isa. xlv. 1. and when this country of Elam, or Elymais, became a part of the Persian empire, and never had any more kings to reign over it separately. Some of the Jewish Rabbins', as Kimchi observes, interpret the king and

princes of Vashti of Haman and his sons; but very wrongly.

Ver. 39. But it shall come to pass in the latter days, &c.] Not in the times of Cyrus, when these people enjoyed their liberty, as the Jews and other nations did, freed by hin from the Babylonish yoke; which cannot with propriety be called the latter days, being but 70 or 80 years at most after this prophecy; but in the times of the Messiah, often in prophecy called the latter days: that 1 will bring again the captivity of Elam, saith the Lord; which was accomplished in a spiritual sense, when some of these people, the Elamites, were converted to Christ, and delivered by him from the captivity of sin and Satan, and were brought into the glorious liberty of the children of God; see Acts in.9.

CHAP. L.

THIS and the following chapter contain a long prophecy concerning the destruction of Babylon; and which is expressed in such language, that it may be, and is to be, accommodated to the destruction of mystical Babylon; and several passages in the book of the Revelation are borrowed from hence; and it is intermixed with promises and prophecies of the deliverance of God's people from thence, and of the conversion of the Jews, and the restoration of them to their own land, which will be at that time; see ver. 4, 5, 8, 19, 20, 33, 34. The destruction of Babylon in general is proclaimed and declared, and the manner and cause of it, ver. 1-13. then the enemies of Babylon are stirred up and animated to proceed against her, and execute the judgments of God upon her, ver. 14-30. Next follows the Lord's controversy with her, because of her pride and oppression of his people; and threatens her with the sword, drought, and utter destruction, ver. 31-40. and then a description is given of her enemies, that should be the instruments of her destruction, ver. 41-44. and the chapter is closed with observing, that this is all according to the counsel and purpose of

God, ver. 45, 46. Ver. 1. The word that the Lord spake against Babylon, &c.] Or to, or of Babylon; the city of Babylon, the metropolis of the Chaldean empire; sometimes it signifies the whole country, here the city only, as appears by what follows: and against the land of the Chaldeans; whither the Jews were carried captive, for whose comfort this prophecy is delivered out; and which had subdued other nations, and was become an universal monarchy; these people are mentioned last, because the rest of the nations were to drink the cup of God's wrath at their hands, and then they were to drink it after them; see ch. xxv. 9, 26. this is to be understood not only of Babylon and its dependencies; of Rome, and its jurisdiction; of antichrist, and the antichristian states, the last enemies of the church and people of God, who will be destroyed by the pouring out of the seven vials; see Rev. xv. 1,

<sup>b</sup> In T. Bab. Megillah, fel. 10. s.

and xvi. 19. This prophecy, which is called *the word* that the Lord spake, for it was from him, the thing was decreed and declared by him, came by Jeremiah the prophet, to whom the king of Babylon had been very kind; but yet he must be, and was, faithful as a prophet, to deliver what he had from the Lord concerning the ruin of his empire.

Ver. 2. Declare ye among the nations, &c.] The taking of Babylon; a piece of news, in which the nations of the world had a concern, as well as the Jews, being brought under the Babylonish yoke, from which they would now be freed; and therefore such a declaration must be very acceptable and joyful to them. Some take these words to be the words of God to the prophet; others, the words of Jeremiah to the nations; the meaning is only, that such a declaration should be made, and such things done, as follow: and publish, and set up a standard publish, and conceal not; cause it to be heard far and near; and, that it may be heard, set up a sign or standard, to gather the people together to hear it; for this standard was not to be set up for the enlisting of men, or gathering them together, to go up and fight against Babylon, since it was now taken; but as a token of victory, and as expressive of jov, on account of it; or rather for the reason given; see Isa. xiii. 2 : say, Babylon is taken ; this is the thing to be declared, published, and not concealed; but with an audible voice to be pronounced, and rung throughout the several nations of the earth. Thus, when the everlasting Gospel is preached to every nation on earth, and Christ is set up in it as an ensign and standard to the people; it shall be everywhere published, Babylon is fallen, is fallen, Rev. xiv. 6. 8. and xviii. 1, 2. Bel is confounded ; an idol of the Babylonians, thought by some to be the same with Baal by contraction; he is by the Septuagint called Belus, the after his death, as was usual among the Heathen na-tions: he is said to be *confounded*, because he must have been, could he have been sensible of the taking of Babylon, where his temple stood, and he was wor-

د علم ad Babel, Montanus ; de Babylone, Vulg. Lai. ; de Babel, Cocceius.

shipped, since he was not able to protect it; or rather, because his worshippers were confounded, that gloried in him, and put their trust in him. So the Targum, " they are confounded that worship Bel;" see the note on Isa. xlvi. 1. Merodach is broken in pieces; another of their idols, which signifies a pure lord; some of their kings had this as one of their names, Isa. xxxix. 1. Jer. Iii. 31. The Targum is, " they are broken that " worshipped Merodach." Her idols are confounded, her images are broken to pieces; these were their lesser deities, as the other two were their greater ones; all should be destroyed along with it; as all the idols and images of the church of Rome will, when that is destroyed, Rev. ix. 20.

Ver. 3. For out of the north there cometh up a nation against her, &c.] The Medes and Persians, which under Cyrus were one nation; and which not only lay north of Judea, where this prophecy came, but of Babylon, against which they were to come; and might lay more north to it, before the enlargement of their dominions; and besides, Cyrus came through Assyria to Babylon, which lay north of it; see Isa. xli. 25. Thus, as Rome Pagan was sacked and taken by the Goths and Vandals, that came out of the north; so Rome Papal, and the antichristian states, will be destroyed by the Christian princes of the north, or those who have embraced what the Papists call the northern heresy; tidings out of the north shall trouble antichrist, Dan. xi. 44. Which shall make her land desolate, and none shall dwell therein; that is, in process of time; for this desolation was not made at once ; it was begun by Cyrus, made greater by Darius, and completed by Seleucus Nicator. They shall remove, they shall depart, both man and beast ; or, from man to beast d; such as were not slain should either flee away or be carried captive; so that in time none should remain, either of man or beast; see Isa. xiii. 19-22. and for the accomplishment of it on mystical Babylon see Rev. xviii. 2, 21, 22, 23.

Ver. 4. In those days, and at that time, saith the Lord, &c.] When Babylon shall be taken and destroyed, then what follows shall be accomplished; which, as it respects the conversion of the Jews, shews that this prophecy is not to be restrained to literal Babylon: the children of Israel shall come, they and the children of Judah together : upon the taking of Babylon, in a literal sense, by Cyrus, the children of Israel, or the ten tribes, carried away by the Assyrians, did not return; only the children of Judah, or the tribes of Judah and Benjamin, with the Levites, and a few of the other tribes, that might be mixed among them : but when mystical Babylon is fallen, then the whole body of the Jews will be converted, and return to their own land, Israel and Judah ; which is foretold in other prophecies, as here, which speak of their general conversion; see Jer. xxx. 3, 9. Ezek. xxxvii. 16-25. Hos. i. 11. Going and weeping ; which is another circumstance, which shews that this does not respect the return of the Jews from the Babylouish captivity; for that was attended with joy, and not with tears; see Psal. cxxvi. 1. 2. unless it is to be understood of weeping for joy, and of tears of joy, as Kimchi inter- part of the verse belongs to the days of the Messiah

prets it; but it is better to understand it of that godly sorrow and mourning for sin, which will appear in the Jews at the time of their conversion; particularly for their fathers'ill treatment of the Messiah, their urbelief and rejection of him, and their continued obstinacy and perverseness, and other sins; see Jer. xxxi. 9. Zech. xii. 10. They shall go and seel: the Lord their God; even David their King, the true Messiah, who is Lord and God; to him they shall seek for peace, pardon, righteousness, and eternal life; and acknowledge him to be the Messiah, their Lord, and their God; embrace his Gospel, and submit to his ordinances; see Jer. xxx. 9. Hos. iii. 5. The Targun is, "when they " were carried captive, they went weeping; but when " they return from the land of their captivity, they " shall seek the worship of the Lord their God."

Ver. 5. They shall ask the way to Zion with their faces thitherward, &c.] Either to Jerusalem, near to which Mount Zion was; or to the land of Israel, so called, from a principal part of it: and this also is not to be understood of their return thither, upon the taking of Babylon by Cyrus, and the liberty he gave them; for they had no need to inquire their way thither, nor do we find any where that they did; for though there might be many among them born in the captivity, who knew not the way; yet there were others that did, and could direct and go before them, even such who had seen the former temple, Ezra iii. 12. but this suits better with the Jews in the latter day, upon the fall of mystical Babylon, when they shall be converted and return to their own land, and shall ask their way thither; being under a strong impulse of mind, and being bent upon it, and having full resolution to go thither : or else by Zion may be meant the church of God in Gospel times, as it often is; the way into which the converted Jews will ask, being determined to give up themselves to it, and become members of it; which way is not a religious education, mere morality, or a bare attendance on worship; but faith in Christ, and a profession of it, and submission to the ordinance of baptism. Saying, come, and let us join ourselves unto the Lord in a perpetual covenant that shall not be forgotten : and then may they be said to join themselves to the Lord, when, under a divine influence, they shall give up themselves to Christ, to be saved by him ; when they shall lay hold on him, embrace him, and believe in him; when they shall follow him in his own ways, and cleave unto him with full purpose of heart; and also when they shall join themselves to his people, to the churches of Christ, and abide by his truths and ordinances; to all which they shall stir up and encourage one another; either laying hold on the covenant of grace, which is an everlasting one, and will never be forgotten by the Lord; he is ever mindful of it, and keeps it; which is done when men join themselves to the Lord, Isa. lvi. 6. or making an agreement or covenant with one another, and the churches to which they join themselves, to walk together in all the ways, ordinances, and commandments of the Lord; which agreement or covenant ought to be perpetually observed, and never forgotten. Kimchi owns that this

ab homine et usque ad animal, Pagninus, Montanus; ad bestiam, Schmidt.

The Targum is, " they shall come and be added unto " the people of the Lord, and he shall make with them " an everlasting covenant, which shall not cease."

an everlasting covenant, which shall not cease." Ver. 6. My people hath been lost sheep, &c.] Or like lost sheep, without a shepherd, going astray from the fold, wandering from place to place, having none to take care of them, guide and direct them, or to go in and out before them, and lead them into suitable pastures; so it was with the Jews in the Babylonish captivity, and so it is with them now, and yet the Lord's people still in some sense; he has a design of grace concerning them, a store of mercy for them, and thoughts of peace towards them, which will take place in due time; and such is the case of all God's elect in a state of nature, they are sheep, but lost sheep, and yet his people. Their shepherds have caused them to go astray; from God and his worship, from the true religion; so their civil and ecclesiastical governors, their kings, princes, priests, and prophets, were the causes of leading them into errors, by their laws, doctrines, and examples; so Jarchi and Kimchi interpret it of their kings; but the Targum seems to understand it of other kings, that carried them captive, "kings " carried them away, rulers spoiled them;" so their priests and Rabbins now cause them to err from the true Messiah, his Gospel and ordinances, as their false Christs and false prophets have done in all ages since the times of Christ. They have turned them away on the mountains ; or, to them "; where idols were worshipped, as Jarchi; this was their case before and at the Babylonish captivity, though never since: or, from the mountains '; from the mountains of Israel, and the good pastures there; from the Gospel of Christ, and the ordinances of it. They have gone from mountain to hill; from one religion to another, from duty to duty, seeking rest and happiness there, in the law of Moses, and traditions of the elders; or from kingdom to kingdom, wandering about from place to place, as they do to this day. They have forgotten their resting-place; either the land of Canaan, which was their rest, Deut. xii. 9. or rather God himself, the resting-place of his people, Psal. cxvi. 7. or the Lord Jesus Christ, in whose person, blood, righteousness, sacrifice, and fulness, is the true rest of his people; and which is forgotten when men rest in themselves and their duties, and seek elsewhere than in Christ for peace and comfort.

Ver. 7. All that found them have devoured them, &c.] As lost and wandering sheep are liable to be found, and to be devoured, by every beast of prey, lions, wolves, and bears; so the Jews were found by their neighbours, their enemies, and especially by the Chaldeans, having forsaken God, and being forsaken by him; and which is their case now, and are often found and seized upon by their enemies, and made a prey of under one pretence or another: and their adversaries said, we offend not; we are not guilty of any evil, in taking away their lives, or stripping them of their substance: because they have sinned against the Lord; and therefore are justly punished in this way; and it is no other than what the Lord threatened them with, and

foretold by his prophets should come upon them : this they said, not that they feared the Lord, or had any regard to his honour and glory, but to excuse themselves, which would not do; for though they sinned against the Lord, they had not sinned against them, and they had no right to destroy them, and plunder them of their substance; and so it is now, many think it no crime to injure the Jews in their persons and property, because they have sinned against Christ, and rejected him as the Messiah, who is the habitation of justice ; the dwelling-place of the saints, the city of refuge and strong tower, whither the righteous run and are safe: even the Lord, the hope of their fathers; whom their fathers hoped for and expected, he being spoken and prophesied of by all the prophets that were from the beginning of the world, and therefore called the Hope of Israel, ch. xiv. 8. and xvii. 13.

Ver. 8. Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, &c.] This, in the literal sense, is a call to the Jews in Babylon, and in other parts of Chaldea, to go out from thence upon the proclamation of Cyrus; and especially to the chief of them, to animate the rest, and set them au example; such as Zorobabel, Joshua, Ezra, and others: and, in the mystical sense, is a call to the people of God in Rome, and the antichristian states, to come out from thence, a little before the destruction thereof, as in Rev. xviii. 4. which seems to refer to this passage: and be as the he-goats before the flocks: which walk stately and nimbly, cheerfully and readily, without fear and dread, boldly and confidently, and encourage others to follow them. The Targum is, " as princes at the " head of their people."

Ver. 9. For, lo, I will raise and cause to come up against Babylon, &c.] The work was of the Lord; it was he that would give a commission and a command to the enemies of Babylou; that would incline them, and stir them up, to come against her; that would direct their motions and guide them thither, so that it would assuredly be; wherefore it behoves the people of God to make haste out of it: an assembly of great nations from the north country ; the Medes and Persians, with their allies and auxiliaries which came with them from the north; as also a collection of Christian nations from the north of Europe against antichrist : and they shall set themselves in array against her; draw up their army in form of battle, or prepare and dispose their instruments of war for the siege of Babylon: from thence shall she be taken; on the north side, from which quarter the enemy should come; or from the place where their army is drawn up in battle-array; or suddenly, and at once: so Babylon was destroyed by Cyrus; and the destruction of Rome, or mystical Babylon, will be sudden and at an unawares, Rev. xviii. 8: their arrows shall be as of a mighty expert man; or that bereaves " women of their husbands, and parents of their children: the Medes and Persians were famous for archery, strong to draw the bow, and skilful to guide and direct the arrow. Strabo b says of Media major, that it sometimes furnished out thirteen thousand archers to the Elymæans, or Persians, against the

<sup>&</sup>lt;sup>e</sup> στη ad montes, Vatablus, So R. Jonah in Ben Melech.
<sup>f</sup> A montibus, Piscator.

s משכיל orbantis, Pagninus, Vatablus, Piscator. <sup>h</sup> Geograph. l. 11. p. 361.

Susians and Babylonians. None shall return in vain ; || not one of the arrows but shall do execution, kill a man : or it, or he, which or who, shall not return in vain<sup>1</sup>; the assembly of nations, or any one of the archers or soldiers.

Ver. 10. And Chaldea shall be a spoil, &c.] The land of the Chaldeans, as the Targum, should become a spoil to the enemy, and be plundered of all its riches and treasures; not only Babylon principally, but the whole country it was the metropolis of : all that spoil her shall be satisfied, saith the Lord ; for though spoilers are generally insatiable, yet so great should be the riches found in Babylon and in Chaldea, that they should have enough, and desire no more; see Rev. xviii. 17.

Ver. 11. Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, &c.] This is addressed to the Chaldeans who destroyed Jerusalem and the land of Judea, once the heritage of the Lord; when they rejoiced at the destruction of God's people, and insulted them in their miseries; and which is the cause and reason assigned of their ruin; for though they had a commission to destroy, yet they exceeded that, and especially by exulting at the ruin of that people, which shewed great inhumanity. So the Papists will rejoice at the slaying of the witnesses, but will be repaid in their own coin, Rev. xi. 10. and xviii. 20. Because ye are grown fat as the heifer at grass; which feeds all the day, and so grows fat. Some copies read, as the heifer that treads out " the corn; which, according to the law, was not to be muzzled, and so was continually feeding, and grew plump and sleek; and so these Chaldeans, having enriched themselves with the spoils of Judea and other nations, gave themselves up to ease and luxury; and it was at one of their festivals their city was taken, to which there may be some allusion : and bellow as bulls; or, neigh as horses ; having got the victory, of which war-horses are sensible; or it may denote their impetuous lust after women, whom they forced and ravished, when taken captives by them.

Ver. 12. Your mother shall be sore confounded, &c.] The monarchy of the Chaldeans; so the Targum and Jarchi, your congregation; or rather their metropolis. their mother-city, the city of Babylon; which would be confounded when taken, none of her sons being able to defend her: the same will be true of mystical Babylon, the mother of harlots, Rev. xvii. 5: she that bare you shall be ashamed ; which is the same as before, in different words: behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert; or, as the Vulgate Latin version, she shall be the last among the nations; she that was the head of them, signified by the head of gold in Nebuchadnezzar's image, shall now be the tail of them, and become like a dry land and desert, without inhabitants, having neither men nor cattle in it; see ver. 3. or, as Jarchi and Kimchi, their end, the latter end " of the kingdom of Babylon ; or

what should befall that people in their last days would be, that their land should become a wilderness, the inhabitants being slain, and none to till it; or Babylon is called the last of the nations, because her punishment, in order of time, was last, as Gussetius " thinks; see ch. xxv. 26.

Ver. 13. Because of the wrath of the Lord, it shall not be inhabited, &c.] That is, Babylon; which the Targum expresses, "because thou, Babylon, hast pro-"voked the Lord." by their idolatry, luxury, ill usage of his people, and profanation of the vessels of the sanctuary; therefore it should be destroyed, and left without an inhabitant in it: but it shall be wholly desolate; as it now is. Pausanias says', in his time there was nothing but a wall remaining; and Jerom P says, he had it from a brother Elamite, or Persian, that Babylon was then a park or place for royal hunting, and that beasts of every kind were kept within its walls : of mystical Babylon, see Rev. xvi. 19. and xviii. 2. Every one that goeth by Babylon shall be astonished, and hiss at all her plagues; any traveller that had seen it in its glory would now be astonished to see the desolation of it; and, by way of scorn and derision, hiss at the judgments of God upon it, and rejoice at them, and shake their head, as the Targum.

Ver. 14. Put yourselves in array against Babylon round about, &c.] This is directed to the Medes and Persians, to dispose of their army in proper places round about the city of Babylon, to besiege it; and to order their instruments of war, fit for that purpose, in a conveniant manner; since they might be sure of victory, the Lord being wroth with it, and having so severely threatened its ruin : all ye that bend the bow, shoot at her, spare no arrows; the Elamites, or Persians, as before observed, were well skilled in archery; and, as Xenophon 9 reports, Cyrus had in his army, when he came to Babylon, a great number of archers and slingers; and the archers are called upon to draw the bow, who were expert at it, and not spare their arrows. since they would every one do execution, as in ver. 9. and the slingers to cast their stones at her', for so it may be rendered; and thus it is interpreted, by Jarchi and by Kimchi, of casting either arrows or stones: for she hath sinned against the Lord; which brought the wrath of God upon her; and chiefly the ill treatment of his people was the sin against him he resented.

Ver. 15. Shout against her round about, &c.] soldiers do when they make an assault upon a place, to encourage one another, and dismay the besieged ; just as the Israelites did when they surrounded Jericho: she hath given her hand; submitted to the conqueror, and sued for mercy. The Targum is, "she is deli-"vered iuto her hand;" the hand of the Persians, by two princes of Babylon, who went off to Cyrus, and shewed him how to take the city; or rather it was delivered by Zopyrus into the hands of Darius: her foundations are fallen, her walls are thrown down: not at

ישוב ריקם ' yuæ non redibit frustra, Schmidt ; quæ non rever-ישובי אישיבי לוועד (דעמר אישר) אישיבי אי Cocceius, De Dieu.

hinnistis sicut fortes (equi), Munster, Vatablus, תצהלי כאבירים

Piscator, Schmidt; ut caballi, Cocceius. " אחרית גוים finis seu extremitas gentium, Vatablus, Montanus,

Schmidt.

VOL. I.-PROPHETS.

<sup>&</sup>lt;sup>a</sup> Comment. Ebr. p. 30.

<sup>&</sup>lt;sup>o</sup> Arcadica, sive l. s. p. 509. <sup>p</sup> Comment. in Isaiam, fol. 25. C.

<sup>9</sup> Cyropædia, I. 9. c. 1. & I. 7. c. 1. Cyropædia, I. 9. c. 1. & I. 7. c. 1. jacite contra cam, Pagninus, De Dieu; jacite ad cam, Montanus.

the taking of it by Cyrus, but afterwards by Darius; for this respects the conclusion of its destruction, which was progressive and gradual: for it is the vengeance of the Lord; which he decreed, threatened, and took, and that on account of his people, who had been ill-treated here; so the Targum, "for it is the vengeance of the "people of the Lord:" and her enemies are called upon to take vengeance upon her ; as she hath done, do unto her; that is, to execute the Lord's vengeance, of which the Persians were the instruments; and who were to go according to the law of retaliation, which is a just one; to do to Babylon as she had done to Jerusalem, and other places, she had utterly destroyed. These words seem to be referred to, and much the same are used of mystical Babylon, Rev. xviii. 6.

Ver. 16. Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest, &c.] Both sower and reaper: the walls of Babylon took in a large compass of land, where there were corn-fields; and which, as Curtius ' observes, would yield a sufficiency to hold out a siege against an enemy; but being taken, the husbandman would not be spared, as used to be, but should be cut off, and so none to till the ground, or to reap what was upon it ; and thus, in course, would be desolate, as before threatened. The Targum un-derstands this in a figurative sense, " destroy the king " out of Babylon, and take hold of the sword in the " time of slaughter;" and Cocceius interprets the sower of any doctor or bishop in mystical Babylon, and the reaper of such that gather the fruits, and exact obedience; see Rev. xviii. 14, 22: for fear of the oppressing sword; of the Medes and Persians: they shall turn every one to his people, and they shall flee every one to his own land; not those of other nations, as the Jews, who were detained captives there, as Kimchi thinks; for these were not in such fear of the Persians, nor did they flee because of them; but were let go by them, and sent into their own land honourably: but either such who, of other nations, were come to traffic at Babylon; or rather the auxiliaries of other nations, who were either hired or forced into the service of Babylon; these, finding the city taken, would make the best of their way into their own country.

Ver. 17. Israel is a scattered sheep, &c.] Or like a sheep that is frighted and drove from the fold, and is dispersed, and wanders about here and there; Israel includes all the twelve tribes : the lions have driven him away ; from his own land, and carried him captive, and scattered him among the nations; these lions are alterwards interpreted of the kings of Assyria and Babylon: so the Targum, "kings have removed them;" comparable to lions for their strength, fierceness, and voraciousness : first the king of Assyria hath devoured him; eaten up his flesh; meaning Salmaneser king of Assyria, who carried captive the ten tribes, that never returned, and therefore said to be devoured: and last this Nebuchadrezzar king of Babylon hath broken his bones; or, boned him'; took out his bones, all his strength and substance; or took the flesh off of them, stripped him of all his wealth and riches, reduced him to his bones, made a mere skeleton of him: we, with

Kimchi and Ben Melech, and others, read broke his bones; to get the very marrow out, that nothing may be left of him: he took Jerusalem, burnt the temple, and carried captive the two tribes of Judah and Benjamin, the strength of Israel; so, between the one and the other, all Israel were like a scattered sheep, dispersed among the nations. Nebuchadrezzar was the then reigning king in Babylon when this prophecy was delivered, and therefore called this Nebuchadrezzar.

Ver. 18. Therefore thus saith the Lord of hosts, the God of Israel, &c.] Because of this cruel treatment of his people, whose God he was; and being the Lord of hosts, and able to avenge himself on their enemies, he threatens as follows: behold, I will punish the king of Babylon and his land, not Nebuchadnezzar, but a successor of his, Belshazzar, who was slain the night Babylon was taken : as I have punished the king of Assyria; not Salmaneser, that carried the tribes captive; but a successor of his, Chynilidanus, the last king of Assyria; who was killed when Nineveh was taken, the metropolis of Assyria, and which was done before this prophecy was delivered. These two kings may figuratively design the Turk and Pope, who will both be destroyed at, or just before, the conversion of the Jews, and their return to their own land; which is prophesied of in the two following verses.

Ver. 19. And I will bring Israel again to his habitation, &c.] Or fold ", or place of pasturage; for the metaphor of sheep is still continued. Israel designs not the tribes of Judah and Benjamin, and the Levites, and a few of the other tribes mixed with them only, but all Israel, together with Judah, as appears from the following verse; and so this prophecy had not its full accomplishment at the Jews' return from the Babylonish captivity; but respects their future conversion, when all Israel shall be saved, and they will return to their own land. Kimchi says this refers to time yet to come; which he prefers to the other sense he mentions, of the return of the captivity of Babylon. And he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead ; which, as they were all fruitful places, and had good pasturage, so they belonged to the ten tribes; which shews' that it respects the return of them. and the fulness of blessings, both temporal and spiritual, they shall then enjoy.

Ver. 20. In those days, and in that time, saith the Lord, &c.] When mystical Babylon shall be destroyed, and the Jews will be converted and brought into their land, and be in possession of every temporal and spiritual mercy; it will then most clearly appear that they are the favourites of heaven, and all their sins are forgiven them, as follows: the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; not that they will be wholly free from sin; or there will be none in them; or none committed by them; or that their sins are no sins; or that God has no sight or knowledge of them; but that they will not be found upon them, so as to be charged on them in a judicial way; having been removed from them to Christ, and satisfaction made for them by him;

Hist, I. 5. c. 1.
 Hunster, Montanus, Cocceius.

אל נוהו ad habitaculum, vel potius caulam, Schmidt.

who has finished them, and made an end of them, so as that no condemnation or punishment can be inflicted on them for them; wherefore, should they be sought for by Satan, or by the law and justice of God, they will never be found, so as to be brought against them to their condemnation. The reason is, for I will pardon them whom I reserve ; the remnant, according to the election of grace, whom God has chosen in Christ, preserved in him, and reserved for himself, for his own glory, and for eternal happiness; these are pardoned freely for Christ's sake; and being pardoned, no sin is imputed to them; all is removed from them, as far as the east is from the west; covered out of the sight of God; hid from the eye of avenging justice; blotted out as a debt-book, which is not legible, or as a cloud which is no more; cast by the Lord behind his back, and into the depths of the sea, and entirely forgotten; never remembered or seen more, but buried in everlasting oblivion and obscurity; see Rom. xi. 26, 27. Numb. xxiii. 21.

Ver. 21. Go up against the land of Merathaim, &c.] Thought to be the country of the Mardi, which lay part of it in Assyria, and part of it in Armenia; expressed in the dual number, because one part of it lay on one side the Tigris, and the other on the other side. Cyrus, with his army of Medes and Persians, is here called upon; who, according to Herodotus, passed through Assyria to Babylon: and so it may be agreeably rendered, go by the land of Merathaim; or the country of the Mardi. Many interpreters take it for an appellative, and not the proper name of a country. The Vulgate Latin version renders it, the land of rulers ; and the Targum, " the land of the rebellious people;" and so Kimchi": and to the same sense Jarchi, the land " that hath exasperated me, and provoked me to " anger;" meaning the land of the Chaldeans, which had ruled over others, rebelled against the Lord, and provoked him to wrath against it. The word, being in the dual number, may, in the mystical sense, respect the two antichrists, the eastern and western, that have ruled over the nations, and rebelled against God, and provoked him; the Turks and Papists, those two rebels, the beast and false prophet, Rev. xix. 20. against whom the Christian princes will be bid to go up. Even against it, and against the inhabitants of Pekod; the name of a place in Assyria; see Ezek. xxiii. 23. by which also Cyrus might go up to Babylon, so Jarchi; and the Targum takes it to be the name of a place: but Kimchi and others take it to be an apellative; and so it may be rendered, the inhabitants of visitation \*; because the time was come to visit and punish them for their sins; and may particularly design the inhabitants of Babylon, the city to be visited for its iniquities; and especially mystical Babylon, which shall come up in remembrance before God, Rev. xvi. 19. Waste and utterly destroy after them, saith the Lord; either after the destruction of the places before mentioned; or pursue after those that flee and make their escape from thence, and destroy them; or rather their posterity, the remnant of them, as the Targum: and do according to all that I have commanded thee; either

על הארץ מרחים v contra terram rebellantium, Pagninus; super, Montanus; contra terram rebelliouum, Schmidt. Cyrus, according to all the Lord commanded him by the Prophet Isaiah, as Jarchi; or the seven angels, that are to pour out the vials of wrath on antichrist; the kings of the earth, who are to fulfil the will of God upon the man of sin, Rev. xvi. 1. and xvii. 16.

Ver. 22. A sound of battle is in the land, &c.] In the land of the Chaldeans, as it is expressed in the Septuagint and Arabic versions; the noise of warriors, the clashing of arms, and sound of trumpets, both of the enemy entered into the land, and of the Chaldeans arming themselves in their own defence: and of great destruction: in the same land; or in Babylon, as A barbinel supplies it; this is the consequent of the former.

Ver. 23. How is the hammer of the whole earth cut asunder and broken ! &c.] The Targum is, " how is " the king cut down and broken that moved the whole " earth!" The king of Babylon, or the kingdom of Babylon, which was like a hammer for its hardness and strength; and being an instrument, in the hand of God, of beating to pieces and destroying the kingdoms and nations around it; but is now destroyed itself. These are the words either of the prophet, or rather of the people of other nations, wondering how this destruction came about, and rejoicing at it. How is Babylon become a desolation among the nations ! this explains who and what is meant by the hammer of the earth, and by its being cut asunder and broken; even the utter destruction of the city and kingdom of Babylon.

Ver. 24. I have laid a snare for thee, and thou art also taken, O Babylon, &c.] Referring to the strata-gem that Cyrus used, in draining the river Euphrates, and marching his army up through it into the midst of the city of Babylon, and took it by surprise, whilst the inhabitants at night were feasting and revelling: this is said to be a snare laid by the Lord, because it was according to the counsel of his will, and through his directing and overruling providence: and thou wast not aware; of what the enemy had done, of his march into the city, and taking of it; for, as Herodotus and Aristotle report, one part of the city was seized and taken before the other knew any thing of it: thou art found, and also caught; as wild beasts in a net, or birds in a snare. The Targum is, " thy sins are sought, and are found, " and also thou art taken:" because thou hast striven against the Lord; as persons litigate a point with each other in courts of judicature, or as warriors strive against each other in battle; she sinned against the Lord, and offended him, not only by her idolatry and luxury, but by her oppression of his people, and profaning the vessels of his house; as Belshazzar did, the night Babylon was taken. The Targum is, " for with the people of the Lord thou hast strove.

Ver. 25. The Lord hath opened his armoury, &c.] Alluding to the manner of kings, who have some particular edifice built for an armoury; see Cant. iv. 4. wherein are provided and laid up all sorts of armour, small and great, which are fetched out from thence, in time of need. This armoury is to be understood of Media and Persia, and other parts, from whence a

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<sup>\*</sup> יושבי פקוד habitatores visitationis, Vatablus, Calvin, De Dieu.

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mighty army, well accoutred, was brought by the || powerful providence of God; and indeed the whole world is his armoury, from whence he can raise up instruments to do his will at pleasure; or, his treasury "; so the Targum; and some think this is said with reference to the treasure of the Lord's house the king of Babylon had seized upon, and now by way of retaliation the Lord would open his treasury to his ruin : and hath brought forth the weapons of his indignation; as a king, when he goes to war, opens his armoury, and takes out armour of every kind, both offensive and defensive, swords, spears, shields, &c. ; so the Lord would now bring the Medes and Persians, well armed, to be the instruments of his wrath and vengeance on Babylon: or, the vessels of his indignation z; having some view to the vessels of the sanctuary, as some think, the king of Babylon had taken away and profaned; these may well be applied to the vials of wrath poured out on the antichristian states by the angels, called forth out of the temple, Rev. xv. 1, 8. and xvi. 1: for this is the work of the Lord God of hosts in the land of the Chaldeans; which he decreed and ordered to be done; and which, without his power and providence, could never have been done: compare with this Rev. xviii. 8.

Ver. 26. Come against her from the utmost border, &c.] Or, from the end \*; from the end of the earth ; from the Persian gulf, and the Caspian sea, on which the Persians and Medes bordered; from the most distant countries; for the Medes and Persians, who are here called unto, brought others along with them in their army from places still more remote; for this is not to be understood, with the Targum, of entering into Babylon on one side ; or, with Jarchi, of beginning at one end of the city, that it might not be known, and be taken suddenly : open her storehouses ; where her gold, silver, jewels, and other precious things, lay : or, her barns or granaries b, as the Targum and Kimchi; where the fruits and increase of the earth were laid up; and may figuratively design her cities and fortified places, full of inhabitants, as well as of riches and stores of all kinds : cast her up as heaps; as heaps of rubbish to make a causeway of, and then tread upon them to make it smooth: or, as heaps, or sheaves c of corn; tread upon them as oxen do, and thereby thresh them out; so Jarchi interprets it, "thresh her as grains of wheat;" and to this sense the Targum refers, " consume her sub-" stance as they consume heaps of wheat;" see Rev. xviii. 12, 13, 14: and destroy her utterly: let nothing of her be left; of the city of Babylon, its inhabitants, wealth, and riches: so complete should the destruction be, Rev. xviii. 8, 21, 22, 23.

Ver. 27. Slay all her bullocks, &c.] Or, all her mighty ones, as the Targum and Vulgate Latin version; her princes and great men, as Jarchi, Kimchi, and Abarbinel; compared to bullocks for their strength, fatness, and fierceness; see Psal. xxii. 12, 13. this may well be applied to the slaughter of kings, captains, and

mighty men, at the battle of Armageddon, Rev. xix. 18. let them go down to the slaughter, to the place of slaughter, as oxen do, insensible, and whether they will or no: wee unto them, for their day is come, the time of their visitation; the time of their destruction, of visiting or punishing them for their sins, appointed by the Lord, which they could not pass; and so was a woeful and dreadful time to them.

Ver. 28. The voice of them that flee and escape out of the land of Babylon, &c.] The Jews that were cap-tives in Babylon, upon the taking of it, took that opportunity to flee out of it, and make their escape to their own land, which some of them might do before the proclamation of Cyrus; whose voice declaring to their brethren in Judea what God had done to Babylon, and rejoicing at it, was as if it was heard by the prophet in vision, or under a spirit of prophecy; this also is true of them who will be called out of mystical Babylon, and escape from thence, just before its destruction, Rev. xviii. 4: to declare in Zion the vengeance of the Lord our God, the vengeance of his temple; the venge-ance which God took on the Chaldeans for their ill usage of his people, and for plundering and burning his temple; this the Jews, when they came to their own land, declared to their brethren there with joy and pleasure; and a like joy will be expressed when God shall avenge his people on antichrist, for his blasphemy against him, his name, his tabernacle, and them that dwell in it, Rev. xiii. 6. and xviii. 20. and xix. 1, 2.

Ver. 29. Call together the archers against Babylon, &c.] The Medes and Persians, who were well skilled in archery, especially the Elamites; see Isa. xxii. 6. hence Horace a makes mention of Medi pharetra; and Cyrus in Xenophon<sup>e</sup> says, that he had under his command sixty thousand men that wore targets and were archers; see the note on ver. 9. Some render it many, as the Targum; and the sense is, either gather many together against Babylon, a large army; or cause many to hear the vengeance against Babylon; publish this good news; so the word used by the Targum signifies; and this will be done by Gospel preachers, with respect to mystical Babylon, Rev. xiv. 6, 8: all ye that bend the bow, campagainst it round about ; let none thereof escape ; surround it on every side; besiege it so closely that noue may be able to escape: recompence her according to her work: according to all that she hath done, do unto her; which is the law of retaliation; see the note on ver. 15. and with it compare Rev. xviii. 6: for she hath been proud against the Lord, against the holy One of Israel, behaved haughtily and contemptuously towards the Lord and his people; burning the city and temple of Jerusalem; profaning the vessels of it, and ill-treat-ing the captive Jews; so the Targum, "because she " hath spoken ill against the people of the Lord, saying " words which were not right before the holy One of " Israel;" which may fitly be applied to antichrist the man of sin, sitting in the temple of God, shewing him-

אוצרו אוצרו thesaurum suum, Vulg. Lat, Vatablus, Pagninus, Montanus, Schmidt.

vasa iræ suæ, Vulg. Lat. Pagninus; vasa indignationis suz, Montanus. \* ypn a fine, Vatablus, Montanus, Schmidt ; a fine terræ, Piscator; ab extremis finibus, Tigurfae version, Grotius.

לאבטיה borrea ejus, Montanus, Cocceius ; granária ejus, Junius & Tremellius, Piscator, Schmidt. • במו ערמים: sicut acervos, sub. tritici, Yatablus ; frumenti, Pis-

cator, <sup>d</sup> Carmin. l. 2. Ode 16.

Cyropædia, l. 2. c. 1.

self as God ; opening his mouth in blasphenry against || him and his saints, 2 Thess. ii. 4. Rev. xiii. 5, 6.

Ver. 30. Therefore shall her young men fall in the streets, &c.] Or surely<sup>f</sup>; it is the form of an oath, according to Jarchi. Cyrus, when he took Babylon, ordered proclamation to be made that the inhabitants should keep within doors; and that whoever were found in the streets should be put to death s, as doubtless many were : and all her men of war shall be cut off in that day, saith the Lord; as Belshazzar and his guards were h; see Dan. v. 30. compare with this Rev. xix. 18.

Ver. 31. Behold, I am against thee, O thou most proud, saith the Lord God of hosts, &c.] Or, O pride, O man of pride 1; intolerably proud, superlatively so, as the kings of Babylon were, as Nebuchadnezzar, and Belshazzar likewise, the present king; so the Targum interprets it of a king, " behold, I send my fury against " thee, O wicked king;" and is applicable enough to the man of sin, that monster of pride, that exalts himself above all that is called God, or is worshipped, 2 Thess. ii. 4. and therefore it is no wonder that the Lord is against him, who resists all that are proud; and woe to him and them that he is against: for the day is come, the time that I will visit thee ; in a way of vindictive wrath and justice, for pride and other sins; see ver. 27.

Ver. 32. And the most proud shall stumble and fall, &c.] Or pride, as before; the man of pride, who is so proud that he may be called pride itself. The Targum, as before, interprets it a wicked king; and Abarbinel understands it of Belshazzar particularly, who was slain the night that Babylon was taken. It may be understood of the whole kingdom and monarchy of Babylon, which was a superb state; but all its grandeur and glory were brought down and laid in the dust at once, as mystical Babylon will; when it will be said, Babylon the great, the proud and the haughty, is fallen, Rev. xviii. 2: and none shall raise him up; the kingdom of Babylon shall not be restored again, nor the king of it have any successor, nor the city be rebuilt; compare with this Rev. xviii. 21: and I will kindle a fire in his cities, and it shall devour all round about him; in Babylon, the metropolis of the kingdom, and in all others round about it : it denotes the utter destruction of the whole monarchy. It may be applied to the burning of Rome with fire, and the ruin of its whole jurisdiction; for, when that is destroyed, the cities of the nations all around shall fall, which belong unto it; see Rev. xviii. 8. and xvi. 19.

Ver. 33. Thus saith the Lord of hosts, &c.] This is a preface to another prophecy, detached from the former, respecting the redemption of the Lord's people by the Messiah; and is used to excite the attention to it, as well as to assure the truth of it: the children of Israel and the children of Judah were oppressed together; which can't be well understood of the ten tribes of Israel, and of the two tribes of Judah and Benjamin, or the whole body of the Jewish people; since these were not oppressed at one and the same time, nor by one and the same monarch and monarchy. The chil-

dren of Israel, or the ten tribes, were carried captive by Salmaneser the Assyrian monarch; and the children of Judah by Nebuchadnezzar the Babylonian monarch, a hundred and fifty years after; to say that some of the ten tribes were mixed with the children of Judah, at the time when carried captive into Babylon, and so oppressed together with them, can hardly be thought to answer the import of the phrase, the children of Israel; which seems to design the body of that people. It is better therefore to understand it of the whole mystical Israel of God, as in their naturestate oppressed by sin and Satan, being under their dominion; or as labouring under the oppressions and persecutions of antichrist; or else of the Jewish people in their present captivity, who will be redeemed from it, and converted, and all Israel shall be saved : and all that took them captives held them fast; they refused to let them go; as the Assyrians and Chaldeans took and held fast literal Israel and Judah; so the elect of God, the Israel he has chosen for himself, are taken captive by sin and Satan, and are held by them, till they are snatched from them by powerful and efficacious grace; and as many of God's Israel are taken and held captive under the antichristian yoke; and as the Jews to this day are in a state of exile and captivity, from which they cannot free themselves. Ver. 34. Their Redeemer is strong, the Lord of hosts.

is his name, &c.] And seeing his name is the Lord of hosts or armies, and has all the armies of heaven and earth at his command; and especially since he is Jehovah, the everlasting and unchangable I AM; he must be strong and mighty, yea, the Almighty, and so able to redeem his Israel, as the Messiah was, who is here intended; from sin, Satan, and the world; from the law, its curse and condemnation; from death and hell, and wrath to come; as well as to deliver his people from the Romish yoke, and to avenge them on all their enemies: he shall thoroughly plead their cause; with God and man; he that is the Redeemer of men is their advocate with the Father; with whom he pleads on their behalf his blood, righteousness and sacrifice, for all blessings of grace and glory; and to all charges of law and justice, and their own hearts, and the condemnings of them ; and he pleads their cause with men, and rights their wrongs, and avenges the injuries done them by antichrist and others, Rev. xix. 2: that he may give rest to the land; not to the land of Judea only, but to the whole world; which will be at rest and in peace upon the destruction of mystical Babylon, and the conversion of the Jews, and their return to their own land; as well as the Messiah will give spiritual rest to all the redeemed ones here, and eternal rest, which remains for the people of God, hereafter: and disquiet the inhabitants of Babylon; by the destruction of it and them; and rendering tribulation to them that trouble his people; and by punishing antichrist with the vials of his wrath, and with everlasting damnation, the smoke of whose torment shall ascend for ever and ever, 2 Thess. i. 6, 7, 9. Rev. xiv. 11. and xvi. 9, 10, 11, 21.

i 1171, Heb. superbia, Schmidt ; vel vir superbiæ, Piscator ; so Abarbinel.

לכן certe. Cyropædia, 1. 7. c. 23. Ibid.

Ver. 35. A sword is upon the Chaldcans, soith the h Lord, &c.] Or, shall be '; or, O sword, be thou on the Chaldeans<sup>1</sup>; that is, the sword of the Mcdes and Persians; those that kill with the sword, as the Targum; in the mystic sense, the Christian princes that shall draw the sword against the antichristian states : and upon the inhabitants of Babylon; the metropolis of Chaldea; the common people in it, as distinguished from those of high rank and degree following: and upon her princes ; Belshazzar and his nobles, who were slain the night Babylon was taken: and upon her wise men; prime-ministers, politicians, and counsellors of state; neither high birth nor great wisdom can secure from the sword of the enemy, when it has a commission from God, as it had here.

Ver. 36. A sword is upon the liars, &c.] Some render it bars m, as the word sometimes signifies; and interpret it of great men, who are the strength and security of cities and commonwealths; but these are mentioned both before and after. The Targum renders it diviners; and so Jarchi and Kimchi interpret it"; of which there were many among the Chaldeans, who were a lying set of men, who imposed upon and deceived the people; these with their divinations and soothsayings could not save the land, nor themselves, from the devouring sword; nay, their sorceries and divinations were the cause of the ruin of it; see Isa. xlvii. 9, 12, 13. Rev. xviii. 23: and they shall dote; or, that they may become foolish °; be infatuated, and act a mad part, and be at their wits' end; not knowing what course to take for their own safety, and much less be able to give direction and advice to others: a sword is upon her mighty men, and they shall be dismayed; the soldiers and their officers, the most valiant and coursgeous of them; these would be in the utmost fright and consternation at the approach of the enemy; especially when they perceived the city taken, and the carnage made of the king and his nobles.

Ver. 37. A sword is upon their horses, and upon their chariots, &c.] Upon the horsemen, and those that rode in chariots; upon the whole cavalry, which should fall into the enemies' hands, and be cut to pieces; see Rev. xix. 18: and upon all the mingled people that are in the midst of her; those of other nations that sojourned in Babylon, or came thither for merchandise; the word having, as Kimchi observes, such a signification; or rather her auxiliaries, troops consisting of other people that were her allies, or in her pay and service : and they shall become as women ; timorous, fainthearted, quite dispirited, unable to act, or defend themselves : a sword is upon her treasures, and they shall be robbed ; or they that slay with the sword, as the Targum, the soldiers, shall seize upon her treasures, and plunder them : thus should she be exhausted of men and money, and become utterly desolate.

Ver. 38. A drought is upon her waters, and they shall be dried up, &c.] Either on the waters of the land of Chaldea in general, from whence should follow barren-

ness, and so a want of the necessaries of life; hence Kinchi interprets it of a consumption of riches, and all good things; or on the waters of Babylon, the river Euphrates, which ran through it; the channel of which was diverted by Cyrus, and drained and made so dry, that he marched his army up it into the city. Some say Babylon was taken three times, by this stratagem of turning the river Euphrates another way; first by Semiramis; and after Cyrus by Alexander: this may well be applied to the drying up of the river Euphrates, upon the pouring out of the sixth vial, and to the destruction of the antichristian states, signified by the many waters on which the great v hore of Babylon or Rome sitteth, Rev. xvi. 12. and xvii. 1, 15: for it is the land of graven images; much given to dolatry; had idols of gold, silver, brass, iron, wood, and stone, Dan. v. 2. Rev. ix. 20: and they are mad upon their idols; greatly affected, and much devoted to them; superstitiously mad upon them: or, they gloried in them; as the Targum, Vuigate Latin version, and others "; they praised and extolled them as true deities; as Belshazzar and his nobles did the very night Babylon was taken, Dan. v. 4. and this their idolatry was one cause of their ruin. The word 9 for idols signifies terrors, or terrible things; because their worshippers stood in fear of them, as Kimchi observes.

Ver. 39. Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, &c.] Of these creatures see the note on Isa. xiii. 21, 22: and the owls shall dwell therein; so mystical Babylon when fallen shall become the habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird, Rev. xviii. 2: and it shall be no more inhabited for ever ; neither shall it be dwelt in from generation to generation : interpreters observe that this was gradually accomplished : it was taken by Cyrus, and made tributary to the Persians; the seat of the empire was removed from it; its walls were demolished by Darius; it was drained both of its inhabitants and its riches through Seleucus Nicator building the city Seleucia" near it. In Adrian's time there was nothing but an old wall left; and in Jerom's time it was a park for the king of Persia to hunt in; see the note on ver. 13. and on Isa. xiii. 20.

Ver. 40. As God overthrew Sodom and Gomorrah, and the neighbour cities thereof, saith the Lord, &c.] Admah and Zeboim : so shall no man abide there, neither shall any son of man dwell therein; the same is said concerning Edom, ch. xlix. 18. see the note there.

Ver. 41. Behold, a people shall come from the north. and a great nation, &c.] The Medes and Persians, whose country lay north of Babylon: see the note on ver. 9: and many kings shall be raised up from the coasts of the earth; the kings of Ararat, Minni, and Ashchenaz, ch. li. 27. and of the Armenians and other nations that Cyrus had subdued and brought with him in his army against Babylon, as Xenophon' relates. Ten kings

\* Cyropædia, l. 5. c. 15.

Erit, Abarhinel ; irruet, Junius & Tremellius, Piscator. gladie, saper Chaldzos, scil. veni, ades, Schmidt. 1

sanient, Pagninus, Montanus.

gloriantur, Vulg. Lat. Schmidt, Munster, Tigurine version. terricula, Junius & Tremellius. Plin. Nat. Hist. 1. 6. e. 26.

shall be raised up against mystical Babylon, and hate her, and burn her with fire, Rev. xvii. 12, 16.

Ver. 42. They shall hold the bow and the lance. &c.] The Targum interprets it, shields ; as Or spear. many in Cyrus's army had'; the one an offensive, the other a defensive weapon; or, if bow and lance, the one is used at a distance, the other when near. Medes and Persians were well skilled in handling the bow, as once and again observed : this very properly describes the armour of the Persians; which were, as Herodotus" says, large bows and short spears; and Xenophon " observes, that, besides bows and arrows, they had two javelins or lances, one of which they cast, and the other they held and used in their hands, as they found necessary; and so Cyrus \*, in a speech of his, says that they had breast-plates to cover their bodies, and lances or javelins which they could use by throwing or holding, as they pleased : they are cruel, and will not shew mercy ; not even to infants, but dash them against the stones, Psal. cxxxvii. 8, 9. see Isa. xiii. 17, 18. and the notes there; hence horribilis Medus, in Horace ': their voice shall roar like the sea ; when there is a tempest on it. This does not design the shout of the soldiers, when beginning the onset in battle, or making an attack upon a city besieged; but the noise of their march, their foot, and horse, and chariots, and the clashing of their army; all which, by reason of their numbers, would be very clamorous and terrible: and they shall ride upon horses; the Persians had a large cavalry, their country abounding in horses: every one put in array like a man to the battle, against thee, O daughter of Babylon; furnished with armour, and put in a proper disposition, all in rank and file, well accoutred, and full of spirit, prepared to engage in battle, with you, O ye inhabitants of Babylon.

Ver. 43. The king of Babylon hath heard the report of them, &c.] · Belshazzar, as Kimchi; he had the report brought him of the invasion of his land by them; of their approach to Babylon, and design upon it; and of their number, character, and force: and his hands wared feeble; as they did when he saw the hand-writing upon the wall, Dan. v. 6: anguish took hold of him, and pangs as of a woman in travail; a sudden panic seized him, and he was quite dispirited at once, as a woman in child-birth, when her pains come upon her, and there's no avoiding them ; though when those who were with Gobrias and Gadates rushed in upon him, they found him standing up with his sword drawn <sup>2</sup>, but unable to defend himself against such a posse as came in upon him.

Ver. 44. Behold, he shall come up like a lion from the swelling of Jordan, &c.] What is said of Nebuchadnezzar coming up against Edom is here said of Cyrus coming up against Babylon; for of a king it is to be understood; as the Targum, "behold, a king " with his army shall come up against them, as a lion "from the height of Jordan;" see ch. xlix. 19: unto the habitation of the strong : to Babylon ; where dwelt the king, his nobles, and his mighty men : but I will make them suddenly run away from her; as they did from her king Belshazzar, when Gobrias and Gadates entered the royal palace, and seized upon him \*: and who is a chosen man, that I may appoint over her? or, a young man<sup>b</sup>? such an one Cyrus was, who, by divine appointment, became master and governor of Babylon: and who will appoint me the time? to enter the lists with me, and litigate the point with me in a court of judicature, or contend with me in battle: and who is that shepherd that will stand before me? or king? not Belshazzar, he could not stand before the Lord: so the Targum, " there is no king that hath strength " before me;" that is, to withstand him, or hinder what he has appointed and ordered to be done; see the note on ch. xlix. 19.

Ver. 45. Therefore hear ye the counsel of the Lord that he hath taken against Babylon, &c.] The same is said in ch. xlix. 20. only, instead of Edom, Babylon is here put, and in the next clause: and his purposes that he hath purposed against the land of the Chaldeans; instead of the inhabitants of Teman, the land of the Chaldeans: surely the least of the flock shall draw them out; the weakest and most feeble in the army of Cyrus should be an overmatch for any in Babylon, and should draw them out, and devour them, as dogs and wolves the sheep out of the flock : surely he shall make their habitation desolate with them; see the note on ch. xlix. 20.

Ver. 46. At the noise of the taking of Babylon the earth is moved, &c.] It being so sudden and unexpected, and so very astonishing : and the cry is heard among the nations; that Babylon is fallen; which, as applied to mystical Babylon, will be matter of joy to some, and of lamentation to others; see Rev. xiv. S. and xviii. 2, 9—19.

#### CHAP. LI.

 ${f T}_{
m HE}$  former part of this chapter is a continuation of  ${f |}$  and an order to fasten a stone to it, and cast it into the the prophecy of the preceding chapter, concerning the destruction of Babylon, ver. 1-58. the latter part of it contains a prophecy of Jeremiah sent to the captives in Babylon by the hand of Seraiah, with the copy of the above prophecy against Babylon,

Terpsichore, sive I. 5. c. 49. & Polymnia, sive I. 7. c. 61. Cyropædia, I. 1. c. 5. Jbid. l. 4. c. 16.

river Euphrates, as a sign, confirming the utter and irreparable ruin of Babylon, ver. 59-64. Ver. 1. Thus saith the Lord, behold, I will raise up against Babylon, &c.] This is not a new prophecy,

but a continuation of the former, and an enlargement

- <sup>7</sup> Carmin. l. 1. Ode 29. <sup>8</sup> Xenophon. Cyropædia, l. 7. c. 23. · Ibid.
- guis juvenis? Cocceius, Schmidt,

Cyropædia, l. 5. c. 15.

of it. The Babylonians being the last and most notorious enemies of the Jews, their destruction is the longer dwelt upon; and as they were against the Lord's people, the Lord was against them, and threatens to raise up instruments of his vengeauce against them : and against them that dwell in the midst of them that rise up against me; that dwell in Babylon, the metropolis of the Chaldeans, the seat and centre of the enemies of God and his people. It is a periphrasis of the Chaldeans; and so the 'Targum renders it, " against the inhabitants of the land of the Chaldeans;" and so the Septuagint version, against the Chaldeans; and Jarchi and Kimchi observe, that according to athbash, a rule of interpretation with the Jews, the letters in leb kame, rendered the midst of them that rise up against me, answer to Cashdim, or the Chaldeans; however, they are no doubt designed; for they rose up against God, by setting up idols of their own; and against his people, by taking and carrying them captive: and now the Lord says he would raise up against them a destroying wind; a northern one, the army of the Medes and Persians, which should sweep away all before it. The Targum is, " people that are " slayers; whose hearts are lifted up, and are beautiful " in stature, and their spirit destroying."

Ver. 2. And I will send unto Babylon fanners, that shall fan her, and shall empty her land, &c.] Or, strangers that shall fan her '; meaning the Medes and Persians, who should be like a strong wind upon the mountains, where corn, having been threshed, was fanned, and the chaff carried away by the wind; and such would the Chaldeans be in the hand of the Persians, scattered and dispersed among the nations as chaff with the wind, and their cities be emptied of inhabitants, and of their wealth and riches. The Targum is, "I will send against Babylon spoilers, that "shall spoil and exhaust the land:" for in the day of trouble they shall be against her round about; in the time of the siege they shall surround her on all sides, so that none might escape; as Babylon had been a fanner of the Lord's people, now she should be fanned herself, and stripped of all she had; see ch. xv. 7.

Ver. 3. Against him that bendeth let the archer bend his box, &c.] These are either the words of the Lord to the Medes and Persians, to the archers among them, to bend their bows and level their arrows against the Chaldeans, who had bent their bows and shot their arrows against others; or of the. Medes and Persians stirring up one another to draw their bows, and fight manfully against the enemy: and against him that lifteth up himself in his brigandine; or coat of mail; that swaggers about in it, proud of it, and putting his confidence in it, as if out of all danger. The sense is, that they should direct their arrows both against those that were more lightly or more heavily armed; since by them they might do execution among the one and the other: and spare ye not her young men; because of their youth, beauty, and strength: destroy ye utterly all her host; her whole army, whether officers or common soldiers; or let them be accoutred in what manner they will. The

Targum is, " consume all her substance." Ver. 4. Thus the slain shall full in the land of the Chaldeans, &c.] By the sword, or by the arrows and darts of the Medes and Persians : and they that are thrust through in her streets; either by the one or by the other, especially the latter, since they only are mentioned ; see the note on ch. l. 30.

Ver. 5. For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts, &c.] That is, not totally and finally; for though they might seem to be forsaken, when carried captive by their enemies, yet they were not in such sense as a woman is deprived of her husband when dead, and she is become a widow, as the word dused may signify; or when divorced from him; or as children are deprived of their parents, and become orphans; but so it was not with Israel; for though they were under the frowns of Providence, and the resentment of God they had sinned against, yet the relation between them still subsisted ; he was their covenant God and Father, their husband and protector, and who would vindicate them, and avenge them on their enemies: though their land was filled with sin against the holy One of Israel; which was the reason why they were carried captive, and so seemed to be forsaken of God; or though their land was filled with punishment, with devastation and destruction, yet nevertheless God would appear for them, and restore that and them unto it; or rather this is to be understood of the land of the Chaldeans, as it is by Jarchi and Kimchi; and be rendered, for their land is filled with punishment for sin, from, or by, or because of the holy One of Israel°; by which it appears, that the people of God were not forsaken by him, and were not without a patron and defender of them; since it was a plain case that the land of the Chaldeans was filled with the punishment of the sword and other calamities by the holy One of Israel, because of the sins they had committed against him, and the injuries they had done to his people. So the Targum, " for their land " is filled with (punishment for) the sins of murder, by " the word of the holy One of Israel."

Ver. 6. Flee out of the midst of Babylon, &c.] This is said either to such as were there of other nations upon trade and business, as Kimchi, to get out of it as fast as they could, that they might not be consumed; or to the Israelites, as Jarchi, the Jews that were captives there. This is applied to the people of God in mystical Babylon, Rev. xviii. 4: and deliver every man his soul; or life; from the destruction coming on the city, and the inhabitants of it; be not cut off in her iniquity ; or, that he be not cut off'; with her, in the punishment inflicted upon her for her iniquities; which is the same as partaking of her plagues, Rev. xviii. 4: for this is the time of the Lord's vengeance; the time fixed by him to take vengeance on Babylon for her sins against him, and the wrongs done to his people : he will render unto her a recompense ; the just

alienos, Cocccius; some in Vatablus; so Kimchi, Ben Meiech, Abendana. viduus, site viduatus, Vatablus, Calvin, Montanus ; ut vidua, אלמן א

Pagninus; orbus, Schmidt. י קוו מלאה איזם quia terra illorum repleta est delicto, sive

reatu, vel pcena, Grotins; so some iu Gataker. א מנקרוש ישראל a Sancto Israelis, Montanus, Schmidt; propter Sanctum Israelis, Vatablus, Cal-vin, Cocccius; so Ben Melech. א ne exscindamini, Junius & Tremellius, Schmidt; ne committitote ut exscindamini, Piscator.

of punishment for them; see Rev. xviii. 6. Ver. 7. Babylon hath been a golden cup in the hand of the Lord, &c.] Either so called from the liquor in it, being of a yellow colour, or pure as gold, as the Jewish commentators generally; or from the matter of it, being made of gold, denoting the grandeur, splendour, and riches of the Babylonian empire; which, for the same reason, is called the head of gold, Dan. iii. 38. this was in the hand of the Lord, under his direction, and at his dispose; an instrument he made use of to dispense the cup of his wrath and vengeance to other nations, or to inflict punishment on them for their sins; see ch. xxv. 15-96. or else the sense is, that, by the permission of God, Babylon had by various specious pretences drawn the nations of the earth into idolatry, and other sins, which were as poison in a golden cup, by which they had been deceived ; and this suits best with the use of the phrase in Rev. xvii. 4: that made all the earth drunken; either disturbed them with wars, so that they were like a drunken man that reels to and fro, and falls, as they did, into ruin and destruction; or made them drunk with the wine of her fornication, with idolatry, so that they were intoxicated with it, as the whore of Rome, mystical Babylon, is said to do, Rev. xvii. 2: the nations have drunken of her wine, therefore the nations are made ; they drank of the wine of God's wrath by her means, being engaged in wars, which proved their ruin, and deprived them of their riches, strength, and substance, as mad men are of their reason; or they drank in her errors, and partook of her idolatry, and ran mad upon her idols,

as she did, ch. l. 38. see Rev. xviii. 3. Ver. 3. Babylon is suddenly fallen and destroyed, &c.7 Or brokens; even into shivers, as a cup is; for when it had been used to answer the purposes designed by the Lord, he let it fall out of his hands at once, and it was broken; or rather he dashed it in pieces, as a potter's vessel. The destruction of Babylon was brought about in a very short time, considering the strength of it; and was unexpected by the inhabitants of it, and by the nations round about; but, when it was come, it was irreparable : so the destruction of mystical Baylon will be in one hour, and it will be an utter and entire destruction, Rev. xviii. 8: howl for her; as the inhabitants of Babylon, and her friends and allies that loved her, did no doubt; and as the kings and merchants of the earth, and others, will howl for spiritual Babylon, Rev. xviii. 9-19: take balm for her pain, if so be she may be healed : or balsam; see ch. xlvi. 11. which is said by way of irrision and mockery, as Kimchi and Abarbinel observe; or in an ironical and sarcastic manner; suggesting, that, let what means soever be made use of, her wound was incurable, her ruin inevitable, and her case irrecoverable.

Ver. 9. We would have healed Babylon, but she is not healed, &c.] These are either the words of the friends of Babylon, of her auxiliaries and allies, who did all they could to defend her against the Persians, but to no purpose; it was not in their power to help her; the

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demerit of their sins; a recompense or reward by way || time of her destruction was come, and there was no avoiding it; or of the prophets and good people of the Jews that were in Babylon, that took pains to convince the inhabitants of Babylon of their idolatries and other sins, and reform them, that so they might not be their ruin; but all instructions and admonitions were in vain; in like manner many worthy reformers have laboured much to reclaim mystical Babylon, or the church of Rome, from her errors and idolatries; but still she retains them; wherefore it follows: forsake her, and let us go every one into his own country, so said the auxiliary troops that were in the service of the king of Babylon; since we can do him no good, and are ourselves exposed to danger, let us desert him, and provide for our safety by hastening to our own country as fast as we can; this was really the case after the first battle of Cyrus with the Babylonians, in which their king Neriglissar was slain: Crosus and the rest of the allies, seeing their case so distressed and helpless, left them to shift for themselves, and fled by night h : or so might the Jews say when the city was taken, and they were delivered out of the hands of their oppressors; and so will the people of God say, who shall be called out of mystical Babylon just before its ruin, Rev. xviii. 4: for her judgment reacheth unto heaven, and is lifted np even to the skies : that is, her sins were so many, that they reached even to heaven; and were taken notice of by God that dwelleth there; and were the cause of judgment or punishment being from thence inflicted on her, which was unavoidable, being the decree of heaven, and the just demerit of her sin; and therefore no help could be afforded her; nor was there any safety by being in her; see Rev. xviii. 5.

Ver. 10. The Lord hath brought forth our righteous-ness, &c.] Or righteousnesses<sup>1</sup>. This, as Kimchi observes, is spoken in the person of the Israelites; not as though the Jews had done no iniquity, for which they were carried captive; they had committed much, and were far from being rightcous in themselves, but were so in comparison of the Chaldeans; and who had gone beyond their commission, and had greatly oppressed them, and used them cruelly; and now the Lord, by bringing destruction upon them, vindicated the cause of his people, and shewed it to be a righteous one; and that the religion they professed was true, and which the Chaldeans had derided and reproached : this righteousness, not of their persons, but of their cause, and the truth of their holy religion, the Lord now brought forth to the light, and made it manifest, by taking their parts, and destroying their enemies: come, and let us declare in Zion the work of the Lord our God; the Jews encourage one another to return into their own land, rebuild their temple, and set up the worship of God in it; and there declare the wondrous work of God in the destruction of Babylon, and their deliverance from thence; giving him the praise and glory of it; and exciting others to join with them in it, it being the Lord's work, and marvellous in their eyes; and so, when mystical Babylon is destroyed, voices will be heard in heaven, in the church, ascribing

Pistator. <sup>b</sup> Xenophon, Cyropædia, l. 4. c. 9. <sup>c</sup> PROPHETS.

i ארקתינו institias nostras, Vulg Lat. Pagninus, Montanus, Piscator, Cocceius, Schmidt.

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salvation, honour, and glory, to God, Rev. xix. 1, 2. All this is true, in an evangelic sense, of such as are redeemed by Christ, and brought out of mystical Babylon, and are effectually called by the grace of God; to these the Lord brings forth the righteousness of Christ, which he makes their own, by imputing it to them; and he brings it near to them, and puts it upon them; it is revealed unto them from faith to faith; it is applied to them by the Spirit of God, and put into their hands to plead with God, as their justifying righteousness; and which is brought forth by him on all occasions, to free them from all charges exhibited against them by law or justice, by the world, Satan, or their own hearts, Rom. viii. 33. and it becomes such persons to declare in Zion, in the church of God, the works of the Lord; not their own, which won't bear the light, nor bear speaking of; but the works of God, of creation and providence; but more especially of grace, as the great work of redemption by Jesus Christ; and particularly the Spirit's work of grace upon their hearts, which is not the work of men, but of God; being a new creation-work; a regeneration; a resurrection from the dead ; and requiring almighty power, to which man is unfit and unequal: this lies in the quickening of men dead in trespasses and sins; in enlightening such as are darkness itself; in an implantation of the principles of grace and holiness in them; in giving them new hearts and new spirits; and in bringing them off of their own righteousness, to depend on Christ alone for salvation; and which work, as it is begun, will be carried on, and performed in them, until the day of Christ; and, wherever it is, should not be concealed, but should be declared in the gates of Zion, publicly, freely, and fully and faithfully, to the glory of the grace of God, and for the comfort of his people, to whom every such declaration is matter of joy and pleasure; see Psal. lxvi. 16. Mark v. 19.

Ver. 11. Make bright the arrows, &c.] Which were covered with rust; scour them of it; anoint them with oil, as armour were wont to be; make them neat, clean, and bright, that they may pierce the deeper; hence we read of a polished shaft, or arrow, one made bright and pure, Isa. xlix. 2. agreeably to this some render the word sharpen the arrows '; so the Targum. The word has the signification of choosing ; but, as Gussetius observes<sup>1</sup>, whether the direction be to choose the best arrows, or to scour clean and polish them, the end is the same; namely, to have such as are most fit for use. Joseph Kimchi derives the word from another, which signifies a feather; and so renders it, feather the arrows "; that they may fly the swifter. These and what follow are either the words of God, or of the prophet; or, as some think, of the Jews about to return to Judea, whose words are continued, exhorting the Medes and Persians to go on with the war against the Chaldeans ; but they rather seem to be addressed to the Chaldeans themselves, putting them upon doing these things; and suggesting, that when they had done all they could, it would be to no purpose : gather the shields ;

which lay scattered about and neglected in time of peace: or, fill them; fill the hands with them; or bring in a full or sufficient number; since there would be now occasion for them, to defend them against the enemy. The Targum, and several versions, render it, or, fill the quivers "; that is, with arrows; and so Jarchi; or, fill the shields "; that is, with oil; anoint them, as in Isa. xxi. 5. The Lord hath raised up the spirit of the kings of the Medes; of Cyaxares, or Darius the Mede, and of Cyrus, who succeeded his uncle as king of Media ; and indeed the army that came against Babylon Media; and indeed the army time came against was an army of Medes joined by the Persians, Cyrus being employed as general of it by his uncle. Septuagint, Syriac, and Arabic versions, read it, the spirit of the king of the Medes ; with which the following clause seems to agree : for his device is against Babylon, to destroy it; the device of the king of the Medes, Darius; or rather the device of the Lord, who stirred up the spirit of the kings of the Medes; put it into their hearts to fulfil his will; and gave them wisdom and skill, courage and resolution, to do it; and as he will to the kings of the earth against mystical Babylon, Rev. xvii. 16, 17 : because it is the vengeance of the Lord, the vengeance of his temple; his vengeance on Babylon, for the destruction of his temple, and the profanation of it; see ch. l. 28.

Ver. 12. Set up the standard upon the walls of Babylon, &c.] This is not said to the Medes and Persians, to put up a flag on the walls of Babylon, as a sign of victory, as Kimchi, Abarbinel, and others think ; for as yet the city is not supposed to be taken by what follows; but rather to the Babylonians, to set up an ensign on their walls, to gather the inhabitants together, to defend their city, and the bulwarks of it; which, with what follows, is ironically spoken: make the watch strong ; to guard the city ; observe the motions of the enemy, and give proper and timely notice; increase and double it: set up watchmen; meaning the keepers of the walls; place them upon them, to keep a good look out, that they might not be surprised : this seems to respect the great carelessness and security the whole city was in the night it was taken; being wholly engaged in feasting and revelling, in rioting and drunkenness, having no fear of danger, or concern for their safety ; with which they are tacitly upbraided : prepare the ambushes; or, liers in wait P; to second or relieve those on the walls upon occasion; or seize unawares the besiegers, should they attempt to scale the walls, and enter the city : for the Lord hath devised and done that which he spoke against the inhabitants of Babylon; or as he hath devised, so hath he done, or will do: his purposes cannot be frustrated, his counsel shall stand; and therefore had the Babylonians been ever so industrious in their own defence, they could never have prevented their ruin and destruction, which was resolved upon, and accordingly effected.

Ver. 13. O thou that dwellest upon many waters, &c.] Here Babylon is addressed, either by the Lord, or by the prophet, or the godly Jews; who is described by

Lat. Castalio, so Syr. this version is preferred by Gussetius, Ebr. Com-Lat. Casterin, 50 (1945. • Implete scuta, scil. oleo, Stockius, p. 1098. • Implete scuta, scil. oleo, Stockius, Junius & Tremellius, Piscator,

Cocceius, Schmidt.

גברו החצים acuite sagittas, Vulg. Lat. Castalio ; exacuite, Moutanus. <sup>1</sup> Ebr. Comment. p. 148.

Ponite pennas in sagittis, so some in Vatablus.
 האפון השלטים אופידו דמר לאפניזים לאון השלטים:

CH. LI. V. 11-15.

#### CH. LI. V. 14-24.

her situation, which was by the great river Euphrates; which being branched out into several canals or rivers, both ran through it, and encompassed it; hence mention is made of the rivers of Babylon, Psal. cxxxvii. 1. and a fit emblem this city was of mystical Babylon, which is also said to sit on many waters, interpreted of people and nations, Rev. xvii. 1, 15. and which Kimchi here interprets of an affluence of good things, though he admits of the literal sense of the words: abundant in treasures ; of corn, and of the fruits of the earth, and so in condition to hold out a siege, as well as strongly fortified by art and nature, before described; and of gold and silver, the sinews of war, which she had got together, partly by commerce, and partly by the spoil of other nations; and yet neither her situation nor her affluence could secure her from ruin: thine end is come, and the measure of thy covetousness; this flourishing city was now near its end, and with it the whole Babylonish monarchy; the time fixed by the Lord, for the duration of one and the other, was now come; and whereas her covetousness was insatiable, and would have known no bounds, for the enlargement of her dominions, and for the accumulation of more wealth and riches; God set a limit to it, beyond which it should not go; which measure was now filled up, and the time for it expired. The Targum is, "the " day of thy destruction is come, and the time of the " visitation of thy wickedness,"

Ver. 14. The Lord hath sworn by himself, saying, &c.] Or, by his soul or life<sup>9</sup>; which is himself, than which he cannot swear by a greater, Heb. vi. 13. and the certain performance of what he swears unto need not be doubted of; and indeed the design of the oath is to assure of the truth of the thing, about which, after this, there ought to be no hesitation: surely I will fill thee with men as with caterpillars; or locusts'; which march in vast numbers, and make sad desolation where they come; and to which a numerous army may fitly be compared; and which are here meant, even the army of Cyrus, that should enter Babylon, and fill it, as it did. So the Targum, " the Lord of hosts hath sworn " by his word, if I fill them with armies of many peo-" ple as locusts:" and they shall lift up a shout against thee; as soldiers, when they make the onset in battle; or as besiegers, when they make their attack on a city; or as when grape-gatherers bring in their vintage, or tread out their wine, to which the allusion is: it signifies that her enemies should get an entire victory, and triumph over her.

Ver. 15. He hath made the earth by his power, &c.] The Targum prefaces the words thus, " these things " saith he who hath made the earth, &c." In this and the four following verses, which are the same with ch. x. 12, 13, 14, 15, 16. see the notes there; God is described by his sovereignty, power, and wisdom; and the stupidity of men that trust in idols, and the vanity of them, are exposed, to convince the Babylonians that the Lord, who had determined on their destruction, would surely effect it, and that it would not be in the power of their idols to prevent it.

Ver. 20. Thou art my battle-axe and weapons of war, &c.] This is said by the Lord, either to Cyrus, as some, to which our version inclines, whom God made use of as an instrument to subdue nations and kingdoms, and destroy them; see Isa. xlv. 1. or rather Babylon, and the king of it, who had been the hammer of the earth, ch. l. 23. as it may be rendered here, thou art my hammer'; or, hast been; an instrument in his hands, of beating the nations to pieces, as stones by a hammer, and of destroying them, as by weapons of war: this, and what follows, are observed to shew, that though Babylon had been used by the Lord for the destruction of others, it should not be secure from it itself, but should share the same fate; unless this is to be understood of the church of God, and kingdom of Christ, which in the latter day will break in pieces all the kingdoms of the earth, Dan. ii. 44. which sense seems to have some countenance and confirmation from ver. 24. in your sight. The Targum is, "thou art a scat-" terer before me, a city in which are warlike arms;" which seems to refer to Babylon : for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; or, with thee I have broke in picces, and have destroyed; the future instead of the past'; as the nations and kingdoms of Judea, Egypt, Edom, Moab, Ammon, and others: or, that I may break in pieces". &c. and so it expresses the end for which he was a hammer, as well as the use he had been or would be of.

Ver. 21. And with thee will I break in pieces the horse and his rider, &c.] Or, have broken ; meaning the cavalry of an army, wherein lies its chief strength : and with thee will I break in pieces the chariot and his rider ; which were also used in war.

Ver. 22. And with thee also will I break in pieces man and woman, &c.] Or, have broken; having no respect to any sex, and to the propagation of posterity: and with thee will I break in pieces old and young; not sparing men of any age, however useful they might be, the one for their wisdom, the other for their strength : and with thee will I break in pieces the young man and the maid; who by procreation of children might fill and strengthen commonwealths.

Ver. 23. And I will also break in pieces with thee the shepherd and his flock, &c.] Or, have broken; which Abarbinel thinks respects the Arabians particularly, who were shepherds, and dwelt in tents; but it rather signifies shepherds and their flocks in general; who were killed or scattered wherever his armies came, which spared none, even the most innocent and useful. and though unarmed: and with thee will I break in pieces the husbandman and his voke of oxen ; with which he ploughed his ground: signifying by this, as well as the former, that those were not spared, by which kingdoms were supported and maintained, as shepherds and husbandmen: and with thee will I break in pieces captains and rulers; by whom kingdoms and states are governed and protected.

Ver. 24. And I will render unto Babylon, and to all the inhabitants of Chaldea, &c.] Or, but I will render",

הלי malleus es, cel fuisti mibi, Pagninus, Piscator, Coc-ceius, Schmidt.

<sup>&</sup>lt;sup>t</sup> Dispersi, perdidi, Lutherus ; conquassavi, Munster ; dissipavi, Piscator. " יולמקר: ut dissiparem, Junius & Tremellius; ut dispergam, Schwidt. " ועלקרי sed rependam, Piscator; sed retribuam, Schmidt. 4 S 2

CH. LI. V. 25-28.

&c.; though I have made this use of Babylon, she shall not be spared, but receive her just recompense of reward; not the city of Babylon only, but the whole land of Chaldea, and all the inhabitants of it: all their evil that they have done in Zion, in your sight, saith the Lord ; the sense is, that for all the evil the Chaldeans had done in Judea; the ravages they had made there, the blood they had shed, and the desolation they had made; and particularly for what they had done in Je-rusalem, and especially in the temple, burning, spoiling, and profaning that, God would now righteously punish them, and retaliate all this evil on them; and which should be done publicly, before all the nations of the world, and particularly in the sight of God's own people: for this phrase, in your sight, does not refer to the evils done in Zion, but to the recompense that should be made for them.

Ver. 25. Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth, &c.] Babylon is called a mountain, though situated in a plain, because of its high walls, lofty towers, and hanging gardens, which made it look at a distance like a high mountain, as Lebanon, and others: or because it was a strong fortified city; so the Targum renders it, O destroying city: or because of its power and grandeur as a monarchy, it being usual to compare monarchies to mountains; see Isa. ii. 2. Zech. iv. 7. here called a *destroying* one for a reason given, because it destroyed all the earth, all the nations and kingdoms of it; the same character is given of mystical Babylon and its inhabitants, Rev. xi. 18: and I will stretch out mine hand upon thee; in a way of vindictive wrath, pouring it out upon her, and inflicting his judgments on her; laying hold on and seizing her in a furious manner, as a man does his enemy, when he has found him: and roll them down from the rocks; towers and fortresses in Babylon, which looked like rocks, but should be now demolished : and will make thee a burnt mountain; reduced to cinders and ashes by the conflagration of it: or, a burning mountain : like Ætna and Vesuvius; we never read of the burning of literal Babylon, but we do of mystical Babylon; see Rev. xviii. 8. and with this compare Rev. viii. 8. The Targum renders it, a burnt city.

Ver. 26. And they shall not take of thee a stone for a corner, nor a stone for foundations, &c.] Signifying that it should be so utterly consumed by fire, that there should not be a stone left fit to be put into any new building, especially to be a corner or a foundation stone. The Targum understands it figuratively, " and " they shall not take of thee a king for a kingdom, and " a ruler for government:" but thou shalt be desolate for ever, saith the Lord ; see ch. l. 39, 40.

Ver. 27. Set ye up a standard in the land, &c.] Not in Chaldea, but rather in any land : or in all the countries which belonged to Media and Persia; where Cyrus's standard is ordered to be set up, to gather soldiers together, and enlist in his service, in order to go with him in his expedition against Babylon : blow the trumpet

י Cyropædia, l. 5. c. 15. & l. 7. c. 21. Propædia, l. 5. c. 15. & l. 7. c. 21. sicut bruchum, Montanus, Schmidt.

horripilantem, Montanus ; qui horret, Piscator, Cocceius.

among the nations; for the same purpose, to call them to arms, to join the forces of Cyrus, and go with him into the land of Chaldea: prepare the nations against her ; animate them, stir up their spirits against her, and furnish them with armour to engage with her: or, sanctify \* them; select a certain number out of them fit for such work : call together the kingdoms of Ararat, Minni, and Ashchenaz; the two former are generally thought to intend Armenia the greater, and the lesser; and the latter Ascania, a country in Phrygia; and certain it is that Cyrus first conquered these countries, and had many Armenians, Phrygians, and Cappadocians, in his army he brought against Babylon, as Xenophon ' relates. The Targum is, " declare " against her to the kingdoms of the land of Kardu, " the army of Armenia and Hadeb," or Adiabene : appoint a captain against her ; over all these forces thus collected: Cyrus seems to be intended; unless the singular is put for the plural, and so intends a sufficient number of general officers of the army : cause the horses to come up as the rough caterpillars; or locusts \*; which though generally smooth, yet some are hairy and rough; to which the horses in Cyrus's army are compared, for their multitude, the shape of their heads, long manes, and manner of going, leaping, and prancing. So the Targum, "they shall cause the " horses to come up, leaping like the shining locust;" that is of a yellow colour, and shines like gold. So the word the Targum here uses is used by Jonathan in Lev. xiii. 32. of hair yellow as gold, and here to be understood of hairy locusts: and, as Ælianus \* says, there were locusts of a golden colour in Arabia. And such may be meant here by the Chaldee paraphrase, which well expresses their motion by leaping; see Joel ii. 5. and which agrees with that of horses. The word rendered rough has the signification of horror in it, such as makes the hair to stand upright; see Job. iv. 15. and so some b render it here. And Bochart c, from Alcamus, an Arabic writer, observes, that there is a sort of locusts which have two hairs upon their head, which are called their horn, which when erected may answer to this sense of the word; and he brings in the poet Claudian<sup>d</sup>, as describing the locust by the top of its head, as very horrible and terrible; and that some locusts' have hair upon their heads seems manifest from Rev. ix. S. though it may be, the reason why they are here represented as so dreadful and frightful may not be so much on account of their form, as for the terror they strike men with, when they come in great numbers, and make such terrible havoc of the fruits of the earth as they do; wherefore the above learned writer proposes to render the words, as the horrible locusts .

Ver. 28. Prepare against her the nations, with the kings of the Medes, &c.] At the head of them, Darius and Cyrus. The Syriac version has it in the singular number, the king of the Medes : the captains thereof, and all the rulers thereof, and all the land of his dominion; that is, the inhabitants of it, the common people,

- . Non tam horrentem, quam horrendum sonat.

<sup>\*</sup> ועיזף sanctificate, Piscator, Schmidt.

<sup>\*</sup> De Animal. l. 10. c. 13.

Hierozoic. par. 2. l. 4. c. 2. col. 456. Horret apex capitis, medio fera lumina surgunt Epigram. 13.

with their princes, nobles, governors, as captains of || them, under Cyrus, their generalissimo. Ver. 29. And the land shall tremble and sorrow, &c.

The land of Chaldea, the inhabitants of it, should tremble, when they heard of this powerful army invading their land, and besieging their metropolis; and should sorrow, and be in pain as a woman in travail, as the word ' signifies: for every purpose of the Lord shall be performed against Babylon; or, shall stand "; be certainly fulfilled; for his purposes are firm and unfrustrable: to make the land of Babylon a desolation without an inhabitant; this the Lord purposed, and threatened to do; see ch. l. 39, 40. Isa. xiii. 19, 20.

Ver. 30. The mighty men of Babylon have furborne to fight, &c.] Or, ceased from fighting <sup>h</sup>; for it seems, upon Cyrus's first coming, the king of Babylon and his army gave him battle; but being overthrown, they retired to the city ', and durst never fight more: they have re-mained in their holds; in the towers and fortresses of Babylon, never daring to sally out of the city, or appear in the field of battle any more; even though Cyrus sent the king of Babylon a personal challenge, to end the quarrel by a single combatk: their might hath failed ; their courage sunk and was gone; they had no heart to face their enemy: they became as women; as weak as they, as the Targum; timorous and fearful, having uo courage left in them, and behaved more like women than men : they have burnt her dwelling-places; that is, the enemy burnt their houses, when they entered into the city, to inject terror into them: her bars are broken; the bars of the gates of the city, or of the palaces of the king and nobles, and of the houses of the people, by the soldiers, to get the plunder; see Isa. xlv. 1, 2.

Ver. 31. One post shall run to meet another, and one messenger to meet another, &c.] That is, one post should be after another, and one messenger after another, post upon post, and messenger upon messenger, as fast as they could run; when one had been with his message, and delivered it, and returned, he meets another; or they met one another, coming from different places: to shew the king of Babylon his city is taken at one end; or, at the end'; we render it one end, as Kimchi does; at the end where Cyrus's army first landed, when they came up the channel of the river Euphrates they had drained. And so Herodotus<sup>m</sup> says, that when the Babylonians, which inhabited the extreme parts of the city, were taken, they that were in the middle of it were not sensible of it, because of the greatness of the city; and the rather, because they were engaged that night in feasting and dancing. Nay, Aristotle" says, it was reported that one part of the city was taken three days before the other end knew it, it being more like a country than a city; which

 <sup>0</sup> 1₩B⊓] prævecupata, V. L.; comprehensa, Montanus; occupati, Tigurine version, Schmidt.

does not seem credible, nor is it consistent with the Scripture account of it; however, it was taken by surprise, and some parts of it before the king was aware of it; who very probably had his palace in the middle of it, whither these messengers ran one after another, or from different parts, to acquaint him with it. Ver. 32. And that the passages are stopped, &c.] Or

taken, or seized °; where Cyrus placed soldiers to keep them; these were the passages leading from the river Euphrates to the city, the keys of it; the little gates, that Herodotus<sup>p</sup> speaks of, leading to the river, which were left open that night. Kimchi thinks the towers built by the river-side, to keep the enemy out, that should attempt to enter, are meant; these were now in his hands. And the reeds they have burnt with fire; which grew upon the banks of the river, and in the marshes adjoining to it. Some render it, the marshes 9: that is, the reeds and bulrushes in them, which usually grow in such places. And Herodotus' makes mention of a marsh Cyrus came to; the reeds in it he burnt, having many torches, with which he might set fire to them; as he proposed with them to burn the houses, doors, and porches'; either to make way for his army, which might hinder the march of it; or to give light, that they might see their way into the city the better : though some think it was to terrify the inhabitants; which seems not so likely, since he marched up to the royal palace with great secrecy. This circumstance is mentioned, to shew the certainty of the enemy's entrance, and the taking of part of the city. R. Jonah, from the Arabic language, in which the word ' here used signifies fortresses, so renders it here. And the men of war are affrighted; and so fled, and left the passes, towers, and fortresses, which fell into the hands of Cyrus, as soon as they perceived his army was come up the channel and was landed, and the reeds were burnt.

Ver. 33. For thus saith the Lord of hosts, the God of Israel, &c.] The Lord of hosts, the Lord God omnipotent, and can do all things; the God of Israel, and therefore will plead their cause, and take vengeance on Babylon: the daughter of Babylon is like a threshingfloor; on which the nations of the earth had been threshed, or punished and destroyed; and now she was like a threshing-floor, unto which should be gathered, and on which should be laid, her king, princes, and the people of the land, and be there beat and crushed to pieces. The Targum renders it the congregation of Babylon; and the Septuagint the houses of the king of Babylon; so the Arabic version: *it is time to thresh her*; not the floor, but the shcaves on it: or, it is the time to tread her"; as corn was trodden out by the oxen; or rather as threshing-floors, being new laid with earth, were trodden, and so made hard and even, and by that means prepared for threshing against the

f bunn et parturiet, Schmidt. So Ben Melech.

Juniae, Montanus 1 Xenophon, C. ropædia, I. 5. c. 19. Herodot. I. 1. sive Clio. c. 190

Kenciewa, i.d. 5 c. 10. \* Xenciewa, i.d. 5 c. 10. \* Aypp a fine, Manutanus; ab extremitate, Calvin, Junius & Tremel-

First and the second an

P. L. 1. sive Clio, c. 191.
 Слодия па palades, Vulg. Lat. Syr Grotius; stagma, Junius & Tremellins, Piscator, Schuidt.
 I. 1. sive Clio, c. 191.

<sup>\*</sup> Xenophon, Cyropædia, l. 7. c. 29.

arundinetum feris & hinc munimentum, castellum, Camusapud Golium, col. 33; castellum, munimentum viarum, arces, Castel.

harvest; when the corn would be ripe, cut down, and gathered in, and laid up, as follows: yet a little while, and the time of her harvest shall come; when she would be ripe for ruin, and God would, by his instruments, but in the sickle of his wrath, and cut her down, her king, her princes, her cities, and her people; see Rev. xiv. 15, 16. The Targum is, "and yet a very little " while, and spoilers shall come to her.'

Ver. 34. Nebuchadrezzar the king of Babylon hath devoured me, &c.] Or us "; every one of us : these are the words of Zion and Jerusalem, as appears from the next verse, complaining of the injuries done them by the king of Babylon, who had eaten them up; spoiled their substance, as the Targum; took their cities, plundered them of their riches, and carried them away captive: he hath crushed me; to the earth; or bruised or broken, even all her bones; see ch. l. 17: he hath made me an empty vessel; emptied the land of its in-habitants and riches, and left nothing valuable in it: he hath swallowed me up like a dragon; or whale, or any large fish, which swallow the lesser ones whole. The allusion is to the large swallow of dragons, which is sometimes represented as almost beyond all belief : for not only Pliny \* from Megasthenes reports, that, in India, serpents, that is, dragons, grow to such a bulk, that they will swallow whole deer, and even bulls; but Posidonius <sup>y</sup> relates, that in Cœlesyria was one, whose gaping jaws would admit of a horse and his rider: and Onesicritus<sup>2</sup> speaks of two dragons in the country of Abisarus in India; the one was fourscore and the other a hundred and forty cubits long. He hath filled his belly with my delicates; with the treasures of the king and his nobles; with the vessels of the temple, and the riches of the people, which he loaded himself with to his full satisfaction. So the Targum, "he filled his treasury with the good of my "land." He hath cast me out; out of my land, and carried me captive; so the Targum.

Ver. 35. The violence done to me, and to my flesh, be upon Babylon, &c.] That is, let the injuries done to Zion and her children, be avenged on Babylon; the hurt done to their persons and families, and the spoiling of their goods, and destruction of their cities, houses, and substance: shall the inhabitant of Zion say; by way of imprecation : and my blood upon the inhabitants of Chaldea, shall Jerusalem say; let the guilt of it be charged upon them, and punishment for it be inflicted " blood which is shed in me;" let that be imputed to them, and vengeance come upon them for it.

Ver. 36. Therefore thus saith the Lord, &c.] In answer to the prayers of the inhabitants of Zion and Jerusalem, imprecating divine vengeance on Babylon: behold, I will plead thy cause, and take vengeance for thee; not by words only, but by deeds, inflicting pu-nishment on their enemies: and I will dry up her sea; the confluence of waters about Babylon; the river Euphrates, the channel of which was drained by Cyrus, by which means he took the city ; and this may figuratively design the abundance of riches and affluence of

good things in Babylon, which should now be taken from her: and make her springs dru: deprive her of all the necessaries of life; and stop up all the avenues by which she was supplied with them; and cut off all communication of good thing to her.

Ver. 37. And Babylon shall become heaps, &c.] The houses should be demolished, and the stones lie in heaps one upon another, and become mere rubbish: a dwelling-place for dragons; and other wild and savage crea-tures. Dragons, as Ælianus<sup>\*</sup> observes, love to live in desert places, and such now Babylon is; it lies in ruins; and even its palace is so full of scorpions and serpents. as Benjamin of Tudela b says it was in his time, that men durst not enter into it; see ch. l. 39. Isa. xiji. 21. 22: an astonishment, and an hissing, without an in*kabitant*; an astonishment to neighbouring nations. and to all that pass by; who shall hiss at the destruc-tion of it, and rejoice, there being not so much as a single inhabitant in it; which is its case to this day:

See ch. l. 13, 39. Ver. 38. They shall roar together like lions, &c.] Some understand this of the Medes and Persians, and the shouts they made at the attacking and taking of Babylon; but this does not so well agree with that, which seems to have been done in a sccret and silent manner; rather according to the context the Chaldeans are meant, who are represented as roaring, not through fear of the enemy, and distress by him; for such a roaring would not be fitly compared to the roaring of a lion; but either this is expressive of their roaring and revelling at their feast afterwards mentioned, and at which time their city was taken; or else of the high spirits and rage they were in, and the fierceness and readiness they shewed to give battle to Cyrus, when he first came with his army against them; and they did unite together, and met him, and roared like lions at him, and fought with him; but being overcome, their courage cooled; they retired to their city, and durst not appear more; see the note on ver. 30: they shall yell as lions' whelps. Jarchi and other Rabbins interpret the word of the braying of an ass; it signifies to shake; and the Vulgate Latin version renders it. they shall shake their hair; as lions do their manes; and young lions their shaggy hair; and as blustering bravadoes shake theirs; and so might the Babylonians behave in such a swaggering way when the Medes and Persians first attacked them.

Ver. 39. In their heat I will make their feasts, &c.] I will order it that their feasts shall be in the time of heat, that so they may be made drunk; so Jarchi: or when they are hot with feasting, I'll disturb their feast by a hand-writing on the wall; so Kimchi; see Dan. v. 1-6. to which he directs : or when they are inflamed with wine, I'll put something into their ban-quets, into their cups; I'll mingle their potions with the wine of my wrath; and, whilst they are feasting, ruin shall come upon them; and so it was, according to Herodotus and Xenophon, that the city of Babylon was taken, while the inhabitants were feasting; and this account agrees with Dan. v. 1, 30. This text is

<sup>•</sup> The Cetib, or textual reading, is us; but the Keri, or marginal reading, is me, which our rersion follows, and so the same in the four following words, in the text. \* Nat. Hist. 1. 3. c. 14. col. 436.

 <sup>&</sup>lt;sup>y</sup> Apud Bochart. Hierozoic. par. 2. l. 3. c. 14. col. 436.
 <sup>z</sup> Apud Strabo. Geograph. l. 15. p. 480.
 <sup>a</sup> De Animal. l. 6. c. 63.

<sup>•</sup> Itinerarium, p. 76.

quoted in the Talmud', where the gloss on it says, " this is said concerning Belshazzar and his company, " when they returned from a battle with Darius and " Cyrus, who besieged Babylon, and Belshazzar over-" came that day; and they were weary and hot, and " sat down to drink, and were drunken, and on that " day he was slain;" and the Targum is, "I will " bring tribulation upon them:" and I will make them drunken, that they may rejoice; in a riotous and revelling way; or that they may be mad and tremble, as R. Jonah, from the use of the word d in the Arabic language, interprets it; so drunken men are oftentimes like mad men, deprived of their senses, and their limbs tremble through the strength of liquor; and here it signifies, that the Chaldeans should be so intoxicated with the cup of divine wrath and vengeance, that they should be at their wits' end; in the utmost horrorand trembling; not able to stand, or defend themselves; and so the Targum, "they shall be like drunken men, " that they may not be strong;" but as weak as they : and sleep a perpetual sleep, and not wake, saith the Lord; not only fall asleep as drunken men do, and awake again; but sleep, and never awake more; or die, and not live again, until the resurrection-morn; no doubt many of the Chaldeans, being in a literal sense drunk and asleep when the city was taken, were slain in their sleep, and never waked more. The Targum is. " and die the second death, and not live in the world

"to come;" see Rev. xxi. 8. Ver. 40. I will bring them down like lambs to the slaughter, &c.] To the place of slaughter; who shall be able to make no more resistance than lambs. This explains what is meant by being made drunk, and sleeping a perpetual sleep, even destruction and death: like rams with he-goats; denoting the promiscuous destruction of the prince and common people together.

Ver. 41. How is Sheshach taken ! &c.] Not the city Shushan, as Sir John Marsham thinks<sup>\*</sup>; but Babylon, as is plain from a following clause; and so the Tar-gum, "how is Babylon subdued!" called Sheshach, by a position and commutation of letters the Jews call athbash; so Jarchi, Kimchi, and Abarbinel account for it; or else from their idol Shach, the same with Bel, which was worshipped here, and had a temple erected for it; and where an annual feast was kept in honour of it, called the Sacchean feast; and which was observing the very time the city was taken; and may be the true reason of its having this name given it now; see the note on ch. xxv. 26. the taking of which was very wonderful; and therefore this question is put by way of admiration; it being so well fortified and provided to hold out a long siege: and how is the praise of the whole earth surprised? for it was taken by stratagem and surprise, before the king and his guards, the army, and the inhabitants of it, were aware; that city, which was matter and occasion of praise to all the world, and went through it; for the compass of it, and height and strength of its walls; the river Euphrates

<sup>d</sup> the furor ac repentina mors, Camus apud Golium, col. 1634; tremor, timor mortis zegroto contingens, Giggeius apud Castel, col. 2772. So R. Sol. Urbiu. Ohel Moed, fol. 32. 1. interprets the word of trembling. that ran through it, and flowed about it; the temple, palaces, and gardens in it: how is Babylon become an astonishment among the nations ! or, a desolation; and indeed its being a desolation was the reason of its being an astonishment among the nations; who were amazed to see so strong, rich, and splendid a city brought to ruin in a very short time.

Ver. 42. The sea is come up upon Babylon, &c.] A vast army, comparable to the great sea for the multitude thereof, even the army of the Medes and Persians under Cyrus; so the Targum, "a king with his armies, " which are numerous like the waters of the sea, is " come up against Babylon:" she is covered with the multitude of the waves thereof; being surrounded, besieged, surprised, and seized upon by the multitude of soldiers in that army, which poured in upon it unawares. Some think here is a beautiful antithesis, between the inundation of Cyrus's army and the draining of the river Euphrates, by which means he poured in his forces into Babylon.

Ver. 43. Her cities are a desolation, a dry land, and a wilderness, &c.] Which some understand of Babylon itself, divided into two parts by the river Euphrates running in the midst of it, called by Berosus<sup>1</sup> the inward and outward cities; though rather these design the rest of the cities in Chaldea, of which Babylon was the metropolis, the mother-city, and the other her daughters, which should share the same fate with herself; be demolished, and the ground on which they stood become a dry, barren, uncultivated, and desert land: a land wherein no man dwelleth, neither doth any son of man pass thereby; having neither inhabitant nor traveller; see ch. 1. 12, 39.

Ver. 44. And I will punish Bel in Babylon, &c.] The idol of the Babylonians, who had a temple in Babylon. where he was worshipped : the same is called Belus by Ælianus<sup>\*</sup>, Curtius<sup>\*</sup>, and Pausanias<sup>1</sup>; perhaps the same Herodian<sup>\*</sup> calls Belis, and says some take him to be Apollo; see more of him in the notes on Isa. xlvi. 1. and Jer. l. 2. who was punished when his temple was demolished, and plundered of its wealth; this golden image of Belus was broke to pieces, and the gold of it carried away. The Targum is, "I will visit or punish " them that worship Bel in Babylon :" and I will bring forth out of his mouth that which he hath swallowed up; the rich offerings made to him when victories were obtained; all success being ascribed to him; and the spoils of conquered enemies, which were brought and laid up in his temple, particularly the vessels of the sanctuary at Jerusalem, which were deposited there; see 2 Chron. xxxvi. 7, 18. Dan. i. 2. and which were restored by Cyrus, Ezra i. 7, 8. which restoration of them greatly fulfilled this prophecy; and was a refunding of what was lodged with him, or a vomiting what he had swallowed up; compare with this the story of Bel and the dragon: and the nations shall not flow together any more unto him; either to worship him, or bring their presents to him, to ingratiate themselves.

<sup>&</sup>lt;sup>c</sup> T. Bab. Megilla, fol. 15. 2.

Canon. Chron. p. 607.

f Apud Joseph. contr. Apion, l. 1. c. 19. Var. Hist. l. 13. c. 3.

<sup>&</sup>lt;sup>h</sup> Hist. l. 5. c. 1.

<sup>1</sup> L. 1. sive Attics, p. 29,

<sup>\*</sup> Hist, l. 8. c. 7.

with the king of Babylon; yea, the walt of Bacyton shall fall; which Bel was not able to defend; and there-fore should be deserted by his worshippers. The Targum renders it in the plural, the walls of Babylon; of which see the note on ver. 58. Some think that not the wall of the city is here meant; but the temple of Bel, which was as a wall or fortress to the city; but now should fall, and be so no more ; since it is not easy to give a reason why mention here should be made of the fall of the walls of the city; and seeing express mention is made of this afterwards.

Ver. 45. My people, go ye out of the midst of her, &c.] This is a call of the Jews to go out of Babylon, not before the taking of the city by Cyrus; but when he should issue out a proclamation, giving them liberty to return to their own land; which many of them, being well settled in Babylon, would not be ready to accept of, but choose to continue there; wherefore they are urged to depart from thence, because of the danger they would be exposed unto; for though the city was not destroyed by Cyrus upon his taking it, yet it was by Darius Hystaspes some time after. The same call is given to the people of God to come out of mystical Babylon, Rev. xviii. 4: and deliver ye every man his soul from the fierce anger of the Lord; shewn in the destruction of Babylon; see the note on ver. 6.

Ver. 46. And lest your heart faint, and ye fear for the rumour that shall be heard in the land, &c. ] The rumour of war in the land of Chaldea; the report of the Medes and Persians preparing to invade it, and besiege Babylon, in the peace of which city the Jews had peace; and therefore might fear they should suffer in the calamities of it; but, lest they should, they are ordered to go cut of it, and accept the liberty that should be granted by the conqueror, who would do them no hurt, but good; and had therefore nothing to fear from him; and, as a token, assuring them of this, the following things are declared; which, when they should observe, they need not be troubled, being forewarned ; yea, might take encouragement from it, and believe that their redemption drew nigh : a rumour shall both come one year, and after that in another year shall come a rumour; in one year there was a rumour of the great preparation Cyrus was making to invade Chaldea, and besiege Babylon; in another year, that is, the following, as the Targum rightly renders it, there was a second rumour of his coming; and who actually did come into Assyria, but was stopped at the river Gyndes, not being able to pass it for want of boats; and, being enraged at the loss of a favourite horse in it, resolved upon the draining it; which he accomplished, by cutting many sluices and rivulets; in doing which he spent the whole summer; and the spring following came to Babylon, as Herodotus 1 relates; when what is after predicted followed: and violence in the land, ruler against ruler. the king of Babylon came out with his forces to meet Cyrus, as the same historian says; when a battle ensued, in which the former was heat, and obliged to retire into the city, which then Cyrus besieged; and thus violence and devastations were made in the land by the army of the Medes and Persians; and ruler was against ruler; Cyrus against Belshazzar, and Belshazzar against him. Some read it, ruler upon ruler "; that is, one after another, in a very short time; so Jarchi, Kimchi, and Abarbinel; thus two before Belshazzar, then Darius, and, after Darius, Cyrus.

Ver. 47. Therefore, behold, the days come that I will do judgment on the graven images of Babylon, &c. ] Because of the connexion of these words, some understand the former verse of the report of the deliverance of the Jews time after time; and yet nothing came of it, which disheartened them; and they were used more cruelly, and with greater violence, by the Chaldeans and their kings, one after another; and therefore the following things are said; but the particle may be rendered moreover", as some observe ; or surely, certainly, of a truth, as in ch. v. 2. the time is hastening on, the above things being done, when judgment shall be executed, not only upon Bel the chief idol, ver. 44, but upon all the idols of the Chaldeans; which should be broke to pieces, and stripped of every thing about them that was valuable; the Medes and Persians having no regard to images in their worship; though Dr. Prideaux ° thinks that what is here said, and in ver. 44, were fulfilled by Xerxes, when he destroyed and pillaged the Babylonian temples : and her whole land shall be confounded; the inhabitants of it, when they see their images destroyed, in which they trusted for their safety: and all her slain shall fall in the midst of her; in the midst of Babylon; where the king and his army were shut up, and durst not move out; and where they were slain when the army of Cyrus entered.

Ver. 48. Then the heaven and the earth, and all that is therein, shall sing for Babylon, &c.] At the destruction of her, rejoicing at it; not at the ruin of fellowcreatures, simply considered; but relatively, at the righteousness of God in it, and the glory of his justice, and the deliverance of many by it from tyranny and bondage. This seems to be a figurative expression often used, in which the heavens and the earth are brought in as witnesses, approvers, and applauders, of what is done by the Lord. Some indeed interpret it of the angels, the inhabitants of the heavens, and of the Jews, dwellers on earth; and others of the church of God, in heaven and in earth; which, of the two, seems best; the like will be done at the fall of mystical Babylon, Rev. xviii. 20: for the spoilers shall come unto her from the north, saith the Lord; the Medes and Persians that should and did spoil and plunder Babylon; and who came from countries that lay north to it.

Ver. 49. As Babylon hath caused the slain of Israel to fall, &c.] In Jerusalem, when that city was taken by the Chaldeans, and destroyed : so at Babylon shall fall the slain of all the earth; or land : that is, the land of Chaldea; the inhabitants of which fled to Babylon upon the invasion of the Medes and Persians, both for their own safety, and the defence of that city; and where, being slain, they fell; and this was a just reta-

<sup>&</sup>lt;sup>1</sup> L. 1. sive Clio, c. 199, 190. של על משל אינג משל dominator super dominatorem, Pagninus, Mentanus, Calviu, Junius & Tremellius, Fiscator, Schmidt.

<sup>\*</sup> לכן præterea ; so Gataker. • Cennexien, par. 1. B. 2. p. 101. B. 4. p. 243, 243.

liation of them for what they had done to Israel. These words may be considered, as they are by some, as the song of the inhabitants of heaven and earth, observing and applauding the justice and equity of divine Providence in this affair; see Rev. xiii. 7, 10.

Ver. 50. Ye that have escaped the sword, go away, stand not still, &c.] The Jews, who had escaped the sword of the Chaldeans when Jerusalein was taken, and were carried captive into Babylon, where they had remained to this time; and had also escaped the sword of the Medes and Persians, when Babylon was taken; these are bid to go away from Babylon, and go into their land, and not stay in Babylon, or linger there, as Lot in Sodom; or stop on the road, but make the best of their way to the land of Judea: remember the Lord afar off; the worship of the Lord, as the Targum interprets it; the worship of the Lord in the sanctuary at Jerusalem, from which they were afar off at Babylon; and had been a long time, even seventy years, deprived of it, as Kimchi explains it : and let Jerusalem come into your mind; that once famous city, the metropolis of the nation, that now lay in ruins; the temple that once stood in it, and the service of God there; that upon the remembrance of, and calling these to mind, they might be quickened and stirred up to hasten thither, and rebuild the city and temple, and restore the worship of God. It is not easy to say whose words these are, whether the words of the prophet. or of the Lord by him; or of the inhabitants of the heavens and earth, whose song may be here continued, and in it thus address the Jews.

Ver. 51. We are confounded, because we have heard These are the words of the Jews, reproach, &c.] either objecting to their return to their land; or lamenting the desolation of it; and complaining of the reproach it lay under, being destitute of inhabitants; the land in general lying waste and uncultivated; the city of Jerusalem and temple in ruins; and the worship of God ceased ; and the enemy insulting and reproaching; suggesting, that their God could not protect and save them; and, under these discouragements, they could not bear the thoughts of returning to it: shame hath covered our faces; they knew not which way to look when they heard the report of the state of their country, and the reproach of the enemy, and through shame covered their faces: for strangers are come into the sanctuaries of the Lord's house; the oracle, or the holy of holies; the temple, or the holy place, and the porch or court; so Kimchi and Abarbinel; into which the Chaldeans, strangers to God and the commonwealth of Israel, had entered, to the profanation of them, and had destroyed them.

Ver. 52. Wherefore, behold, the days come, saith the Lord, that I will do judgment upon her graven images, &c.] Destroy their gods, who have reproached the God of Israel, and profaned his sanctuaries; and for that reason; see the note on ver. 47. it is an answer to the objection and complaint of the Jews, and is designed for their comfort and encouragement: and through all her land the wounded shall graan; because of their wounds and pain; and which their idols could not cure, ease, or prevent.

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Ver. 53. Though Babylon should mount up to heaven. &c.] Could the walls of it, which were very high, two hundred cubits high, as Herodotus <sup>p</sup> says, be carried up as high as heaven; or the towers of it, which were exceeding high, ten foot higher than the walls, as Curtius<sup>9</sup> says, likewise be raised to the same height: and though she should fortify the height of her strength; make her walls and towers as strong as they were high; unless this is to be understood particularly of the temple of Bel, in which was a solid tower. in length and thickness a furlong; and upon this tower another ; and so on to the number of eight towers ; and in the last of them a large temple, as the above historian ' relates: but if these towers could have been piled up in a greater number, even so as to reach to heaven, it would have availed nothing against the God of heaven, to secure from his vengeance. The Targum is, " if Babylon should be built with buildings as high " as heaven, and should fortify the strong holds on " high :" yet from me shall spoilers come, saith the Lord ; the Medes and Persians, sent and commissioned by him, who would pull down and destroy her walls and towers, be they ever so high and strong.

Ver. 54. A sound of a cry cometh from Babylon, &c.] Of the inhabitants of it upon its being taken; which is said to denote the certainty of it, which was as sure as if the cry of the distressed was then heard: and great destruction from the land of the Chaldeans; that is, the report of a great destruction there, was, or would be, carried from thence, and spread all over the world.

Ver. 55. Because the Lord hath spoiled Babylon, &c.] By means of the Medes and Persians; these were his instruments he made use of; to these he gave commission, power, and strength to spoil Babylon; and therefore it is ascribed to him: and destroyed out of her the great voice; the noise of people, which is very great in populous cities, where people are passing to and fro in great numbers upon business; which ceases when any calamity comes, as pestilence, famine, or sword, which sweep away the inhabitants; this last was the case of Babylon. The Targum is, "and hath destroyed out " of her many armies:" or it may design the great voice of the roaring revelling company in it at their feast-time; which was the time of the destruction of the city, as often observed: or the voice of triumphs for victories obtained, which should be no more in it : or the voice of joy and gladness in common, as will be also the case of mystical Babylon, Rev. xviii. 22. this great voice may not unfitly be applied to the voice of antichrist, that mouth speaking blasphemies, which ere long shall be destroyed out of Babylon, Rev. xiii. 5, 6: when her waves do roar like great waters, a noise of their voice is uttered; that is, when her enemies come up against her like the waves of the sea; a loud shout will be made by them, which will be very terrible, and silence the noise of mirth and jollity among the Babylonians; see ver. 42. though some understand this of the change that should be made among the Chaldeans: that, instead of the voice of joy and triumph, there would be the voice of howling and lamentation; and even among their high and mighty ones, who would be troubled and distressed, as great waters are, when

<sup>P L. 1. sive Clio, c. 178.
9 Hist. 1. 5. c. 1.</sup> 

r Herodot. l. 1. c. 181.

" of many people shall be gathered against them, and shall lift up their voice with a tumult.

Ver. 56. Because the spoiler is come upon her, even upon Babylon, &c.] That is, Cyrus, with his army : and her mighty men are taken; unawares, by surprise: every one of their bows is broken ; they had no strength to withstand the enemy, and were obliged to yield at once; lay down their arms, and submit : for the Lord God of recompenses shall surely requite; that God to whom vengeance belongs, and will recompence it; who is a God of justice and equity, the Judge of all the earth; he will render tribulation to them that trouble his; and requite his enemies and the enemies of his people, in a righteous manner, for all the evil they have done, as literal, so mystical Babylon; see Rev. xviii. 6, 7, 8.

Ver. 57. And I will make drunk her princes, &c.] With the wine of divine wrath; that is, slay them; though there may be an allusion to their being drunk with wine at the feast Belshazzar made for his thousand lords; who are the princes here intended, together with the king and his royal family, Dan. v. 1, 4, 30: and her wise men, her captains, and her rulers, and her mighty men; the counsellors of state, priests, magicians, and astrologers; officers in the army, superior and inferior ones; and the soldiers and warriors, whom Cyrus and his men slew, when they entered the city: compare with this Rev. xix. 18 : they shall sleep a perpetual sleep, and not awake; be all asleep in their drunken fits, and be slain therein ; and so never wake, or live more. The Targum is, "and they shall die the " second death, and not come into the world to come;" see the note on ver. 39: saith the king, whose name is the Lord of hosts the King of kings and Lord of lords; the Lord of armies in heaven and earth; and can do, and does, what he pleases in both worlds.

Ver. 58. Thus saith the Lord of hosts, &c.] Because what follows might seem incredible ever to be effected; it is introduced with this preface, expressed by him who is the God of truth, and the Lord God omnipotent: the broad walls of Babylon shall be utterly broken; or rased up; the foundations of them, and the ground on which they stood made naked and bare, and open to public view; every one of the walls, the inward and the outward, as Kimchi and Ben Melech interpret it. Curtius says ' the wall of Babylon was thirty-two feet broad, and that carriages might pass by each other without any danger. Herodotus' says it was fifty royal cubits broad, which were three fingers larger than the common measure; and both Strabo " and Diodorus Siculus " affirm, that two chariots drawn with four horses abreast might meet each other, and pass easily; and, according to Ctesias \*, the breadth of the wall was large enough for six chariots: or the words may be read, the walls of broad Babylon'; for Babylon was

moved by tempests. The Targum is, " and the armies || very large in circumference; more like a country than a city, as Aristotle 2 says. Historians differ much about the compass of its wall; but all agree it was very large; the best account, which is that of Curtius , makes it to be three hundred and fifty-eight furlongs; with Ctesias it was three hundred and sixty; and with Clitarchus three hundred and sixty-five, as they are both quoted by Diodorus Siculus<sup>b</sup>; according to Strabo<sup>c</sup> it was three hundred and eighty-five; and according to Dion Cassius 4 four hundred ; by Philostratus e it is said to be four hundred and eighty; as also by Herodotus; and by Julian the emperor almost five hundred. Pliny reckons it sixty miles: and her high gates shall be burnt with fire; there were a hundred of them, all of brass, with their posts and hinges, as Herodotus h affirms: and the people shall labour in vain, and the folk in the fire, and they shall be weary ; which some understand of the builders of the walls, gates, and city of Babylon, whose labour in the issue was in vain, since the end of them was to be broken and burned; but rather it designs the Chaldeans, who laboured in the fire to extinguish and save the city and its gates, but to no purpose.

Ver. 59. The word which Jeremiah the prophet commanded Seraiah, &c.] This word is no other than the above prophecy concerning the destruction of Babylon, contained in this and the preceding chapter; or rather the order the prophet gave this prince to take a copy of it with him to Babylon, and there read it, and thencast it into the river Euphrates, with a stone bound to it. Of this Seraiah we read nowhere else: he is further described as the son of Neriah, the son of Maaseiah, when he went with Zedekiah the king of Judah into Babylon, in the fourth year of his reign. the Jews say that Zedekiah, in the fourth year of his reign, went to Babylon, to reconcile himself to Nebuchadnezzar king of Babylon, and took Seraiah with him, and returned and came to his kingdom in Jerusalem; but we have no account in Scripture of any such journey he took. The Septuagint and Arabic versions render it, when he went from Zedekiah; as this particle is sometimes elsewhere rendered, Gen. iv. 1. 2 Kings xxiii. 35. and so the Targum explains it, " when he went on an em-" bassy of Zedekiah;" and Abarbinel, by the command of the king; it seems he was ambassador from the king of Judah to the king of Babylon upon some business or another; and Jeremiah took this opportunity of sending a copy of the above prophecy by him, for the ends before mentioned : this was in the fourth year of Zedekiah's reign, seven years before the destruction of Jerusalem, and sixty years before the taking of Babylon; so long before was it prophesied of. The Syriac version wrongly reads it in the eleventh year ; the year of Jerusalem's destruction; supposing that Seraiah's going with Zedekiah to Babylon was his going with him into captivity: and this Seraiah was a

- Nut. 196.7 (0.5 sol L. I. ive Clio, c. 179.
   <sup>1</sup> Seder Olana Rabba, c. 25. р. 72, 73.
   <sup>1</sup> Vid. L'Empereur, Not. in Mosis Kimehii, Анлича, р. 254, 255. & Noldii Cencerdant. Ebr. p. 114. No. 577.

<sup>•</sup> Hist l. 5. c. 1. • L. 1 sive Clio, c. 178. • Geograph 1 16. p. 508.

Hist 1. 5. c. 1.

Ut supra.

Ut supra. Apud Marsham Canon. p. 590. Vita Apellon. l. 1. c. 18.

Orat. 3. p. 236. Nat. Hist. 1 6. c. 26.

### CH. LI. V. 60-64.

quiet prince; one of a peaceable disposition, that did not love war, or persecution of good men; and so a fit person for Zedekiah to send upon an embassy of peace; and for Jeremiah to employ in such service as he did; for, had he been a hot and haughty prince, he would have despised his orders and commands. Some render it, prince of Menuchah 1; taking it to be the proper name of a place of which he was governor ; thought to be the same with Manahath, 1 Chron. viii. 6. The Targum and Septuagint version call him the prince of gi/ts: one by whom such were introduced into the king's presence that brought treasure, gifts, or presents to him, as Jarchi interprets it; according to Kimchi, he was the king's familiar favourite, with whom he used to converse and delight himself when he was at rest and at leisure from business. Some take him to be the lord of the bedchamber, or lord-chamberlain; and others lord chief justice of peace. The first sense seems most agreeable.

Ver. 60. So Jeremiah wrote in a book all the evil that should come upon Babylon, &c.] The evil of punishment predicted and threatened : this he delivered, not by word of mouth to Seraiah to relate when he came to Babylon; but he wrote it in a book for him to read; and he wrote it himself; Baruch, his amanuensis, not being now with him: even all these words that are written against Babylon; in this and the preceding chapter: this book written by Jeremiah was a copy of them.

Ver. 61. And Jeremiah said to Seraiah, &c.] At the time he delivered the copy to him : when thou comest to Babylon: or art come to Babylon, to the city of Ba-bylon, and to the captive Jews there: and shalt see them; the captives; or rather the great and populous city of Babylon, its high walls, gates, and towers, whose destruction is foretold in this book, and which might seem incredible. Abarbinel interprets it of his looking into the book given him; which he thinks was not to be opened and looked into till he came to Babylon: and shalt read all these words ; not before the king of Babylon and his princes, and yet not privately to himself; but in some proper place, in the presence of the captive Jews, or the chief of them, convened for that purpose.

Ver. 62. Then shalt thou say, O Lord, &c.] Acknowledging this prophecy to be of God; believing the accomplishment of it; and praying over it, and for it, like a good man, as doubtless he was: thou hast spoken against this place; the city of Babylon, where Seraiah is now supposed to be: to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever; this is the substance of the whole prophecy, that the destruction of Babylon should be an utter and a perpetual one; and which is expressed in the same words that are here used, ch. l. 3, 13, 26, 40.

Ver. 63. And it shall be, when thou hast made an end of reading this book, &c.] To the captive Jews; and having also said the above words by way of prayer and approbation: that thou shalt bind a stone to it, and cast it into the midst of Euphrates; a river by which Baby-lon was situated. The book, being read, was to be rolled up again, and then a stone tied to it, and cast into the middle of the river, where the waters were deepest, and from whence it could not be taken up; and this was a sign confirming the above prophecy; compare with this what was done by a mighty angel concerning mystical Babylon, in which there is an allusion to this, Rev. xviii. 21.

Ver. 64. And thou shalt say, &c.] Not only use the above sign and ceremony, but explain the meaning of it to those of his friends who might accompany him; and what he said was in the name of the Lord, as the form and manner in which the following words are delivered shew: thus shall Babylon sink, and shall not rise from the evil that I will bring upon her; as this book, with the stone bound to it, does, and shall no more rise than that can; the evil of punishment brought on Babylon will sink her to such a degree, that she will never be able to bear up under it; but be so depressed by it as never to rise to her former state and grandeur any more : and they shall be weary ; the inhabitants of it, and have no strength to resist their enemies; or, rather, shall be so weak as not to be able to stand up under the weight and pressure upon them, but shall sink under it; or shall weary themselves in vain to preserve their city from ruin, or restore it when ruined; see ver. 58. Thus far are the words of Jeremiah; that is, concerning the destruction of Babylon, as is said concerning Moab, ch. xlviii. 47. for what Maimonides " says, that though Jeremiah lived some time after, yet ceased to prophesy; or that, when he had finished his prophecy concerning Babylon, he prophesied no more, is not true; for it is certain that many of his prophecies were delivered out after the date of this, though this is recorded last: or the sense may be, thus far are the prophetic words of Jeremiah; and so the Targum, "hitherto is the pro-" phecy of the words of Jeremiah ;" what follows in the next chapter being historical; for there is no necessity to conclude from hence that that was wrote by any other hand; either, as many have thought, by Ezra; or by the men of the great synagogue, as Abarbinel.

# CHAP. LII.

 ${f T}$ HIS chapter contains the history of the besieging,  $\|$  Judah, fell; and were very barbarously and cruelly taking, and destroying of Jerusalem; the moving cause of it, the wicked reign of Zedekiah, ver. 1, 2, 3. the instruments of it, the king of Babylon and his army, which besieged and took it, ver. 4, 5, 6, 7. into whose hands the king of Judah, his sons, and the princes of

used by them, ver. 8, 9, 10, 11. Then follows an account of the burning of the temple, the king's palace, and the houses in Jerusalem, and the breaking down of the walls of it, ver. 12, 13, 14. and of those that were carried captive, and of those that were left in the land

י princeps Menuchæ, Junius & Tremellius, Piscator.

= Moreh Nevochim, par. 2. c. 45. Vid. Kimchi in loc. 4 T 2

by Nebuzaradan, ver. 15, 16. and of the several vessels || and valuable things in the temple, of gold, silver, and brass, it was plundered of, and carried to Babylon, ver. 17-23. and of the murder of several persons of dignity and character, ver. 24, 25, 26, 27. and of the number of those that were carried captive at three several times, ver. 28, 29, 30. and the chapter is concluded with the exaltation of Jehoiachim king of Judah, and of the good treatment he met with from the king of Babylon to the day of his death, ver. 31-34.

Ver. 1. Zedekiah was one-and-twenty years old when he began to reign, &c.] Whose name was Mattaniah; and who was set on the throne by the king of Babylon, in the room of his brother's son Jehoiachim, 2 Kings xxiv. 17, 18: and he reigned eleven years in Jerusalem, so that he was thirty-two years of age when he was taken and carried captive into Babylon: and his mother's name was Hamutal the daughter of Jeremiah of Libnah ; see 2 Kings xxiv. 18.

Ver. 2. And he did that which was evil in the eyes of the Lord, &c.] Though we don't read of any idolatry he was guilty of; yet he was disobedient to the word of the Lord, and did not humble himself before Jeremiah the prophet of the Lord, that spoke in his name; and particularly he rebelled against the king of Babylon, and violated the oath he made to him, 2 Chron. xxxvi. 12, 13: according to all that Jehoiakim had done : an elder brother of his, who reigned after Josiah, and before Jehoiachim.

Ver. 3. For through the anger of the Lord it came to pass in Jerusalem and Judah, &c.] Or, besides the anger of the Lord that was in, or against Jerusalem and Judah"; for their many sins and transgressions committed against him : till he had cast them out from his presence; out of the land of Judea; out of Jerusalem, and the temple, where were the symbols of his presence; so the Targum, " till he removed them from " the land of the house of his Shechinah ;" or majesty: that Zedekiah rebelled against the king of Babylon; acted a very perfidious part, and broke a solemn covenant made with him by an oath, which was highly displeasing to God, and resented by him; the oath being made in his name, and by one that professed to worship him : this was an additional sin to those of the inhabitants of Judah and Jerusalem, which provoked the Lord to anger. According to our version the sense is, that because of the anger of the Lord for the sins of the Jews, God suffered Zedekiah to rebel against the king of Babylon, that so he might be provoked to come against them, and take vengeance on them; or for his former sins he suffered him to fall into this, to his own and his people's ruin.

Ver. 4. And it came to pass in the ninth year of his reign, &c.] Of Zedekiah's reign : in the tenth month, in the tenth day of the month , the month Tebet, which answers to part of December and part of January; hence the fast of the tenth month, on account of the siege of Jerusalem, Zech. viii. 19: that Nebuchadrezzar king of Babylon came, he, and all his army, against Jerusalem from whence it appears that he came in person with his army at first to Jerusalem; but, during the siege, or some part of it, retired to Riblah; perhaps upon the news of the king of Egypt's coming to the assistance of the Jews: and pitched against it. or encamped against it : and built forts against it round about : wooden towers, as Jarchi and Kimchi explain it; from whence they could shoot their arrows and cast their stones.

Ver. 5. So the city was besieged unto the eleventh year of King Zedekiah. The siege continued about eighteen months; from the tenth day of the tenth month, in the ninth of Zedekiah's reign, to the ninth day of the fourth month, in the eleventh year of his reign; as follows:

Ver. 6. And in the fourth month, in the ninth day of the month, &c.] The month Tammuz', which answers to part of June and part of July; hence the fast of the fourth month, for the taking of the city, Zech. viii. 19: the famine was sore in the city, so that there was no bread for the people of the land; for the common people; though there might be some in the king's palace, and in the houses of princes and noblemen, and officers of the army; yet none for the soldiers, and the meaner sort of people; who therefore were disheartened and enfeebled, that they could not defend the city, or hold out any longer: the famine had been before this time, but was now increased to a prodigious degree, so that the people had no bread to eat; see ch. xxxviii. 9.

Ver. 7. Then the city was broken up, &c.] Either its gates were broke open, some one or other of them; or a breach was made in the walls of it, through which the Chaldean army entered : and all the men of war fled ; the soldiers, with their officers, not being able to stand before the army of the king of Babylon : and went forth out of the city by night; at which time, very probably, the attack was made, and the gates of the city forced open, or the walls broke down; Josephus P says it was taken in the middle of the night. by the way of the gate between the two walls, which was by the king's garden ; see the note on ch. xxxix. 4: now the Chaldeans were by the city round about ; as part of their army entered into it, the other part surrounded it; or, however, were placed at the gates and avenues all around, that none might escape: and they went by the way of the plain; that is, the men of war or soldiers that fled, together with King Zedekiah, his family and princes; see ch. xxxix. 4.

Ver. 8. But the army of the Chaldeans pursued after the king, &c.] Not finding him in his palace, and being informed of his flight, and which way he took : and overtook Zedekiah in the plains of Jericho; see the note on ch. xxxix. 5: and all his army was scattered from him; when they saw the enemy pursuing them, and near unto them, they left him, as Josephus <sup>9</sup> says, and shifted for themselves.

Ver. 9. Then they took the king, &c.] King Zedekiah, being left alone, excepting some few with him: and carried him up unto the king of Babylon to Riblah in the land of Hamath; which is supposed to be An-

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יהוה " nam præter iram Jchovæ, quæ fuit contra Hiere solyman, Schmidt. T. Bab. Reshhashanab, fol. 18. S. & Taanith, fol. 28. 2.

P Antiqu. l. 10. c. s. sect. 2. Ed. Hudson. 1 Ibid.

tioch in Syria: where he gave judgment upon him; or | spake with him judgments': chid and reproached him for his perfidy and ingratitude; expostulated and reasoned with him upon this subject, exposing his iniquity; and then passed sentence upon him, which was after executed ; see the note on ch. xxxix. 5.

Ver. 10. And the king of Babylon slew the sons of Zedekiah before his eyes, &c.] Ör, however, ordered them to be slain; see the note on ch. xxxix. 6: he slew also all the princes of Judah in Riblah; who, together with the king's sons, were taken with him; or, however, were taken in Jerusalem, and brought to Riblah; which of them is not certain, very probably the former.

Ver. 11. Then he put out the eyes of Zedekiah, &c.] After he had seen his children and princes executed, which must be very terrible to him; see the note on ch. xxxix. 7: and the king of Babylon bound him in chains, and carried him to Babylon; in ch. xxxix. 7, it is said, he bound him, to carry him there; here it it affirmed he did carry him thither: and 'tis added, and put him in prison till the day of his death; from this place only we learn that King Zedekiah was put into a prison, and died a prisoner.

Ver. 12. Now in the fifth month, in the tenth day of the month, &c.] Hence the fast of the fifth month, for the burning of the city, which was the month Ab, and answers to part of July and part of August, Zech. viii. 19: which was the nineteenth year of Nebuchadrezzar king of Babylon; that is, the nineteenth year of his reign; who reigned in all forty-three years, according to Ptolemy's canon : came Nebuzaradan cap-tain of the guard, which served the king of Babylon, into Jerusalem; or stood before the king of Babylon ; mi-nistered to him, was a servant of his, the provostmarshal, or chief marshal; he was sent, and came from Riblah to Jerusalem, with a commission to burn the city. In 2 Kings xxv. 8. it is said to be on the seventh day of the fifth month that he came thither; here, on the tenth day; which difficulty may be solved, without supposing different copies, or any error : he might set out from Riblah on the seventh day, and come to Jerusalem on the tenth; or he might come thither on the seventh, and not set fire to the city till the tenth; or, if he set fire to it on the seventh, it might be burning to the tenth, before it was wholly consumed. The Jews' account for it thus, " strangers entered into the temple, and ate in it, and defiled it, " the seventh and eighth days; and on the ninth, to-" wards dark, they set fire to it; and it burned and " continued all that whole day, as it is said, Jer. vi. 4." R. Johanan was saying, if I had been in that generation, I should have fixed on that day, for the greatest part of the temple was burnt on that day. The authors of the Universal History say" it was on Wednesday the 11th of the fourth month, answering to our 27th of July; but, according to the express words of the text, the city was broke up on the 9th of the fourth month, and burnt on the 10th day of the fifth month; and

which was, according to Bishop Usher ", the 27th of August, on a sabbath-day, and in the year of the world 3416, and before Christ 588; and is placed by them in the same years; and by Mr. Whiston \* in 589; and by Mr. Bedford y in the year 587. This was a month after the taking of the city.

Ver. 13. And burnt the house of the Lord, &c.] The temple built by Solomon, after it had stood four hundred and seventy years, six months, and ten days, according to Josephus<sup>2</sup>: but the Jews say it stood but 410 years \* : and the king's house the royal palace ; probably that which was built by Solomon, 1 Kings vii. 1: and all the houses of Jerusalem : of any note or strength: and all the houses of the great men burnt he with fire; of the princes and nobles in Jerusalem; it is in the singular number, and every house of the great one; or every great house b; Jarchi interprets it of the synagogue, where prayer was magnified; and others, he says, understood it of the schools, where the law was magnified.

Ver. 14. And all the army of the Chaldeans, that were with the captain of the guard, &c.] Which he brought with him from Riblah, or were left at Jerusalem by those that pursued after Zedekiah when the city was taken, which the captain of the guard now had the command of: broke down all the walls of Jerusalem round about; see the note on ch. xxxix 8. Ver. 15. Then Nebuzaradan the captain of the guard

carried away captive certain of the poor of the people, &c.] That is, of the city, as distinct from the poor of the land of Judea he left, afterwards observed : and the residue of the people that remained in the city; that died not by the sword or famine, and fled not with Zedekiah : or even the residue of the people ; and so are the same with the poor people in the former clause; though Kimchi explains it thus, " some of the poor of " the people he carried captive, and some of them he "left:" and those that fell away, that fell to the king of Babylon; that fell off from the Jews, and surrendered to the king of Babylon during the siege; or that voluntarily came in, and put themselves into the hands of the captain of the guard : and the rest of the multi-tude : of the people, both in city and country.

Ver. 16. But Nebuzaradan the captain of the guard left certain of the poor of the land, &c.] Of the land of Judea, who lived in the country, and had not been concerned in defending the city against the Chaldeans : for vine-dressers, and for husbandmen; to look after the vineyards and fields, and dress and manure them, that the king of Babylon might receive some advantage by the conquest he had made; see the note on ch. xxxix. 10.

Ver. 17. Also the pillars of brass that were in the house of the Lord, &c.] The two pillars in the temple, called Jachin and Boaz, which were made of cast brass, 1 Kings vii. 15: and the bases; which were in number ten, and which were also made of cast brass, and were all of one measure and size; and on which

ידבר אתו משפטים qui cum eo locutus est judicia, Schmidt. So Corceius.
Thy Juby Tryy qui stetit coram rege, Schmidt.
T. Bab. Taanith, fol. 69. 1.
Vol. 4. p. 189. & vol. 21. p. 61.
Annales Vet. Test. p. 131.

<sup>\*</sup> Chronological Tables, cent. 10.

<sup>&</sup>lt;sup>7</sup> Scripture Chronology, p 684. <sup>8</sup> Antiqu 1. 10. c. 8. sect. 5.

T. Bab. Bava Bathra, fol. 3. 9. & Gloss. in ib.

יאת כל בית הגדול (manem domum magnatis, Cocceius; omnem. que domum magnam, Pagninus, Montanus, Schmidt.

the ten lavers of brass were set, five on the right side and five on the left side of the house, 1 Kings vii. 27, 37, 38, 39: and the brasen sea that was in the house of the Lord; called the molten sea; a sea, because of the large quantity of water it held; and brasen and molten, bccause made of molten brass, 1 Kings vii. 23: the Chaldeans broke, and carried all the brass of them to Babylon: they broke them to pieces, that they might carry them the more easily. This account is given, and which is continued in some following verses, partly to shew the accomplishment of the prophecy of Jeremiah, ch. xxvii. 10. and partly to shew that what was left in the temple, at the former captivities of Jehoiakim and Jeconiah, were now carried clear off.

Ver. 18. The cauldrons also, &c.] Or pots, as it is rendered, 2 Kings xxv. 14. which were made of bright brass, 1 Kings vii. 45. these were used to boil the flesh of the sacrifices in : and the showels; used to remove the ashes from off the altar of burnt-offerings, and were of brass also: the Targum renders them besoms, whose handles perhaps were of brass: and the snuffers: the Vulgate Latin translates it psalteries; and so Jarchi interprets it of musical instruments; some think tongs are meant: and the bowls; or basins; either to drink out of, or to receive the blood of the sacrifice: and the spoons: ladles, cups, or dishes, vessels used about the sacrifices: and all the vessels of brass wherewith they ministered; that is, the priests in the temple: took they away; the Chaldeans took them away.

Ver. 19. And the basins, &c.] Or bowls: these are omitted, 2 Kings xxv. 15. they were of gold, 1 Kings vii. 50: and the fire-pans; or censers; these were those of gold, which belonged to the golden altar, 1 Kings vii. 50: and the bowls; or basins; there were a hundred of them made of gold, 2 Chron. iv. 8: and the cauldrons; or pots; these are not mentioned, 2 Kings xxv. 15. what they should be, that were either of gold or silver, cannot be said: and the candlesticks; of which there were ten in number, made of pure gold, five on the right side, and five on the left, before the oracle, 1 Kings vii. 49: and the spoons; which were also of gold, 1 Kings vii. 50: and the cups; the word is rendered bowls, to cover withal, Exod. xxv. 29. it was some kind of instrument or vessel used about the shew-bread table, made of pure gold; according to Jarchi, these were little golden forks, upon which they placed the shew-bread, to keep it from moulding; according to the Misna<sup>c</sup>, there were four of them: that which was of gold in gold, and that which was of silver in silver, took the captain of the guard away; that is, every thing that was of gold or silver he took away; the golden things by themselves, and the silver things by themselves, as some think.

Ver. 20. The two pillars, one sea, and twelve brasen bulls, &c.] The two pillars of Jachin and Boaz before mentioned, and the molter or brasen sea, with the twelve bulls or oxen the sea stood upon, 1 Kings vii. 25: that were under the bases; or by the bases, as Jarchi; or rather, that were instead of bases<sup>4</sup>; for the twelve oxen were the bases on which the molten sea stood: which King Solomon had made in the house of the Lord; this is mentioned to shew that these were the self-same pillars, sea, and oxen, and other vessels, that Solomon made, that were now carried away; for though Ahaz took down the sea from off the brasen oxen, and put it on a pavement of stones, yet it seems not to have been destroyed; and might be restored to its proper place by Hezekiah, or some other prince; the brass of all these vessels was without weight; there was no weight sufficient to weigh them; the weight of them could not very well be told; they were so heavy, that in Solomon's time the weight of them was not taken, when they were placed in the temple, so neither when they were taken away, 1 Kings vii. 47.

Ver. 21. And concerning the pillars, the height of one pillar was eighteen cubits, &c.] As in 1 Kings vii. 15. said to be thirty-five, 2 Chron. iii. 15. of the reconciliation of which, see the note there: and a fillet of twelve cubits did compass it; a thread or line of that measure encompassed each of the pillars, 1 Kings vii. 15: and the thickness thereof was four fingers; either of the pillar, or the fillet about it; that is, the brass of it was four fingers thick: it was hollow; that is, the pillar was hollow.

Ver. 22. And a chapiter of brass was upon it, &c.] Or a coronet of brass, of molten brass, was set upon the top of the pillar: and the height of one chapiter was five cubits; as in 1 Kings vii. 16. but in 2 Kings x x v. 17, the height is said to be but three cubits; which is reconciled by the Jewish Rabbins thus, the three superior cubits of it were with ornaments, the two inferior without any; the whole together was five cubits; but, as ornannented, only three: with net-work and pomegranates upon the chapiters round about, all of brass; the nets were of chequer-work, and wreaths of chain-work, and there were seven of them to each chapiter, 1 Kings vii. 17: the second pillar daso, and the ponegranates, were like unto these; one pillar was exactly like the other, and the ornaments of it the same.

Ver. 23. And there were ninety and six pomegranates on a side, &c.] Or, to the wind<sup>e</sup>; to the four winds; towards every corner or wind twenty-four, which make up ninety-six: and all the pomegranates upon the net-work were an hundred round about; four, standing upon the four angles, made the ninety-six a hundred; in 1 Kings vii. 20. they are said to be two hundred; and in 2 Chron. iv. 13, are said to be four hundred upon the two weaths; which may be accounted for thus, there were two rows of them on each pillar, in every row were a hundred, which made two hundred in one pillar, and four hundred in both. These were the things in the temple carried away in the last captivity.

Ver. 24. And the captain of the guard took Seraiah the chief priest, &c.] That is, out of the temple, where he was ministering, or fled for safety; this is supposed to be the father of Ezra, 1 Chron. vi. 14. Ezra vii. 1: and Zephaniah the second priest; or deputypriest: the sagan of the priests, as the Targum calls

Menachot, c. 11. sect. 6.

י חמכנות המכנות qui erant in loco basium, Piscator.

<sup>&</sup>lt;sup>c</sup> רורות ad veutum, Montanus; ad omuem ventum, Tigurine version; so Ren Melech ; versus veutos, Schmidt ; ventum versus, Piscator ; in ventum, Cocceius.

him, who was deputed to minister for the high-priest. in case any thing happened which hindered him from officiating; such an one there always was in later times on the day of atonement, as appears from the Misna<sup>f</sup>; this man is thought to be the same with Zephaniah the son of Maaseiah the priest, ch. xxi. 1. and xxix. 25: and the three keepers of the door; that is, of the temple. The Targum calls them three amarcalin: who had, as Jarchi says, the keys of the court committed to them. The number seems better to agree with the gizbarim or treasurers; of whom, it is said, they never appoint less than three treasurers, and seven amarcalin 8.

Ver. 25. He took also out of the city an eunuch, which had the charge of the men of war, &c.] The muster-master-general of the army : and seven men of them which were near the king's person; or, saw the face of the king : or rather, made to see his face h; these were ministers of state, who were always at court, and assisted in councils of state, and introduced persons into the king's presence; in 2 Kings xxv. 19. they are said to be but five; but Josephus has seven, as here; perhaps two of them were of less note, and so not reckoned, as Jarchi observes : some will have it, that the two scribes of the judges are left out; but others, more probably, Jeremiah and Baruch, who were first taken, and afterwards dismissed: and the principal scribe of the host, who mustcred the people of the land; or the scribe of the prince of the army, as the Targum; the general's secretary: and threescore men of the people of the land, that were found in the midst of the city ; persons of prime note, who, upon the invasion, betook themselves from the country to the city of Jerusalem with their effects, and to defend it. Josephus \* calls them rulers or governors.

Ver. 26. SoNebuzaradan captain of the guard took them, &c.] In the city, and made them captives: and brought them to the king of Babylon to Riblah; to knew his mind concerning them; how they should be disposed of; and for him to pass sentence on them : as he had done on the king of Judah, his sons, and his princes, in the same place.

Ver. 27. And the king of Babylon smole them, &c.] Or ordered them to be smitten with the sword; to have their heads cut off, according to Josephus<sup>1</sup>: and put them to death in Riblah in the land of Hamath : these being such, no doubt, who obstinately defended the city, and persuaded the prince and people not to surrender the city into the hand of the Chaldeans; and therefore were put to death in cold blood : thus Judah was carried away captive out of his own land : at different times, of which this was the completion; and of which a particular account is given, even of the number of the captives at these several times, in the three following verses.

Ver. 28. This is the people whom Nebuchadnezzar carried away captive in the seventh year, &c.] That is, of his reign : in 2 Kings xxiv. 12, it is said to be in

- Antiqu, 1. 10. c. 8. sect. 5.
- Ibid.

the eighth year of his reign; it being at the latter end of the seventh, and the beginning of the eighth, as Kimchi observes; this was the captivity of Jeconiah: the number of the captives then were three thousand Jews, and three-and-twenty; but in 2 Kings xxiv. 14. they are said to be ten thousand; which may be reconciled thus, there were three thousand twenty and three of the tribe of Judah, here called Jews; and the rest were of the tribe of Benjamin, and of the ten tribes that were mixed among them ; see 2 Kings xxiv. 16.

Ver. 29. In the eighteenth year of Nebuchadnezzar, &c.] Said to be the nineteenth, ver. 12. it was at the end of the eighteenth, and the beginning of the nineteenth, as Kimchi; or this was before the taking of the city, when he raised the siege, and departed to meet the king of Egypt, at which time he might carry captive many, as here said : he carried away captive from Jerusalem, eight hundred thirty and two persons ; which is more likely to be then done than at the taking of the city; when it is very probable a greater number was carried captive, which are not here taken notice of.

Ver. 30. In the three-and-twentieth year of Nebuchadnezzar, &c.] In this year of his reign, the Jews say Tyre was delivered into his hands; and he carried off the Jews in Moab, Ammon, and the neighbouring nations, to the number after mentioned; though some think these were the poor people of the land he took from thence, after the murder of Gedaliah, and in revenge of that: Nebuzaradan captain of the guard carried away captive of the Jews seven hundred forty and five persons; all which being put together make the following sum: all the persons were four thousand and six hundred; this is the sum-total of the three mentioned captivities.

Ver. 31. And it came to pass in the seven-and-thirtieth year of the captivity of Jehoiachim king of Judah. &c.] He was eighteen years of age when he was carried captive; so that he must be now fifty-five years old; see 2 Kings xxiv. 8: in the twelfth month, in the five-and-twentieth day of the month ; in the month Adar, which answers to part of February, and part of March : in 2 Kings xxv. 27, the favour shewn by the king of Babylon to Jeconiah, after related, is said to be in the twenty-seventh day of the month; it might have been determined and notified on the 25th, but not executed till the 27th; or it might be begun to be put in execution on the 25th, and not finished till the 27th. The Jews, in their chronicle, say " that Nebuchadnezzar died on the 25th, and was buried; that, on the 26th, Evil-merodach took him out of his grave, and dragged him about, to abolish his decrees, and to confirm what is said of him in Isa. xiv. 19. and on the 27th he brought J-coniah out of prison; but this is no reconciliation at all; the former is best. That Evil-merodach king of Babylon, in the first year of his reign; who succeeded Nebuchadnezzar, having reigned forty-three years; this king is called by Ptolemy Iloarudamus; by Abydenus

f Yoma, c. 1. sect. 1.

<sup>\*</sup> Misn. Shekalim, c. 5. sect. 2. א Misn. Shekalim, c. 5. sect. 2. ex videntibus facies, vel faciem regis, Montanus, Piscator ; de videre facientibus facies regis, Schmidt.

Antiqu. 1. 10. c. 8. sect. 5.

<sup>&</sup>quot; Seder Olam Rabba, c. 26. p. 77.

<sup>Seder Olam, c. 28, p. 81.
Canon, Ed. Baiubridge, p. 43.
Apud Euseb. Evangel. Præpar. l. 9. c. 41. p. 457.</sup> 

Evil-maluruch; by Josephus <sup>9</sup> Abila-marodach; but [ by Berosus ' as here: his proper name was Merodach, a name of one of the Chaldean idols, ch. l. 2. Evil was a nick-name, which signifies foolish ; he was called foolish Merodach, on account of his ill conduct, or bad life: as soon as he came to the throne, he lifted up the head of Jehoiachim king of Judah, and brought him forth out of prison ; that is, he changed his condition for the better; he raised him out of a low estate to a more honourable one; he brought him out of a state of imprisonment and misery into a state of liberty and honour; what was the reason of this is not easy to say. The Jews have a tradition, that Nebuchadnezzar, after seven years' madness, coming to himself, and to his kingdom, and understanding that his son Evilmerodach had been guilty of mal-administration during that time, and particularly that he rejoiced at his madness, cast him into prison, where he contracted a friend-ship with Jeconiah; and when he came to the throne, upon the death of his father, released him : but others think that Jeconiah being a comely young man, when he was brought a captive to Babylon, and about the age of this prince, he took a liking to him, and, pitying his case, shewed him this favour, as soon as he had an opportunity.

Ver. 32. And spake kindly unto him, &c.] Used him with great familiarity, treated him with great respect: or, spake good things to him'; comforted him in his captive state, and promised him many favours; and was as good as his word : and set his throne above the throne of the kings that were with him in Babylon; these kings were either petty kings over the several provinces that belonged to the Chaldean monarchy, that were occasionally at Babylon; or rather the kings Nebuchadnezzar had conquered, and taken captive, as Jehoiachim; such as the kings of Moab, Ammon, Edom, &c. ; these, notwithstanding they were captives, had thrones of state, partly in consideration of their former dignity, and partly for the glory of the Babylonish monarch; now Jehoiachim's throne was higher

- וידבר אתו מבות ac locutus est cum co bons, Vulg. Lat. Schmidt.
- \* Annales Vet. Test. p. 138.

and more grand and stately than the rest, to shew the

particular respect the king of Babylon had for him. Ver. 33. And changed his prison-garments, &c.] Which were filthy, and of an ill smell; and put on him raiment more comfortable, as well as more honourable, and suitable to his dignity, and more fit to appear in, in the presence of the king and his court : and he did continually eat bread before him all the days of his life; either at the same table with the king; or at another near him, in his sight, in the same apartment; though the former seems more likely; and this he did as long as he lived ; either Evil-merodach, or rather Jeconiah; though perhaps they both died much about the same time. All this was done about the year of the world 3444, and about 560 years before Christ, according to Bishop Usher ' and Mr. Bedford "; the authors of the Universal History " place it a year earlier.

Ver. 34. And for his diet, there was a continual diet given him of the king of Babylon, &c.] This seems to design not food only, and for himself, which he had daily at the king's table, but all necessary provisions for himself, family, and servants: every day a portion, until the day of his death, all the days of his life; that is, of Jeconiah's; how long he lived after this is not known; he was now fifty-five years of age, and cannot be thought to have lived a great while after, having been imprisoned so many years; and it is certain he did not live to the return from the captivity. Of the death of Zedekiah we have no account, only that he died in prison. The Jews say \* he died at this very time, when Jeconiah was advanced. The account here given of Jeconiah has led some to conclude that this chapter was not written by Jeremiah: since it cannot be well thought he should live so long as to the death of this prince; and, besides, had given an account of the destruction of Jerusalem in the xxxixth chapter, which he would hardly repeat; though that he might do, partly for the sake of new circumstances here added; and partly as an introduction to the book of the Lamentations, which follows,

\* Vol. 21. p. 64. \* Seder Olum Rabba, c. 28. p. 81.

<sup>&</sup>lt;sup>4</sup> Antiqu. l. 10. c. 11. sect. 8:
<sup>7</sup> Apud Joseph, contr. Apion. l. 1. c. 20.

<sup>&</sup>quot; Scripture Chronology, p. 710.

#### THE

# LAMENTATIONS OF JEREMIAH.

THIS book very properly follows the prophecy of Jeremiah, not only because wrote by him, but because of the subject-matter of it, the deplorable case of the Jews upon the destruction of their city; and has been reckoned indeed as making one book with it; so Dean Prideaux \* supposes it was reckoned by Josephus b, according to the number of the books of the Old Testament, which he gives; but it does not stand in this order in all printed Hebrew Bibles, especially in those published by the Jews; where it is placed in the Hagiographa, and among the five Megilloth; or with the books of Ruth, Esther, Ecclesiastes, and Solomon's Song, read at their festivals, as this on their public fast, on the ninth of Ab, for the destruction of their city; because they fancy it was not written by the gift of prophecy, but by the Holy Ghost, between which they make a distinction; and therefore remove it from the prophets; but this is the most natural place for it. It is sometimes called by the Jews Echa, from the first word of it, which signifies how; and sometimes Kinoth, Lamentations, from the subject of it; and so by the Septuagint version *Threni*, which signifies the same; and which is followed by the Vulgate Latin, and others, and by us. That Jeremiah was the writer of it is not questioned; nor is the divine authority of it doubted of. The precise place and time where and when he wrote it is not certain: some say he wrote it in a cave or den near Jerusalem; and Adrichomius ° makes mention of a place, called "the Prophet Jere-" miah's pit, where he sat in the bitterness of his soul, " grieving and weeping; and lamented and described " the destruction of Jerusalem made by the Chaldeans, " in a four-fold alphabet in metre; where Helena the " empress, according to Nicephorus, built some won-" derful works;" but it rather seems that he wrote these Lamentations after he was carried away with the rest of the captives to Ramah, and dismissed to Mizpah, at one or other of these places. It is wrote in Hebrew metre, though now little understood; and the

first four chapters in an alphabetical manner; every verse beginning in order with the letters of the alphabet; and in the third chapter it is done three times over; three verses together beginning with the same letter: this seems to be done to make it more agreeable, and to help the memory. Jarchi thinks that this is the same book, which, having been publicly read by Baruch, was cut to pieces by King Jehoiakim, and cast into the fire d, and burnt; which consisted of chapters i. ii. iv. and to which was afterwards added ch. iii. but it is without any reason or foundation ; seeing that contained all Jeremiah's prophecies, not only against Israel and Judah, but against all the nations, Jer. xxxii. 2. which this book has nothing of; nor even the words, which are particularly said to be in that, respecting the destruction of Jerusalem by the king of Babylon, ver. 29. Josephus e seems to have been of opinion that this book of Lamentations was written by Jeremy on account of the death of Josiah, 2 Chron. xxxv. 25. and in which he is followed by many; but the lamentation made in this book is not for a single person only, but for a city, and even for the whole nation of the Jews: nor is there any thing suitable to Josiah, and his case; what seems most plausible is in ch. iv. 20. and that better agrees with Zedekiah than with him. It appears plainly to be written after the destruction of the city and temple, and the sad desolation made in the land of Judea, because of the sins of the priests and people; and the design of it is to lament these things; to bring them to repentance and humiliation for their sins, and to give some comfortable hope that God will be merciful to them, and restore them again to their former privileges, for which the prophet prays. The introduction to it, in the Septuagint, Vulgate Latin, and Arabic versions, is, " and it came to pass after " Israel was carried captive, and Jerusalem laid waste, " Jeremiah sat weeping, and delivered out this lamen-" tation over Jerusalem; and said," what follows.

# CHAP. I.

THIS chapter contains a complaint of the miseries of and is concluded with a prayer of theirs. The prophet the city of Jerusalem, and the nation of the Jews; first deplores the state of the city, now depopulated and by the Prophet Jeremiah, then by the Jewish people; become tributary, which had been full of people, and

4 U

Connexion, par. 1. p. 332,
 Contr. Apion. l. 1. sect. 8.
 Theatrum Terræ Sanctæ, p. 174. No. 224. VOL. I.—PROPHETS.

<sup>4</sup> Vid. T. Bab. Moed Katon, fol. 26. 1.

<sup>\*</sup> Antiqu. l. 10. c. 5. sect. 1.

ruled over others; but now in a very mournful condition, and forsaken and ill used by her lovers and friends, turned her enemies, ver. 1, 2. and next the state of the whole nation; being carried captive for their sins among the Heathens; having no rest, being overtaken by their persecutors, ver. 3. but what most of all afflicted him was the state of Zion; her ways mourning; her solemn feasts neglected; her gates desolate; her priests sighing, and virgins afflicted; her adversaries prosperous; her beauty departed; her sabbaths mocked; her nakedness seen; and all her pleasant things in the sanctuary seized on by the adversary; and all this because of her many transgressions, grievous sins, and great pollution and vileness, which are confessed, ver. 4, 5, 6, 7, 8, 9, 10, 11. then the people themselves, or the prophet personating them, lament their case, and call upon others to sympathize with them, ver. 12. observing the sad desolation made by the hand of the Lord upon them for their iniquities, ver. 13, 14, 15. on account of which great sorrow is expressed; and their case is represented as the more distressing, that they had no comforter, ver. 16, 17. then follows a prayer to God, in which his righteousness in doing or suffering all this is acknowledged, and mercy is entreated for themselves, and judgments on their enemies, ver. 18, 19, 20, 21, 22.

Ver. 1. How doth the city sit solitary, that was full of people ! &c.] These are the words of Jeremiah; so the Targum introduces them, "Jeremiah the prophet and " high-priest said;" and began thus, how; not inquiring the reasons of this distress and ruin; but as amazed and astonished at it; and commiserating the sad case of the city of Jerusalem, which a little time ago was exceeding populous; had thousands of inhabitants in it; besides those that came from other parts to see it, or trade with it: and especially when the king of Babylon had invaded the land, which drove wast numbers to Jerusalem for safety; and which was the case afterwards when besieged by the Romans; at which time, as Josephus<sup>f</sup> relates, there were eleven hundred thousand persons; and very probably a like number was in it before the destruction of it by the Chaldeans, who all perished through famine, pestilence, and the sword; or were carried captive; or made their escape; so that the city, as was foretold it should, came to be without any inhabitant; and therefore is represented as sitting, which is the posture of mourners; and as solitary, or alone<sup>5</sup>, like a menstruous woman in her separation, to which it is compared, woman in the acparator, wo much is consistently of men; so the Targum, "as a man that has the plague of le-" prosy on his flesh, that dwells alone;" or rather as a woman deprived of her husband and children; as follows: how is she become as a widow ! her king, that was her head and husband, being taken from her, and carried captive; and God, who was the husband also of the Jewish people, having departed from them, and so left in a state of widowhood. Jarchi<sup>\*</sup> observes, that it is not said a widow simply, but as a widow, because her husband would return again; and therefore only

f De Bello Jud. 1. G. c. 9. sect. 3. 5 January Sola, Vulg. Lat. Montanus. 8 E Talmud Bab. Sankedrin, fel. 104. 1. & Taanith, fel. 20. 1.

during this state of captivity she was like one; but Broughton takes the caph not to be a note of similitude, but of reality; and renders it, she is become a very widow. Vespasian, when he had conquered Judea, struck a medal, on one side of which was a woman sitting under a palm-tree in a plaintive and pensive posture, with this inscription, Judea Capta, as Grotius observes: she that was great among the nations, and princess among the provinces, how is she become tributary ! that ruled over many nations, having subdued them, and to whom they paid tribute, as the Philistines, Moabites, Syrians, and Edomites, in the times of David and Solomon; but since obliged to pay tribute herself, first to Pharaoh-necho, king of Egypt; then to the king of Babylon in the times of Jehoiakim; and last of all in the times of Zedekiah; so the Targum, " she that was great among the people, and ruled over the provinces that paid tribute to her, " returns to be depressed ; and after this to give tribute " to them."

Ver. 2. She weepeth sore in the night, &c.] Or, weeping weeps'; two weepings, one for the first, the other for the second temple<sup>k</sup>; and whilst others are taking their sleep and rest; a season fit for mourners, when they can give their grief the greater vent, without any interruption from others; and it being now a night of affliction with her, which occasioned this sore weeping. Jarchi observes, that it was in the night that the temple was burnt: and her tears are on her cheeks: continue there, being always flowing, and never wholly dried up; which shews how great her grief was, and that her weeping was without intermission; or otherwise tears don't lie long, but are soon dried up, or wiped off: among all her lovers she hath none to comfort her; as the Assyrians formerly were, Ezek. xxiii, 5, 9–12. and more lately the Egyptians her allies and confederates, in whom she trusted; but these gave her no assistance; nor yielded her any relief in her distress; nor so much as spoke one word of comfort to her: all her friends have dealt treacherously with her, they are become her enemies; those who pretended great friendship to her, and were in strict alliance with her, acted the treacherous part, and withdrew from her, leaving her to the common enemy; and not only so, but behaved towards her in a hostile manner themselves; for the children of Noph and Tahapanes, places in Egpyt confederate with the Jews, are said to have broken the crown of their head, Jer. ii. 16. The Targum interprets the lovers of the idols she loved to follow, who now could be of no use unto her by way of comfort.

Ver. 3. Judah is gone into captivity, &c.] Not only Jerusalem the metropolis of Judea was destroyed, but the whole country was ravaged, and the inhabitants of it carried captive into Babylon: because of affliction, and because of great servitude; because of their sins in oppressing and afflicting their poor brethren, and retaining them in a state of bondage after their sevenyears' servitude, contrary to the law of God; for which they were threatened with captivity, Jer. xxxiv. 13-22. so the Targum, " the house of Judah went into cap-

י plorando plerat, Vatablus; plorande plorabit, Pagninus, Montanus. \* T. Sanhedr. ib. col. 2.

CH. I. V. 1-3.

" widows; and because of the multitude of service " which they caused their brethren the children of " Israel to serve, who were sold unto them; and they " did not proclaim liberty to their servants and " maidens, who were of the seed of Israel :" or, through affliction, and through great servitude1; that is, through the affliction and servitude they suffered by the Chaldeans, into whose hands they fell; though some understand it of the Jews, who, to escape the affliction and servitude of the Chaldeans, went into a kind of voluntary captivity, fleeing to the countries of Moab, Ammon, and Edom, during the siege of Jerusalem by the Chaldeans; see Jer. xl. 11, 12: she dwelleth among the Heathen; the uncircumcised and the unclean; and so was deprived of both her civil and religious liberties; having no opportunity of worshipping God, and enjoying him in his courts, as formerly; and which must by reg y uncomfortable living, especially to those who were truly gracious: she findeth no rest. The Targum adds, "because of the hard service to which they sub-" jected her;" she found no natural rest, being carried from place to place; nor civil rest, being kept in hard bondage; nor spiritual rest, being deprived of the worship and ordinances of God; and being conscious of her sins, which had brought all this misery on her: all her persecutors overtook her between the straits; having hunted her as men hunt wild beasts, and get them into some strait and difficult place, and then seize on them. The Targum interprets it, between the borders; or between the hedges, as Ben Melech; and so Jarchi, of the borders of a field and vineyard; and of a ditch on the one side and the other, that there is no room to escape; and who makes mention of a Midrash, that explains it not of place, but time, between the seventeenth day of Tammuz, and the ninth of Ab; see Jer. lii. 7, 8.

Ver. 4. The ways of Zion do mourn, &c.] Being unoccupied, as in Judg. v. 6. or unfrequented : this is said by a rhetorical figure; as ways may be said to rejoice, or look pleasant and cheerful, when there are many passengers in them, going to and fro; so they may be said to mourn, or to look dull and melancholy, when no person is met with, or seen in them ; thus Jerusalem and the temple being destroyed, the ways which led from the one to the other, and in which used to be seen great numbers going up to the worship of God, which was pleasant to behold, Psal. xlii. 4. now not one walking in them, and all overgrown with grass; and those roads which led from the several parts of the land to Jerusalem, whither the ten tribes went up to worship three times in the year, and used to travel in companies, which made it delightful and comfortable, and pleasant to look at, now none to be seen upon them; which was matter of grief to those that wished well to Zion; as it is to all truly godly persons to ob-serve that the ways and worship of God are not frequented; that there are few inquiring the way to Zion above, or travelling in the road to heaven; as also when there are few that worship God in Zion below,

" tivity, because they afflicted the fatherless and the || or ask the way unto it, or walk in the ordinances of it : because none come to the solemn feasts. Aben Ezra understands this of the sanctuary itself; which sense Abendana mentions; expressed by the word here used; and so called, because all Israel were convened here; but the Targum and Jarchi more rightly interpret it of the feasts, the three solemn feasts of the passover, pentecost, and tabernacles, at which all the males in Israel were obliged to appear; but now, the temple and city being in ruins, none came to them, which was a very distressing case ; as it is to good men, when upon whatever occasion, either through persecution, or through sloth and negligence, the ministry of the word, and the administration of ordinances, particularly the Lord's supper, the solemn feasts under the Gospel dispensation, are not attended to : all her gates are desolate; the gates of the temple; none passing through them into it to worship God, pray unto him, praise him, or offer sacrifice; or the gates of the city, none going to and fro in them; nor the elders sitting there in council, as in courts of judicature, to try causes, and do justice and judgment : her priests sigh : the temple burnt; altars destroyed, and no sacrifices brought to be offered; and so no employment for them, and consequently no bread; but utterly deprived of their livelihood, and had good reason to sigh. The Targum adds, "because the offerings ceased:" her virgins are afflicted; or, are sorrowful<sup>m</sup>; are in grief and mourning, that used to be brisk and gay, and to play with timbrels at their festivals; so the Targum paraphrases it, " the virgins mourn because they cease ' to go out on the fifteenth of Ab, and on the day of " atonement, which was the tenth of Tisri, to dance " in the dances :" and she is in bitterness ; that is, Zion : or the congregation of Israel is in bitterness of spirit, in great affliction and distress; her name might be rightly called Marah; see Ruth i. 20.

Ver. 5. Her adversaries are the chief, &c.] Or, for the head "; or are the head, as was threatened, Deut. xxviii. 44. and now fulfilled; the Chaldeans having got the dominion over the Jews, and obliged them to be subject to them : her enemies prosper ; in wealth and riches, in grandeur and glory; live in ease and tranquillity, enjoying all outward felicity and happiness; whilst Zion was in distress; which was an aggravation of it; and yet this was but righteous judgment: for the Lord hath afflicted her; who is righteous in all his ways: the Chaldeans were but instruments; the evil was from the Lord, according to his will and righteous determination, as appears by what follows: for the multitude of her transgressions : her children are gone into captivity before the enemy ; that is, the inhabitants of Jerusalem and Judea were carried captive by the enemy, and drove before them as a flock of sheep, and that for the sins of the nation; and these not a few, but were very numerous, as Mordecai and Ezekiel, and others, who were carried captive young with Jeconiah, as well as many now.

Ver. 6. And from the daughter of Zion all her beauty is departed, &c.] The kingdom removed ; the priest-

י א מעני afflictionem ; מ bic, non præ, sed per significat, Grotius ; vel præ afflictione, sub. a Chaldæis perpesa ; so some in Vatablus. m נוגות mæstæ, Junius & Tremellius, Michaelis ; mærent, Piscator ; mestitia affectæ sunt, Cocceius.

<sup>&</sup>quot; שראש in caput, Vatablus, Junius & Tremellius, Piscator; facti sunt caput, Cocceius.

hood ceased; the temple, their beautiful house, burnt; the palaces of their king and nobles demolished; and every thing in church and state that was glorious were now no more: her princes are become like harts that find no pasture ; that are heartless and without courage, fearful and timorous, as harts are, especially when destitute of food. The Targum is, "her princes run " about for food, as harts run about in the wilderness, " and find no place fit for pasture :" and they are gone without strength before the pursuer ; having no spirit nor courage to oppose the enemy, nor strength to flee from him, they fell into his hands, and so were carried captive; see Jer. lii. 8, 9, 10. Jarchi observes, that the word for pursuer has here all its letters, and nowhere else; and so denotes the full pursuit of the enemy, and the complete victory obtained by him.

Ver. 7. Jerusalem remembered in the days of her affliction and of her miseries, &c.] When carried captive, and in exile in a foreign land; when surrounded with distresses and calamities of various kinds; which are a means sometimes of rubbing up and refreshing the memories of persons with those good things they take little notice of in the times of prosperity; the worth of such things being best known and prized by the want of them : even all her pleasant things that she had in the days of old; her civil and religious liberties; the word, worship, and ordinances of God; the temple, altars, and courts of the Lord; the ark of the testimony, the symbol of the divine Presence; and the revelation of the will of God by the prophets; their peace, prosperity, and enjoyment of all good things: these were remembered when her people fell into the hand of the enemy: the Chaldeans. The Targum is, " into the " hand of Nebuchadnezzar the wicked, and he op-" pressed them :" and none did help her; not the Egyp-tians, her allies and confederates, in whom she trusted : her adversaries saw her, and did mock at her sabbaths; as the Heathens used to do; calling the Jews Sabbatarians<sup>•</sup>; by way of derision; representing them as an idle lazy people, who observed a seventh day merely out of sloth, and so lost a seventh part of time<sup>•</sup>; or they mocked at them for keeping them in vain; since, notwithstanding their religious observance of them, they were suffered to be carried captive out of their land; or, as Jarchi thinks, the Chaldeans mocked at them for keeping their sabbaths strictly, now they were in other lands, when they neglected them in their own country; or they jeered them with their weekly and yearly sabbaths; suggesting to them that now they had leisure enough to observe them; and that their hand ceased from tillage with a witness now: some think, that because of the observance of a sabbath, they were obliged to by their law, therefore the Heathens made them work the harder, and imposed greater tasks upon them on that day than on others, like the Egyptians of old; though the words may be rendered, they mocked at her cessations "; from joy and pleasure, peace and comfort, and the enjoyment of all good

Qued jejunia subbatariorum. Martial. 1. 4. Epigr. 4.
 Cai septima quasque fui lun. Ignava, & partem vitæ son attigit ullam. Juvenal. Satyr. 5.
 <sup>3</sup> πηματρ. 5/ τρητά sridest casationes ojus, Junius & Tasmellius ; Rent proptar cessationes, Piscator.

things; so the Targum, " the enemies saw her when " she went into captivity; and they mocked at the

good things which ceased out of the midst of her." Ver. 8. Jerusalem hath grievously sinned, &c.] Or, hath sinned a sin'; a great sin, as the Targum; the sin of idolatry, according to some; or of covenant-breaking, as others; though perhaps no particular sin is meant, but many grievous sins; since she was guilty of a multitude of them, as in ver. 5: therefore she is removed; out of her own land, and carried captive into another: or, is for commotion '; for scorn and derision; the head being moved and shook at her by way of contempt : or rather, for separation '; she being like a menstruous woman, defiled and separate from society : all that honoured her despise her ; they that courted her friendship and alliance in the time of her prosperity, as the Egyptians, now neglected her, and treated her with the utmost contempt, being in adversity : because they have seen her nakedness; being stripped of all her good things she before enjoyed; and both her weakness and her wickedness being exposed to public view. The allusion is either to harlots, or rather to modest women, when taken captive, whose nakedness is uncovered by the brutish and inhuman soldiers: yea, she sigheth, and turneth backward; being covered with shame, because of the ill usage of her, as modest women will, being so used.

Ver. 9. Her filthiness is in her skirts, &c. 7 Her sin is manifest to all, being to be seen in her punishment. The allusion is to a menstruous woman, to whom she is compared, both before and after; whose blood flows down to the skirts of her garments, and there seen; by which it is known that she is in her separation. So the Targum, " the filthiness of the blood of her separation " is in her skirts; she is not cleansed from it, nor does " she repent of her sins :" she remembereth not her last end; she did not consider in the time of her prosperity what her sins would bring her to; what would be the issue of them; nay, though she was warned by the prophet, and was told what things would come to at last, yet she laid it not to heart; nor did she lay it up in her mind, or reflect upon it; but went on in her sinful courses : therefore she came down wonderfully ; or, with wonders"; from a very exalted estate to a very low one; from the height of honour and prosperity to the depth of distress and misery ; to the astonishment and wonder of all about her, that so flourishing a city and kingdom should be brought to ruin at once, in so strange a manner; see Dan. viii. 24: she had no comforter ; as none to help her against her enemies, ver. 7. and to prevent her ruin; so none to pity her, and have compassion upon her, and speak a comfortable word to her now she was in it : O Lord, behold my affliction ; not with his eye of omniscience only, which he did, and of which she had no doubt; but with an eye of pity and compassion: thus Zion is at once and suddenly introduced, breaking out in this pathetic manner, being in great affliction and distress, having none else

TANDIT NOI peccatum peccavit, Vulg. Lat. Pagninus, Montanus,

ל האפור אפון אינטער אינטער אינטער אינער אינ אינער אינער

and behaving in a very insolent and audacious manner, transgressing all bounds of humanity and decency; and therefore hoped the Lord would have compassion on her, though she had sinned against him: for the enemy hath magnified himself ; behaved haughtily both against God and his people; attributing great things to himself; magnifying his own power and wisdom.

Ver. 10. The enemy hath spread out his hands on all her pleasant things, &c.] Meaning not the wealth and riches, the goods and substance, or the rich furniture in their own houses; but the precious things in the house of God, the ark, the table, the altar, the priests' garments, and vessels of the sanctuary, and the gifts of the temple, and every thing valuable in it; these the enemy stretched out his hands and seized upon, and claimed them as his own; took them as a booty, prey, and plunder. Jarchi " interprets the enemy of the Moabites and Ammonites, who seized upon the books of the law, in which are things more desirable than gold and silver, and burnt them; because there was a law in them that forbid them entering into the congregation of Israel; but the Targum better explains it of Nebuchadnezzar the wicked; for he and the Chaldean army are doubtless meant; who plundered and ransacked the temple of all its pleasant, precious, and valuable things : for she hath seen that the Heathen entered into her sanctuary ; not into the land of Israel only, the holy land; but into the temple, the sanctuary of the Lord; but called her's, because it was built for her use, that the congregation of Israel might worship the Lord in it; into this with her own eyes, though forced to it, and sore against her will, and to her great grief and trouble, she saw the Chaldeans enter, and ravage and spoil it: whom thou didst command that they should not enter into thy congregation; these Jarchi interprets of the Moabites and Ammonites again; and so does the Targum here; paraphrasing them thus, whom thou didst command by the hand of Moses " the prophet, concerning Ammon and Moab, that " they were not worthy to enter into thy congrega-" tion;" and concerning whom there is an express law forbidding it, Deut. xxiii. 1, 2, 3. and it may be there were Moabites and Ammonites in the Chaldean army, assisting in the taking of Jerusalem; and who entered into the temple when it was taken.

Ver. 11. All her people sigh, &c.] Not her priests only, ver. 4. but all the common people, because of their affliction, particularly for want of bread. So the Targum, " all the people of Jerusalem sigh because of " the famine ;" for it follows: they seek bread ; to eat, as the Targum; inquire where it is to be had, but in vain : they have given their pleasant things for meat to relieve the soul; or, to cause the soul to return "; to fetch it back when fainting and swooning away through famine; and therefore would give any thing for food; part with their rich clothes, jewels, and precious stones; with whatsoever they had that was valuable in their cabinets or coffers, that they might have meat to keep from fainting and dying; to refresh and recruit their

to apply to; and the enemy bearing hard upon her, || spirits spent with hunger: see, O Lord, and consider; for I am become vile; mean, base, and contemptible, in the eyes of men, through penury and want of food; through poverty, affliction, and distress; and therefore desires the Lord would consider her case, and look with pity and compassion on her.

Ver. 12. Is it nothing to you, all ye that pass by ? &c.] O ye strangers and travellers that pass by, and see my distress, does it not at all concern you? does it not in the least affect you? can you look upon it, and have no commiseration? or is there nothing to be learned from hence by you, that may be instructive and useful to you? Some consider the words as deprecating; may the like things never befall you that have befallen me, O ye passengers, be ye who ye will; I can never wish the greatest stranger, much less a friend, to suffer what I do; nay, I pray God they never may: others, as adjuring. So the Targum, "I adjure you, " all ye that pass by the way, turn aside hither:" or as calling; so the words may be rendered, O all ye that pass by y; and Sanctius thinks it is an allusion to epitaphs on tombs, which call upon travellers to stop and read the character of the deceased ; what were his troubles, and how he came to his end; and so what follows is Jerusalem's epitaph: behold, and see if there be any sorrow like unto my sorrow, which is done unto me; as it is natural for every one to think their own affliction greatest, and that none have that occasion of grief and sorrow as they have; though there is no affliction befalls us but what is common unto men; and when it comes to be compared with others, perhaps will appear lighter than theirs: wherewith the Lord hath afflicted me, in the day of his fierce anger; signifying that her affliction was not a common one; it was not from the hand of man only, but from the hand of God; and not in the ordinary way of his providence; but as the effect of his wrath and fury, in all the fierceness of it.

Ver. 13. From above hath he sent fire into my bones, &c.] Which the Targum interprets of her fortified cities, towns, or castles; as Jerusalem, more especially the temple, and the palaces of the king and nobles in it; which, though burnt by the fire of the Chaldeans, yet, this being according to the determination and by the direction of the Lord, is said to be sent from above. from heaven; so that they seemed to be as it were struck with lightning from heaven; unless it should be thought rather to be understood of the fire of divine wrath, of which the people of the Jews had a quick sense, and was like a burning fever in them: and it prevails against them ; or it \*; that is, the fire prevails against or rules over every one of the bones, to the consumption of them : or rather, he rules over it \*; that is, God rules over the fire; directs it, and disposes of it, according to his sovereign will and pleasure, to the destruction of the strength of the Jewish nation : he hath spread a net for my feet; in which she was en-tangled, so that she could not flee from the fire, and escape it, if she would. The allusion is to the taking of birds and wild beasts in nets; if God had not spread

<sup>\*</sup> E Talmud. Bab. Yebamot, fol. 16. 9.

א שט להשיב נקשים ad reducendum animam, Mostanus, Piscater.

<sup>&</sup>lt;sup>2</sup> וירדנת & deszviit in ea, Munster, Tigurine version ; & contrivit ipsum ; so some in Vatablus. <sup>2</sup> Et dominatus est ca, Montanus, Vatablus, Piscater.

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a net for the Jews, the Chaldeans could never have taken them; see Ezek. xii. 13. Hos. vii. 12; he hath turned me back; her feet being taken in the net, she could not go forward, but was obliged to turn back, or continue in the net, not being able to extricate her feet: or, turned me upon my back; as the Arabic version; laid me prostrate, and so an easy prey to the enemy; or, as the Targum, "he hath caused me to " turn the back to mine enemies:" he hath made me desolate and faint all the day; the cities being without inhabitants; the land uncultivated; the state in a sickly and languishing condition; and which continued so to the end of the seventy-years' captivity.

Ver. 14. The yoke of my transgressions is bound by his hand, &c.] That is, the punishment of her sins was laid upon her by the Lord himself; his hand was in it; it came from him; the Chaldeans were only instruments; and a heavy yoke this was. So the Targum renders it, " the yoke of my rebellions is made heavy " by his hand :" they are wreathed, and come upon my neck ; or, twisted together b; as lines to make a cord; or as several cords to make a rope; or as branches of trees or withs are implicated and entwined; and so the Targum, " they are twisted together as the branches " of a vine." It denotes the complication of judgments upon the Jewish nation for their sins, with which they were holden as with cords; and which were like ropes about their necks, very heavy and distressing to them, and from which they could not deliver themselves. Mr. Broughton thinks the apostle has reference to this passage; and explains it by the sin that easily besets, or cunningly wraps about, Heb. xii. 1: he hath made my strength to fall; by the weight of punishment laid upon her, which she could not stand up under, but sunk and fell: this may be understood of her strong and mighty men; her men of valour and courage, who yet stumbled and fell: the Lord hath delivered me into their hands, from whom I am not able to rise up; meaning the Chaldeans; nor were the Jews at last delivered from them by their own strength, but by the means of Cyrus the Persian conquering Babylon.

Ver. 15. The Lord hath trodden under foot all my mighty men in the midst of me, &c.] As a causeway is trodden; or as mire is trodden under foot in the streets; so were the mighty and valiant men, the soldiers and men of war, trodden under foot and destroyed by the Chaldeans in the streets of Jerusalem, and in the midst of Judea; the Lord so permitting it: he hath called an assembly against me to crush my young men; the army of the Chaldeans, which were brought against Jerusalem by a divine appointment and call; against whom the choicest and stoutest of them, even their young men, could not stand; but were crushed and broken to pieces by them. The word for assembly sometimes signifies an appointed time; a time fixed for solemn festivals, and for calling the people to them; and so the Targum here, "he hath called or appointed a " time to break the strength of my young men;" the time of Jerusalem's destruction by the Babylonians: the Lord hath trodden the virgin, the daughter of Judah, as in a wine-press; in the wine-press of his wrath; or

however in the wine-press of the Babylonians, who are compared to one; into whose hands the Jews falling, were like grapes cast into a wine-press, and there trodden by men, in order to squeeze and get out the wine; and in like manner were their blood squeezed out of them and shed. The Targum interprets it of the blood of virginity being poured out, as wine in a press; the virgius of Judah being ravished and defiled by the enemy.

Ver. 16. For these things I weep, &c.] The congregation of Judah, the godly among them, particularly Jeremiah, who personated them, wept for the sins the people had been guilty of, and for the punishment inflicted on them, or the sore calamities that were brought upon them. The Targum goes into particulars, and paraphrases it thus, " for the little ones " that are dashed in pieces, and for the women big "with-child, whose belies are ripped up, the congre-"gation of Israel saith, I weep:" mine eye, mine eye runneth down with water; which doubling of the words seems to express the vehemency of her passion; the greatness of the grief she was overwhelmed with. The Targum is, "my both eyes flow with tears as a "fountain of water:" because the comforter that should relieve my soul is far from me; meaning God himself, who is the principal comforter of his people: saints may be comforters of one another, by relating to each other their gracious experiences; praying with one another, and building up each other in their most holy faith; by behaving in a kind, tender, and loving manner to each other; forgiving mutual offences; and conversing together about the glories of heaven, and being for ever with the Lord; but these sometimes are at a distance; or, like Job's friends, are miserable comforters. Ministers of the Gospel are by their character and office Barnabases, sons of consolation; are trained up, appointed, and sent by the Lord to comfort his people; which they do by preaching the Gospel to them purely; by opening the Scriptures of truth clearly; by administering ordinances faithfully, and in all directing to Christ : but these sometimes are removed afar off by persecution or death; or those who bear this name don't perform their work aright. God is the chief comforter of his people; God, Father, Son, and Spirit: the Father comforts with his gracious presence; with views of covenant-interest, and of the firmness and stability of it; with the precious promises of the word; with his everlasting and unchangeable love; and with discoveries of his pardoning grace and mercy. The Son is a comforter; one of the names of the Messiah with the Jews<sup>c</sup> is *Menachem*, the Comforter; and who they say is here meant; and he is called the Consolation of Israel, Luke ii. 25. who comforts by bringing near his righteousness and salvation : by his peace-speaking blood, and atoning sacrifice; by directing to his fulness, and favouring with his presence. And the Holy Spirit is another comforter; who comforts by taking of the things of God, Christ, and the Gospel, and shewing them to the saints; by opening and applying the promises to his people; by being the spirit of adoption, and the seal, earnest, and pledge of

י involute, Vatablus; perplexee, Pagninus, Montanus, Calvin; contortee, Piscator, Grotius, Michaelis.

<sup>\*</sup> T. Bab. Sanhedris, fol. 98. 2. Echa Rabbati, fol. 50. 1.

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relieves the souls of his people, under the weight of sin, the temptations of Satan, and the various afflictions of life; and prevents their fainting, and returns their souls, as the word <sup>d</sup> signifies; or fetches them back, when fainting and swooning away : but sometimes he withdraws himself, and stands at a distance, at least in their apprehensions; and this is matter of great grief and sorrow to them; which was the case of the church at this time: my children are desolate; those which should help and relieve her, and be a comfort to her, were destitute themselves: or, were destroyed , and were not; and which was the cause of her disconsolate state, as was Rachel's, Jer. xxxi. 15 : because the enemy prevailed; that is, over them, as the Targum adds; over her children; and either put them to death or carried them captive.

Ver. 17. Zion spreadeth forth her hands, &c.] Either as submitting to the conqueror, and imploring mercy; or rather as calling to her friends to help and relieve her. The Targum is, " Zion spreadeth out her hands " through distress, as a woman spreads out her hands " upon the seat to bring forth;" see Jer. iv. 31. Some render the words, Zion breaks with her hands'; that is, breaks bread; and Joseph Kimchi observes, that it was the custom of comforters to break bread to the mourner; but here she herself breaks it with her hands, because there was none to comfort her: and there is none to comfort her; to speak a word of comfort to her, or to help her out of her trouble; her children gone into captivity; her friends and lovers at a distance; and God himself departed from her; see the note on the preceding verse: the Lord hath commanded concerning Jacob, that his adversaries should be round about him; that he should be surrounded by them, and carried captive, and should be in the midst of them in captivity : this was the decree and determination of God; and, agreeably to it, he ordered it in his providence that the Chaldeans should come against him, encompass him, and overcome him; and that because he had slighted and broken the commandments of the Lord; and therefore was justly dealt with, as is ac-knowledged in the next verse. So the Targum, "the "Lord gave to the house of Jacob commandments, " and a law to keep, but they transgressed the decree " of his word; therefore his enemies encompassed the " house of Jacob round about :" Jerusalem is as a menstruous woman among them; reckoned filthy and unclean, abominable and nauseous; whom none cared to come near, but shunned, despised, and abhorred ; as the Jews separated from the Gentiles, and would not converse with them; so neither now would the Chaldeans with the Jews; but treat them as the offscouring of all things.

Ver. 18. The Lord is righteous, &c.] Or, righteous is he the Lord s; in all these dispensations of his providence, how afflictive and severe soever they may seem to be; however the enemies of the church and people of God might transgress just bounds, and act the cruel

eternal glory: and thus, by being a comforter, the Lord # and unrighteous part; yet good men will always own that God is righteous in all his ways, and that there is no unrighteousness in him; though they sometimes know not how to reconcile his providences to his promises, and especially to his declared love and affection to them; see Jer. xii. 1. the reason, clearing God of all injustice, follows: for I have rebelled against his commandment; or, his mouth<sup>h</sup>: the word of his mouth, which he delivered by word of mouth at Mount Sinai, or by his prophets since; and therefore was righteously dealt with, and justly chastised. The Targum makes these to be the words of Josiah before his death, owning he had done wrong in going out against Pharaoh-necho, contrary to the word of the Lord; and the next clause to be the lamentation of Jeremiah upon his death: though they are manifestly the words of Jerusalem or Zion, whom the prophet personates, saying, hear, I pray you, all people, and behold my sorrow; directing herself to all compassionate persons, to hearken and attend to her mournful complaint, and to consider her sorrow, the nature and cause of it, and look upon her with an eye of pity in her sorrowful circumstances: my virgins and my young men are gone into captivity; in Babylon; being taken and carried thither by the Chaldeans; had it been only her ancient men and women, persons worn out with age, that could have been of little use, and at most but of a short continuance, the affliction had not been so great; but her virgins and young men, the flower of the nation, and by whom it might have been supported and increased ; for these to be carried away into a strange land must be matter of grief and sorrow.

Ver. 19. I called for my lovers, but they deceived me. &c.] Either her idols, with whom she had committed spiritual adultery, that is, idolatry; but these could not answer her expectations, and help her: or the Egyptians, that courted her friendship, and with whom she was in alliance, and in whom she trusted; and these, in the times of her distress, she called upon to make good their engagements, but they disappointed her, and stood not to their covenant and promises, but left her to stand and fall by herself; this Jerusalem said, according to the Targum, when she was delivered into the hands of Nebuchadnezzar; but these words, they deceived me, it makes to be the Romans, that came with Titus and Vespasian, and built bulwarks against Jerusalem : my priests and mine elders gave up the ghost in the city; or died in the city of Jerusalem; not by the sword of the enemy, but through famine; and so, in

the Arabic language, the word جام signifies to labour

under famine, and want of food, and perish through it; and if this was the case of their priests that officiated in holy things, and of their elders or civil ma-gistrates, what must be the case of the common people? while they sought their meat to relieve their souls; or fetch's them back; which were just fainting and dying away through hunger; and who did expire while they were begging their bread, or inquiring in

feducens animam meam, Vulg. Lat. Montanus; qui restituat, Tigurine version. שוממים perditi, Vulg. Lat.

<sup>&</sup>lt;sup>h</sup> סיהו ejus, Pagninus, Montanus, Piscator, Cocceius.

esurivit & fame ac inedia laboravit, Golius, col. 556. באר בואת נפשש: et reducesent animam suam, Montanus,

one place after another where they could get any, either freely or for money.

Ver. 20. Behold, O Lord, for I am in distress, &c.] Thus she turns from one to another; sometimes she addresses strangers, people that pass by; sometimes she calls to her lovers; and at other times to God, which is best of all, to have pity and compassion on her in her distress; and from whom it may be most expected, who is a God of grace and mercy: my bowels are troubled; as the sea, agitated by winds, which casts up mire and dirt; or as any waters, moved by any thing whatsoever, become thick and muddy; or

like wine in fermentation; so the word 'خمر', in the Arabic language, signifies, expressive of great disturbance, confusion, and uneasiness : mine heart is turned within me; has no rest nor peace: for I have grievously rebelled; against God and his word; her sins were greatly aggravated, and these lay heavy on her mind and conscience, and greatly distressed her: abroad the sword bereaveth; this, and what follows in the next clause, describe the state and condition of the Jews, while the city was besieged ; without it, the sword of the Chaldeans bereaved mothers of their children, and children of their parents, and left them desolate: at home there is as death; within the city, and in the houses of it, the famine raged, which was as death, and worse than immediate death; it was a lingering one: or, in the house was certain death<sup>m</sup>; for the caph here is not a mere note of similitude, but of certainty and reality; to abide at home was sure and certain death, nothing else could be expected. The Targum is, " within the famine kills like the destroying angel " that is appointed over death;" see Heb. ii. 14. and Jarchi interprets it of the fear of demons and noxious spirits, and the angels of death.

Ver. 21. They have heard that I sigh: there is none to comfort me, &c.] That is, the nations, as the Targum; the neighbouring ones, those that were her con-federates and allies; the same with her lovers, as before, as Aben Ezra observes; these being near her, knew full well her sorrowful and distressed condition, being as it were within the hearing of her sighs and groans; and yet none of them offered to help her, or so much as to speak a comfortable word to her: all mine enemies have heard of my trouble; not only her friends, but foes; meaning the Tyrians, Edomites, *faint*; her sighs were many because of her Moabites, and Ammonites, and as the following de-

scription of them shews; for it must design others from the Chaldeans, that were the immediate cause of it : they are glad that thou hast done it; brought all this ruin and destruction on Jerusalem, which could never have been done, if the Lord had not willed it; and at this the above-mentioned nations rejoiced; see Ezek xxv. 3. Obad. ver. 12. there being a considerable stop on the word glad, it may be rendered, as by some, they are glad; but thou hast done it"; not they, but thou; and therefore must be patiently bore, and quietly submitted to, it being the Lord's doing : thou wilt bring the duy that thou hast called ; the time of the destruction of the Chaldeans, who had the chief hand in the ruin of the Jewish nation, and of those that rejoiced at it; which time was fixed by the Lord, and proclaimed and published by his prophets, and would certainly and exactly come, as and when it was pointed out: some \* take it to be a wish or prayer, that God would bring it, as he had declared; though others interpret it in a quite different sense, thou hast brought the day "; meaning on herself, the determined destruction; so the Targum, " thou hast brought upon me the day of vengeance; " thou hast called a time upon me to my desolation: and they shall be like unto me; in the same distressed. desolate, and sorrowful condition, being brought to ruin and destruction; which afterwards was the case of the Chaldeans, and all the other nations.

Ver. 22. Let all their wickedness come before thee, &c.] The Targum adds, "in the day of the great "judgment;" but it seems to refer to present time, at least to the time fixed by the Lord for their ruin; and which the church imprecates, not from a spirit of revenge, but from a holy zeal for the glory of God : desiring that the wickedness of her enemies might be remembered by the Lord, so as to punish them in righteous judgment for the same : and do unto them as thou hast done unto me for all my transgressions; she owns that what was done to her was for her sins, and therefore could not charge God with injustice; only she desires the same might be done to her enemies, who were equally guilty : some render it, glean them<sup>9</sup>; or rather, gather them as a vintage; or as grapes are gathered : as thou hast gathered me ; as thou hast took me, and cast me into the wine-press of thy wrath, and there hast trodden and squeezed me; see ver. 15. so do unto them : for my sighs are many, and my heart is faint; her sighs were many because of her afflictions.

#### CHAP. II.

 ${f T}$ HIS chapter contains another alphabet, in which the  $\|$ Prophet Jeremiah, or those he personates, lament the sad condition of Jerusalem; the destruction of the city and temple, and of all persons and things relative to them, and to its civil or church state; and that as being from the hand of the Lord himself, who is repre-

sented all along as the author thereof, because of their sins, ver. 1-9. and then the elders and virgins of Zion are represented as in great distress, and weeping for those desolations; which were very much owing to the false prophets, that had deceived them, ver. 10-14. and all this occasioned great rejoicing in the enemies

tel. col. 1994. ۳ חוטב זיג domo mors ipsa, Munster; plane mors, Junius & Tremellius, Piscator.

of Zion, ver. 15, 16, 17. but sorrow of heart to Zion herself, who is called to weeping, ver. 18, 19. and the chapter is concluded with an address to the Lord, to take this her sorrowful case into consideration, and shew pity and compassion, ver. 20, 21, 22.

Ver. 1. How hath the Lord covered the daughter of Zion with a cloud in his anger, &c.] Not their persons for protection, as he did the Israelites at the Red sea. and in the wilderness; nor their sins, which he blots out as a thick cloud; or with such an one as he filled the tabernacle and temple with when dedicated; for this was in his anger, in the day of his anger, against Jerusalem; but with the thick and black clouds of calamity and distress; he beclouded <sup>t</sup> her, as it may be rendered, and is by Broughton; he drew a veil, or caused a cloud to come over all her brightness and glory, and surrounded her with darkness, that her light and splendour might not be seen. Aben Ezra interprets it, he lifted her up to the clouds ; that is, in order to cast her down with the greater force, as follows : and cast down from heaven unto the earth the beauty of Israel; all its glory, both in church and state; this was brought down from the highest pitch of its excellency and dignity, to the lowest degree of infamy and reproach; particularly this was true of the temple, and service of God in it, which was the beauty and glory of the nation, but now utterly demolished: and remembered not his footstool in the day of his anger; to spare and preserve that; meaning either the house of the sanctuary, the temple itself, as the Targum and Jarchi; or rather the ark with the mercy-seat, on which the Shechinah or divine Majesty set his feet, when sitting between the cherubim; and is so called, 1 Chron. xxviii. 2. Psal. xcix. 5.

Ver. 2. The Lord hath swallowed up all the habitations of Jacob, and hath not pitied, &c.] As he regarded not his own habitation the temple, nor the ark his footstool, it is no wonder he should be unconcerned about the habitations of others; as of the inhabitants of the land of Judea and of Jerusalem, particularly of the king, his nobles, and the great men; these the Lord swallowed up, or suffered to be swallowed up, as houses in an earthquake, and by an inundation, so as to be seen no more; and this he did without shewing the least reluctance, pity, and compassion; being so highly incensed and provoked by their sins and transgressions : he hath thrown down in his wrath the strong holds of the daughter of Judah ; not only the dwellinghouses of the people, but the most fortified places. their castles, towers, and citadels : he hath brought them down to the ground ; and not only battered and shook them, but beat them down, and laid them level with the ground; and all this done in the fury of his wrath, being irritated to it by the sins of his people; even the daughter of Judah, or the congregation thereof, as the Targum : he hath polluted the kingdom, and the princes thereof ; what was reckoned sacred, the kingdom of the house of David, and the kings and princes of it, the Lord's anointed; these being defiled with sin, God cast them away, as filth to the dunghil, and gave them up into the hands of the Gentiles, who were reckoned unclean; and thus they were profaned. Jarchi interprets these princes of the Israelites in common, who were called a kingdom of pricets; and makes mention of a Midrash, that explains them of the princes above, or of heaven.

Ver. 3. He hath cut off in his fierce anger all the horn of Israel, &c.] All its power and strength, especially its kingly power, which is often signified by a horn in Scripture; see Dan. vii. 24. this the Lord took away in his fierce anger, and left the land destitute of all relief and succour, defence and protection; whether from its king and princes, or from its men of war or fortified places; all being cut off and destroyed : he hath drawn back his right hand from before the enemy : either his own right hand, with which he had used to fight for his people, and protect them, but now withdrawing it, left them to the mercy of their enemies; or Israel's right hand, which he so weakened, that they had no power to resist the enemy, and defend themselves : and he burned against Jacob like a flaming fire which devoureth round about ; that is, his wrath was like a burning flaming fire, which consumes all around, whereever it comes; thus the Lord in his anger consumed Jacob, and left neither root nor branch.

Ver. 4. He hath bent his bow like an enemy, &c.] God sometimes appears as if he was an enemy to his people, when he is not, by his conduct and behaviour; by the dispensations of his providence they take him to be so, as Job did, ch. xvi. 9, 12, 13, 14. he bends his bow, or treads it, for the bending or stretching the bow was done by the foot; and as the Targum, "and "threw his arrows at me:" he stood with his right hand as an adversary ; with arrows in it, to put into his bow ; or with his sword drawn, as an adversary does. The Targum is, " he stood at the right hand of Nebuchad-" nezzar and helped him, when he distressed his peo-" ple Israel:" and slew all that were pleasant to the eye; princes and priests, husbands and wives, parents and children, young men and maids; desirable to their friends and relations, and to the commonwealth : in the tabernacle of the daughter of Zion he poured out his fury like fire ; that is, either in the temple, or in the city of Jerusalem, or both, which were burnt with fire, as the effect of divine wrath and fury; and which itself is comparable to fire ; like a burning lamp of fire, as the Targum ; or rather like a burning furnace or mountain.

see Nah. i. 6. Ver. 5. The Lord was as an enemy, &c.] Who formerly was on their side, their God and guardian, their protector and deliverer, but now against them; and a terrible thing it is to have God for an enemy, or even to be as one; this is repeated, as being exceeding distressing, and even intolerable. Mr. Broughton renders it, the Lord is become a very enemy; taking caph for a note of reality, and not of similitude. He hath swallowed up Israel; the ten tribes, or the Jewish nation in general; as a lion, or any other savage beast, swallows its prey, and makes nothing of it, and leaves none behind : he hath swallowed up all her palaces ; the palaces of Zion or Jerusalem; the palaces of the king, princes, nobles, and great men; as an earthquake ot inundation swallows up whole streets and citics at once; see on ver. 2: he hath destroyed his strong holds;

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יעיב ' obnubilavit, Montanus, Vatablus; obnubilat, Cocceius.

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the fortified places of the land of Israel, the towers and castles: and hath increased in the daughter of Judah mourning and lamentation; exceeding great lamentation, for the destruction of its cities, towns, villages, and the inhabitants of them.

Ver. 6. And he hath violently taken away his tabernacle, as if it were of a garden, &c.] The house of the sanctuary or temple, as the Targum; which was demolished at once with great force and violence, and as easily done as a tent or tabernacle is taken down; and no more account made of it than of a cottage or lodge in a vineyard or garden, set up while the fruit was gathering; either to shelter from the heat of the sun in the day, or to lodge in at night; see Isa. i. 8: he hath destroyed his places in the assembly ; the courts where the people used to assemble for worship in the temple; or the synagogues in Jerusalem, and other parts of the land : the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion; there being neither places to keep them in, nor people to observe them : and hath despised, in the indignation of his anger, the king and the priest; whose persons and offices were sacred, and ought to be treated by men with honour and respect; but, for the sins of both, the Lord despised them himself, and made them the object of his wrath and indignation, and suffered them to be despised and ill used by others, by the Chaldeans; Zedekiab had his children slain before his eyes, and then they were put out, and he was carried in chains to Babylon, and there detained a captive all his days; and Seraiah the chief priest, or, as the Targum here has it, the high-priest, was put to death by the king of Babylon; though not only the persons of the king and priest are meant, but their offices also; the kingdom and priesthood ceased from being exercised for many years.

Ver. 7. The Lord hath cast off his altar, &c.] Whether of incense, or of burnt-offerings; the sacrifices of which used to be acceptable to him; but now the altar being cast down and demolished, there were no more offerings; nor did he shew any desire of them, but the reverse: he hath abhorred his sanctuary ; the temple ; by suffering it to be profaned, pulled down, and burnt, it looked as if he had an abhorrence of it, and the service in it; as he had, as it was performed without faith in Christ, love to him, or any view to his glory; see Isa. i. 13, 14: he hath given up into the hand of the enemy the walls of her palaces; both the walls of the sanctuary, and the walls of the houses of the king and princes; especially the former are meant, both by what goes before and follows: they have made a noise in the house of the Lord, as in the day of a solemn feast; that is, the enemy, the Chaldeans, made a noise in the temple, blaspheming God, that had dwelt in it; in-sulting over the people of God, that had worshipped there; rejoicing in their victories over them; singing their parans to their gods, and other profane songs; indulging themselves in revelling and rioting; making as great a noise with their shouts and songs as the priests, Levites, and people of Israel did, when they The Tarsung the songs of Zion on a festival day. gum is, " as the voice of the people of the house of

" Israel, that prayed in the midst of it in the day of the " passover." Ver. 8. The Lord hath purposed to destroy the wall

of the daughter of Zion, &c.] Either the wall of the city, as Aben Ezra; or the wall that encompassed the temple, and all the outward courts of it, as Dr. Lightfoot 'thinks; this the Lord had determined to destroy, and according to his purposes did destroy it. or suffer it to be demolished; and so all were laid open for the enemy to enter: he hath stretched out a line; a line of destruction, to mark out how far the destruction should go, and how much should be laid in ruins; all being as exactly done, according to the purpose and counsel of God, as if it was done by line and rule; see Isa. xxxiv. 11: he hath not withdrawn his hand from destroying ; till he made a full end of the city and temple, as he first designed : therefore he made the rampart and the wall to lament : the chel and the wall; all that space between the courts of the temple and the wall that surrounded it was called the chel, and so the Targun, the circumference or enclosure; and these were laid waste together, and so said to lament : according to others they were two walls, a wall the son of a wall, as Jarchi interprets it; an outward and an inward wall, one higher than another; a low wall over-against a high wall; which was as a rampart or bulwark, for the strength and support of it: they languished together ; or fell together, as persons in a fit faint away and fall to the ground.

Ver. 9. Her gates are sunk into the ground, &c.] Either the gates of the city or temple, or both; being broke and demolished, and laid level with the ground, and covered with rubbish; for as for the Midrash, or exposition, that Jarchi mentions, that the gates sunk into the earth upon the approach of the enemy, that they might not have power over them, through which the ark passed, is a mere fable of their Rabbins; and equally as absurd is the additional gloss of the Targum, her gates sunk into the earth, because they sacri-" ficed a hog, and brought of the blood of it to them :" he hath destroyed and broken her bars ; with which the gates were bolted and barred, that so the enemy might enter; it was God that did it, or suffered it to be done, or it would not have been in the power of the enemy: her king and her princes are among the Gentiles; Zedekiah, and the princes that were not slain by the king of Babylon, were carried captive thither; and there they lived, even among Heathens that knew not God, and despised his worship: the law is no more; the book of the law was burnt in the temple, and the tables of it carried away with the ark, or destroyed; and though, no doubt, there were copies of the law preserved, yet it was not read nor expounded; nor was worship performed according to the direction of it; nor could it be in a strange land. Mr. Broughton joins this with the preceding clause, as descriptive of the Heathens : her king and her princes are among Heathen that have no law; see Rom. ii. 12. Her prophets also find no vision from the Lord; there was none but Jeremiah left in the land, and none but Ezekiel and Daniel in the captivity; prophets were very rare at this time, as they were afterwards; for we hear of no more after the captivity,

\* Prospect of the Temple, c. 17. p. 1089.

till the coming of the Messiah, but Haggai, Zechariah, and Malachi; so that there was very little open vision; the word of the Lord was precious or scarce; there was a famine of hearing it, 1 Sam. iii. 1. Amos viii. 11: Psal. lxxiv. 9.

Ver. 10. The elders of the daughter of Zion sit on the ground, and keep silence, &c.] Who used to sit in the gate on thrones of judgment, and passed sentence in causes tried before them; or were wont to give advice and counsel, and were regarded as oracles, now sit on the ground, and dumb, as mourners; see Job ii. 13: they have cast up dust upon their heads; on their white hairs and gray locks, which bespoke wisdom, and made them grave and venerable: they have girded themselves with sackcloth; after the manner of mourners; who used to be clothed in scarlet and rich apparel, in robes suitable to their office as civil magistrates: the virgins of Jerusalem hang down their heads to the ground; through shame and sorrow; who used to look brisk and gay, and walk with stretched-out necks, and carried their heads high, but now low enough. Aben Ezra interprets it of the hair of their heads, which used to be tied up, but now loosed and dishevelled, and hung down as it were to the ground.

Ver. 11. Mine eyes do fail with tears, &c.] According to Aben Ezra, every one of the elders before mentioned said this; but rather they are the words of the Prophet Jeremiah, who had wept his eyes dry, or rather blind, on account of the calamities of his people; though he himself obtained liberty and enlargement by means thereof: my bowels are troubled; all his inward parts were distressed : my liver is poured upon the earth; his gall-bladder, which lay at the bottom of his liver, broke, and he cast it up, and poured it on the earth : see Job xvi. 13. and all this was for the destruction of the daughter of my people; or, the breach of them"; their civil and church state being destroyed and broke to shivers; and for the ruin of the several families of them : particularly because the children and sucklings swoon in the streets of the city; through famine, for want of bread, with those that could eat it; and for want of the milk of their mothers and nurses, who being starved themselves could not give it; and hence the poor infants fainted and swooned away; which was a dismal sight, and heart-melting to the prophet.

Ver. 12. They say to their mothers, where is corn and wine? &c.] Not the sucklings who could not speak, nor were used to corn and wine, but the children more grown; both are before spoken of, but these are meant, even the young men of Israel, as the Targum; and such as had been brought up in the best manner, had been used to wine, and not water, and therefore ask for that as well as corn; both take in all the necessaries of life; and which they ask of their mothers, who had been used to feed them, and were most tender of them; but now not seeing and having their usual provisions, and not knowing what was the reason of it, inquire after them, being pressed with hunger: when they swooned as the wounded in the streets of the city; having no food given them, though they asked for it time after time, they fainted away, and died a lingering death; as wounded persons do who are not killed at once, which is the more distressing: when their soul was poured out into their mothers' bosom; meaning not the desires of their souls for food, expressed in moving, and melting language as they sat in their mothers' laps, and lay in their bosoms; which must be piercing uuto them, if no more was designed; but their souls or lives themselves, which they gave up through famine, as the Targum; expiring in their mothers' arms.

Ver. 13. What thing shall I take to witness for thee? &c.] What argument can be made use of? what proof or evidence can be given? what witnesses can be called to convince thee, and make it a clear case to thee, that ever any people or nation was in such distress and calamity, what with sword, famine, pestilence, and captivity, as thou art? what thing shall I liken thee to, O daughter of Jerusalem ? what kingdom or nation ever suffered the like? no example can be given, no instance that comes up to it; not the Egyptians, when the ten plagues were inflicted on them; not the Canaanites, when conquered and drove out by Joshua; not the Philistines, Moabites, Edomites, and Syrians, when subdued by David; or any other people: what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for this is one way that friends comfort the afflicted, by telling them that such an one's case was as bad, and worse, than theirs; and therefore bid them be of good heart; bear their affliction patiently; ere long it will be over; but no-thing of this kind could be said here; no, nor any hope given it would be otherwise; they could not say their case was like others, or that it was not desperate: for thy breach is great like the sea; as large and as wide as that: Zion's troubles were a sea of trouble; her afflictions as numerous and as boisterous as the waves of the sea; and as salt, as disagreeable, and as intolerable, as the waters of it: or her breach was great, like the breach of the sea; when it overflows its banks, or breaks through its bounds, there is no stopping it, but it grows wider and wider: who can heal thee? it was not in the power of man, in her own power, or of her allies, to recover her out of the hands of the enemy; to restore her civil or church state; her wound was incurable; none but God could be her physician. The Targum is, " for thy breach is great as " the greatness of the breach of the waves of the sea in " the time of its tempest; and who is the physician " that can heal thee of thy infirmity?"

Ver. 14. Thy prophets have seen vain and foolish things for thee, &c.] Not the prophets of the Lord; but false prophets, as the Targum; which were of the people's choosing, and were acceptable to them; prophets after their own bearts, because they prophesied smooth things, such as they liked; though in the issue they proved vain and foolish, idle stories, impertinent talk, the fictions of their own brains; and yet they pretended to have visions of them from the Lord; as that within two years Jeconiah, and all the vessels of the temple carried away by the king of Babylon, should be returned; and that he would not come

י שבר propter contritionem, Paguinus, Montanus, Junius &

Tremellius; propter confractionem, Piscator; propter fractionem, Cocceius.

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against Jerusalem, nor should it be delivered into his || hands; see Jer. xxviii. 2, 3, 4: and they have not discovered thine iniquity ; they did not tell them of their sins; they took no pains to convince them of them, but connived at them; instead of reproving them for them, they soothed them in them; they did not remove the covering that was over their iniquity", as it might be rendered; which they might easily have done, and laid their sins to open view; whereby they might have been ashamed of them, and brought to repentance for them. The Targum is, " neither have they mani-" fested the punishment that should come upon thee " for thy sins;" but, on the contrary, told them it should not come upon them; had they dealt faithfully with them, by shewing them their transgressions, and the consequences of them, they might have been a means of preventing their ruin : and, as it here follows, to turn away thy captivity; either to turn them from their backslidings and wanderings about, as Jarchi; or to turn them by repentance, as the Targum; or to prevent their going into captivity: but have seen for thee false burdens, and causes of banishment; that is, false prophecies against Babylon, and in favour of the Jews; prophecies, even those that are true, being often called *burdens*, as the *burden of Egypt*, and the burden of Damascus, &c. ; and the rather this name is here given to those false prophecies, because the prophecies of Jeremiah were reproached by them with it. Jer. xxiii. 33. §c. ; and because these proved in the issue burdensome, sad, and sorrowful ones, though they once tickled and pleased; and were the cause of the people's going into exile and captivity, they listening to them : or they were depulsions or expulsions"; drivings, that drove them from the right way; from God and his worship; from his word and prophets; and, at last, the means of driving them out of their own land; of impelling them to sin, and so of expelling them from their own country. The Targum renders it, "words of error."

Ver. 15. All that pass by clap their hands at thee. &c.7 Travellers that passed by, and saw Jerusalem in ruins, clapped their hands at it, by way of rejoicing, as wellpleased at the sight. This must be understood, not of the inhabitants of the land, but of strangers, who had no good will to it; though they seem to be distinguished from their implacable enemies in the next verse: they hiss and wag their head at the daughter of Jerusalem; by way of scorn and derision; hereby expressing their contempt of her, and the pleasure and satisfaction they took in seeing her in this condition : saying, is this the city that men call the perfection of beauty, the joy of the whole earth? a complete city, a most beautiful one for its situation; for its fortifications by nature and art; for its spacious buildings, palaces, and towers; and especially for the magnificent temple in it, and the residence of the God of heaven there, and that pompous worship of him there performed; on account of all which, and the abundant blessings of goodness bestowed upon the inhabitants, they had reason to rejoice more than all the men of the world besides; as well' as they contributed many ways to

the good and happiness of all nations; this is what had been said by themselves, Psal. xlviii. 2. and I. 2. and had even been owned by others; by the forefathers of those very persons that now insult over it. So the Targum, " is this the city which our fathers that were " of old said ?" &c.; nor do they by these words deny, but rather own, that it had been what was said of it; but now the case was otherwise; instead of being a perfect beauty, it was a perfect heap of rubbish; instead of being the joy of the whole earth, it was the offscouring of all things. ~

Ver. 16. All thine enemics have opened their mouth against thee, &c.] Or widened \* them ; stretched them out as far as they could, to reproach, blaspheme, and insult; or, like gaping beasts, to swallow up and devour : they hiss and gnash their teeth; hiss like serpents, and gnash their teeth in wrath and fury; all expressing their extreme hatred and abhorrence of the Jews, and the delight they took in their ruin and destruction: they say, we have swallowed her up; all her wealth and riches were come into their hands, and were all their own; as well as they thought these were all their own doings, owing to their wisdom and skill, courage and strength; not seeing and knowing the hand of God in all this. These words seem to be the words of the Chaldeans particularly : certainly this is the day that we have looked for ; we have found, we have seen it; this day of Jerusalem's destruction, which they had long looked for, and earnestly desired; and now it was come; and they had what they so much wished for; and express it with the utmost pleasure. In this verse the order of the alphabet is not observed ; the letter D, pe, being set before theletter y, ain, which should be first, according to the constant order of the alphabet; and which was so before the times of Jeremiah, even in David's time, as appears by the cxixth Psalm, and others. Grotius thinks it is after the manner of the Chaldeans; but the order of the Hebrew. and Chaldee alphabets is the same. Dr. Lightfoot thinks' the prophet, by this charge, hints at the seventy years that Jerusalem should be desolate, which were now begun; the letter y, ain, in numbers, de-noting seventy. So Mr. Bedford <sup>z</sup>, who observes, that the transposition of these letters seems to shew the confusion in which the prophet was, when he considered that this captivity should last seventy years. Jarchi<sup>\*</sup> says one is put before the other, because they spoke with their mouths what they saw not with their eyes; pe signifying the mouth, and ain an eye. Ver. 17. The Lord hath done that which he had de-

vised, &c.] It was not so much the Chaldeans that did it, though they ascribed it to themselves; but it was the Lord's doing, and what he had deliberately thought of, purposed, and designed within himself; all whose purposes and devices certainly come to pass: he hath fulfilled his word that he had commanded in the days of old; not only by the mouth of Jeremiah, years ago, or in the times of Isaiah, long before him; but even in the days of Moses; see Lev. xxvi. 17, &c. Deut. xxviii. 20, &c. So the Targum, " which he

לא גלו על עונך & non revelarunt legmen pravitati tuæ impositum, Christ. Ben. Michaelis.

<sup>YYD dilatant, Junius & Tremellius, Piscator.
Yol. 1. p. 199.
Scripture Chronology, p. 685.
E Talmud Bab. Sanbedrin, fol. 104. 9.</sup> 

" commanded to Moses the prophet from ancient days, " that if the children of Israel would not keep the " commands of the Lord, he would take vengeance on " them:" he hath thrown down, and hath not piticd; he hath thrown down, or caused to be thrown down, without any pity, the walls of Jerusziem; and not only the houses and palaces in it, but also his own house, the temple: he hath caused thine enemy to rejoice over thee; giving them victory, and putting all into their hands; on which they insulted them, and gloried over them: he hath set up the horn of thine adversaries; increased their strength and power, their kingdom and authority; and which swelled their pride, and made them more haughty and insolent.

Ver. 18. Their heart cried unto the Lord, &c. ] Either the heart of their enemies, as Aben Ezra; which cried against the Lord, and blasphemed him; or rather the heart of the Jews in their distress, when they saw the walls of the city breaking down, they cried unto the Lord for help and protection, whether sincerely or no; no doubt some did; and all were desirous of preservation: O wall of the daughter of Zion ! this seems to be an address of the prophet to the people of Jerusalem carried captive, which was now without houses and inhabitants, only a broken wall standing, some remains and ruins of that; which is mentioned to excite their sorrow and lamentation: let tears run down like a river. day and night; incessantly, for the destruction and desolation made : give thyself no rest ; or intermission ; but weep continually : let not the apple of thine eye cease ; from pouring out tears; or from weeping, as the Targum; or let it not be silent<sup>b</sup>, or asleep; but be open and employed in beholding the miscries of the nation, and in deploring them.

Ver. 19. Arise, cry out in the night, &c.] That is, O daughter of Zion, or congregation of Israel, as the Targum; who are addressed and called upon by the prophet to arise from their beds, and shake off their sleep, and sloth, and stupidity, and cry to God in the night-season; and be earnest and importunate with him for help and assistance. Aben Ezra rightly observes, that the word used signifies a lifting up of the voice both in singing and in lamentation; here it is used in the latter sense; and denotes great vehemency and earnestness in crying unto God, arising from deep distress and sorrow, which prevents sleep : in the beginning of the watches; either at the first of them; so Broughton renders it, at the first watch ; which begun at the time of going to bed : or at the beginning of each of them; for with the ancient Jews there were three of them; in after-times four: or in the beginning of the morning-watch, as the Targum; very early in the morning, before sun-rising; as they are called upon to pray late at night, so betimes in the morning : pour out thine heart like water before the face of the Lord; use the utmost freedom with him; tell him, in the fullest manner, thy whole case, all thy complaints; unbosom thyself to him; keep nothing from him; speak out freely all thy soul needs; do all this publicly, and in the most affectionate way and manner, thy soul melted

in floods of tears, under a sense of sin, and pressing evils for it. The Targum is, "pour out as water the "perverseness of thine heart, and return by repent-"ance, and pray in the house of the congregation (or "synagogue) before the face of the Lord:" lift up thine hands towards him; in prayer, as the Targum adds; for this is a prayer-gesture, as in ch. iii. 41. 1 Tim. ii. 8: for the life of thy young children that faint for hunger in the top of every street; pray for them, that they might have food and sustenance, to preserve them alive; who, for want of it, were ready to swoon and die in the public streets; in the top of them, where they met, and where was the greatest concourse of people, and yet none able to relieve them.

Ver. 20. Behold, O Lord, and consider to whom thou hast done this, &c.] On whom thou hast brought these calamities of famine and sword; not upon thine enemies, but upon thine own people, that are called by thy name, and upon their's, their young ones, who had not sinned as their fathers had: here the church does not charge God with any injustice, or complain of hard usage; only humbly entreats he would look upon her, in her misery, with an eye of pity and compassion; and consider her sorrowful condition; and remember the relation she stood in to him; and so submits her case, and leaves it with him. These words seem to be suggested to the church by the prophet, as what might be proper for her to use, when praying for the life of her young children; and might be introduced by supplying the word saying before behold, O Lord. &c.: shall the women eat their fruit; their children, the fruit of their womb, as the Targum; their newborn babes, that hung at their breasts, and were carried in their arms; it seems they did, as was threatened they should, Lev. xxvi. 29. Deut. xxviii. 57. and so they did at the siege of Samaria, and at the siege of Jerusalem, both by the Chaldeans and the Romans: and children of a span long? or of a hand's breadth : the breadth of the palms of the hand, denoting very little ones: or children handled, or swaddled with the hands '; of their parents, who are used to stroke the limbs of their babes, to bring them to, and keep them in right form and shape, and swaddle them with swaddling-bands in a proper manner; see ver. 22. and so the Targum, " desirable children, who are wrapped in " fine linen." Jarchi <sup>4</sup> interprets it of Doeg Ben Joseph, whom his mother slew, and ate: shall the priest and the prophet be slain in the sanctuary of the Lord? as very probably some were, who fled thither for safety when the city was broken up; but were not spared by the merciless Chaldeans, who had no regard to their office and character; nor is it any wonder they should not, when the Jews themselves siew Zechariah, a priest and prophet, between the porch and the altar; of whom the Targum here makes mention; and to whom Jarchi applies these words.

Ver. 21. The young and the old lie on the ground in the streets, &c.] Young men and old men, virgins and aged women; these promiscuously lay on the ground in the public streets, fainting and dying for want of

אל הרכם אל הסג taceat; Pagninus, Montanus, Vatablus; ne sileat, Calvin, Michaelis.

י בווע parvulos qui educantur, Pagainus ; parvulos educa-

tionum, Montanus; educationis, Calvin; infantes palmationum, sive tractationis palmarum, Michaelis; pueros palmis tractatos, Cocceius. <sup>4</sup> E Talmud Bab. Yoma, fol. 39. 2.

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food; or lay killed there by the sword of the enemy; the Chaldeans sparing neither age nor sex. The Tar-gum interprets it of their sleeping on the ground, "young men slept on the ground in the villages, and "old men who used to lie on pillows of fine wool, " and on beds of ivory ;" but the former sense is confirmed by what follows: my virgins and my young men are fallen by the sword : by the sword of the Chaldeans, when they entered the city : thou hast slain them in the day of thine anger : thou hast killed, and not pitied ; the Chaldeans were only instruments; it was the Lord's doing; it was according to his will; it was what he had purposed and decreed; what he had solemnly declared and threatened; and now in his providence brought about, for the sins of the Jews, by which he was pro-voked to anger; and so gave them up into the hands of their enemies, to slay them without mercy; and which is here owned; the church takes notice of the hand of God in all this.

Ver. 22. Thou hast called, as in a solemn day, my terrors round about, &c.] Terrible enemies, as the Chaldeans; these came at the call of God, as soldiers at the command of their general; and in as great numbers as as if they men from all parts of Judea flocked to Jerusalem on slaughter.

any of the three solemn feasts of passover, pentecost, and tabernacles. The Targum paraphrases it very foreign to the sense; " thou shalt proclaim liberty to thy people, the house of Israel, by the Messiah, as thou " didst by Moses and Aaron on the day of the pass-" over :" so that in the day of the Lord's anger none escaped of remained; in the city of Jerusalem, and in the land of Judea; either they were put to death, or were carried captive; so that there was scarce an inhabitant to be found, especially after Gedaliah was slain, and the Jews left in the land were carried into Egypt: those that I have swaddled and brought up hath mine enemy consumed ; or whom I could span, as Broughton; or handled; whose limbs she had stroked with her hands, whom she had swathed with bands, and had carried in her arms, and had most carefully and tenderly brought up: by those she had swaddled are meant the little ones; and by those she had brought up the greater ones, as Aben Ezra observes; but both the enemy, the Chaldeans, consumed and destroyed without mercy, without regard to their tender years, or the manner in which they were brought up; but as if they were nourished like lambs for the day of

#### CHAP. III.

THIS chapter is a complaint and lamentation like the former, and on the same subject, only the prophet mixes his own afflictions and distresses with the public calamities; or else he personates the church in her complaints; and some have thought him to be a type of Christ throughout the whole; to whom various things may be applied. It is indeed written in a different form from the other chapters, in another sort of metre; and though in an alphabetical manner as the rest, yet with this difference, that three verses together begin with the same letter; so that the alphabet is gone through three times in it. Here is first a complaint of the afflictions of the prophet, and of the people, expressed by a rod, by darkness, by wormwood and gall, and many other things; and especially by the Lord's appearing against them as an enemy, in a most severe and terrible manner ; shutting out their prayer ; being as a bear and lion to them; and giving them up to the cruelty and scorn of their enemies, ver. 1-21. then follows some comfort taken by them, from the mercy, faithfulness, and goodness of God; from the usefulness of patience in bearing afflictions; and from the end of God in laying them upon men; and from the providence of God, by which all things are ordered, ver. 22-38. wherefore, instead of complaining, it would be better, it is suggested, to attend to the duties of examination of their ways, and of repentance, and of prayer, ver. 39, 40, 41. and a particular prayer is directed to, in which confession of sin is made, and their miseries deplored, by reason of the hidings of God's face, and the insults of their enemies, ver. 42-47. and then the prophet expresses his sympathy with his people under affliction, and declares what he himself met with from his enemies, ver. 48-54. and relates remiah to the darkness of a dungeon, to which there how he called upon the Lord, and he heard and de may be an allusion; and Christ his antitype was under

livered him, ver. 55-58. and concludes with a request that he would judge his cause, and avenge him on his enemies, ver. 59—66.

Ver. 1. I am the man that hath seen affliction, &c.] Had a large experience of it, especially ever since he had been a prophet; being reproached and ill used by his own people, and suffering with them in their calamities; particularly, as Jarchi observes, his affliction was greater than the other prophets, who indeed prophesied of the destruction of the city and temple, but did not see it; whereas he lived to see it: he was not indeed the only man that endured affliction, but he was remarkable for his afflictions; he had a large share of them, and was herein a type of Christ, who was a man of sorrows, and acquainted with griefs: by the rod of his wrath; that is, by the rod of the wrath of God, for he is understood; it is a relative without an antecedent, as in Cant. i. 1. unless the words are to be considered in connexion with the last verse of the preceding chapter. The Targum is, "by the rod of him that "chastiseth in his anger;" so Jarohi; but God's chastisements of his own people are in love, though thought sometimes by them to be in wrath and hot displeasure; so the prophet imagined, but it was not so; perhaps some regard may be had to the instrument of Jerusalem's destruction, the king of Babylon, called the rod of the Lord's anger, Isa. x. 5. all this was true of Christ. as the surety of his people, and as sustaining their per-

sons, and standing in their room. Ver. 2. He hath led me, and brought me into dark-ness, &c.] Which oftentimes signifies distress, calamity, and affliction, of one sort or another: thus the Jews were brought into the darkness of captivity ; Jethe hidings of God's face; and at the same time there was darkness all around him, and all over the land; and all this is attributed to God; it being by his appointment, and by his direction and permission: *but not* into *light*; prosperity and joy; the affliction still continuing; though God does in his due time bring his people to the light of comfort, and of his gracious presence, as he did the above persons; see Psal. xcvii. 11. and cxii. 4.

Ver. 3. Surely against me is he turned, &c.] As an enemy, who used to be a friend; he has so altered and chauged the course of his providence, as if his favour and affections were wholly removed; he has planted his artillery against me, and made me the butt of his arrows: or, only against me; so Jarchi; as if he was the only person, or the Jews the only people, so afflicted of God: he turneth his hand against me all the day; to smite with one blow after another, and that continually, without ceasing; so the hand of justice was turned npon Christ, as the surety of his people, and he was smitten and stricken of God; whilst the hand of grace and mercy was turned upon them; see Zech. xiii. 7.

Ver. 4. My flesh and my skin hath he made old, &c.] His flesh with blows, and his skin with smiting, as the Targum; his flesh was so emaciated, and his skin so withered and wrinkled, that he looked like an old man; as our Lord, when little more than thirty years of age, what with his sorrows and troubles, looked like one about fifty: he hath broken my bones; that is, his strength was greatly weakened, which lay in his bones; and he could not stir to help himself, any more than a man whose bones are broken; and was in as much pain and distress as if this had been his case; otherwise it was not literally true, either of the Jews, or of Jeremiah, or of Christ.

Ver. 5. He hath builded against me, &c.] Fortresses, as the Targum adds; as when forts and batteries were raised by the Chaldeans against the city of Jerusalem, in which the prophet was: and compassed me with gall and travail; or weariness °; the same with gall and wormwood, ver. 19. as Jarchi observes. The sense is, he was surrounded with sorrow, affliction, and misery, which were as disagreeable as gall; or like poison that drank up his spirits, and made him weary of his life. Thus our Lord was exceeding sorrowful, even unto death; *mephore*, encompassed with sorrows, Matt. xxvi. 38. The Targum is, "he hath surrounded the " city, and rooted up the heads of the people, and " caused them to fail."

Ver. 6. He hath set me in dark places, &c.] In the dark house of the prison, as the Targum; in the dark dungeon where the prophet was put; or the captivity in which the Jews were, and which was like the dark grave or state of the dead; and hence they are said to be in their graves, Ezek. xxxvii. 12. Christ was laid in the dark grave literally: as they that be dead of old; that have been long dead, and are forgotten, as if they had never been; see Psal. lxxxviii. 5. or, as the dead of the world<sup>f</sup>, or age; who, being dead, are gone out of the world, and no more in it. The Targum is, " as the dead who go into another world."

Ver. 7. He hath hedged me about, that I cannot go out, &c.] When in prison, or in the dungeon, or during the siege of Jerusalem; though the phrase may only denote in general the greatness of his troubles, with which he was encompassed, and how inextricable they were; like a hedge about a vineyard, or a wall about a city, which could not easily be got over: he hath made my chain heavy; his affliction intolerable. It is a metaphor taken from malefactors that have heavy chains put upon their legs, that they may not make their escape out of prison: or, my brass<sup>§</sup>; that is, chains, or a chain made of brass; so the Targum, "he "hath made heavy upon my feet fetters of brass."

"hath made heavy upon my feet fetters of brass." Ver. 8. Also when I cry and shout, &c.] Cry, because of the distress of the enemy within; shout, or cry aloud for help from others without; as persons in a prison do, to make them hear and pity their case: thus the prophet in his affliction cried aloud to God; was fervent, earnest, and importunate in prayer; and yet not heard: he shutteth out my prayer; shuts the door, that it may not enter; as the door is sometimes shut upon beggars, that their cry may not be heard. The Targum is, "the house of my prayer is shut." Jarchi interprets it of the windows of the firmament being shut, so that his prayer could not pass through, or be heard; see ver. 44. The phrase designs God's disregard, or seeming disregard, of the prayer of the prophet, or of the people; and his shutting his ears against it. Of this, as the Messiah's case, see Psal. xxii. 2.

Ver. 9. He hath enclosed my ways with kewn stone, &c.] Not with a hedge of thorns, or mud walls, but with a fence of stones; and these not rough, and laid loosely together, but hewn and put in order, and well cemented. The Targum is, with marble hewn stones, which are harder than common stones, and not so easily demolished; this may respect the case of the prophet in prison, and in the dungeon, and in Jerusalem, when besieged; or in general his afflictive state, from whence he had no prospect of deliverance; or the state of the Jews in captivity, from which there was no likelihood of a release. He hath made my paths crooked ; or, perverted my ways h; so that he could not find his way out, when he attempted it; he got into a way which led him wrong; every thing went cross and against him, and all his measures were disconcerted, and his designs defeated; no one step he took prospered.

Ver. 10. He was unto me as a bear lying in wait, &c.] For its prey, which seizes on it at once, and tears it in pieces; such were the Chaldeans to the Jews by divine permission: and as a lion in secret places lurking there, in order to take every opportunity and advantage, and fall upon any creature that comes that way. The same thing is signified here as before; see Hos. v. 14.

Ver. 11. He hath turned aside my ways, &c.] Or caused me to depart or go back from the way I was in, and so fall into the hand of the enemy that lay in wait,

לאה & fatigatione, Montanus, Vatablus, Castalio.

למוזי עולם של אוגעשי aiomoc, Sept. ; quasi mertues seculi, Montanus, Calvin.

<sup>&</sup>lt;sup>5</sup> גוזשתוי אאגאע גוזשורי, ses meum, vel chalybem meum, Piscator. <sup>h</sup> נוזערוי עוד tas meas pervertit, Pagninus, Montauus, Vatablus, Calvin; contorsit, Michaelis.

as before. Jarchi interprets the word of thorns, and of || scattering the way with thorns, and hedging it up with them, so that there was no passing, Hos. ii. 6. the sense seems to be the same with ver. 9: and pulled me in pieces : as any creature that falls into the hands of a bear or lion. Jarchi says it signifies a stopping of the feet, so that the traveller cannot go on in his way; and in the Talmudic language it is used for the breaking off of branches of trees, which being strowed in the way, hinder passengers from travelling; and this sense agrees with what goes before: he hath made me desolate; or brought me into a desolate condition, into ruin and destruction, as the Jews were in Babylon.

Ver. 12. He hath bent his bow, &c.] Which is put for all the instruments of war; the Chaldeans were archers, and shot their arrows into the city : and set me as a mark for the arrow; as a butt to shoot at; signifying that God dealt with him, or his people, as enemies, the object of his wrath and indignation; and if he directed his arrow against them, it must needs hit them; there was no escaping his vengeance; see Job vii. 20. and xvi. 12.

Ver. 13. He hath caused the arrows of his quiver, &c.] Or, the sons of his quiver 1; an usual Hebraism; the quiver is compared, as Aben Ezra observes, to a pregnant woman; and Horace has a like expression, venenatis gravidam sagittis pharetramk; the judgments of God are often signified by this metaphor, even his four sore ones, sword, famine, pestilence, and noisome beast, Deut. xxxii. 23, 42. Ezek. v. 16. and xiv. 21. these, says the prophet, he caused to enter into my reins ; that is, into the midst of his land and people, or into the city of Jerusalem; or these affected his mind and heart as if so many arrows had stuck in him, the poison of which drank up his spirits, Job. vi. 4. Psal. xxxviii. 2.

Ver. 14. I was a derision to all my people, &c.] So Jeremiah was to the people of the Jews, and especially to his townsmen, the men of Anathoth, Jer. xx. 7, 8. but if he personates the body of the people, others must be intended; for they could not be a derision to themselves. The Targum renders it, to the spoilers of my people; that is, either the wicked among themselves, or the Chaldeans ; and Aben Ezra well observes, that ammi is put for ammim, the people; and so is to be understood of all the people round about them, the Edomites, Moabites, and Ammonites, that laughed at their destruction; though some interpret it of the wicked among the Jews, to whom the godly were a derision; or of those who had been formerly subject to the Jews, and so their people, though not now: and their song all the day; beating on their tabrets, and striking their harps, for joy; for the word 1 used signifies not vocal, but instrumental music; of such usage of the Messiah, see Psal. lxix. 12.

Ver. 15. He hath filled me with bitterness, &c.] Or with bitternesses "; instead of food, bitter herbs; the adjusion perhaps is to the bitter herbs eaten at the passover, and signify bitter afflictions, sore calamities, of which the prophet and his people had their till. The Targum is, "with the gall of serpents;" see Job xx. 14. He hath made me drunken with wormwood; with wormwood-drink; but this herb being a wholesome one, though bitter, some think that heabane, or wolfsbane, is rather meant, which is of a poisonous and intoxicating nature; it is no unusual thing for persons to be represented as drunk with affliction, Isa. li. 17. 21. Jer. xxv. 27.

Ver. 16. He hath also broken my teeth with gravelstones, &c.] With gritty bread, such as is made of corn ground with new millstones, the grit of which mixes with the flour; or with stony bread, as Seneca" calls a benefit troublesome to others; with bread that has little stones mixed with it, by eating of which the teeth are broken, as Jarchi observes: the phrase signifies afflictions and troubles, which are very grievous and disagreeable, like gravel in the mouth, as sin in its effects often proves, Prov. xx. 17. He hath covered me with ashes ; as mourners used to be; the word rendered covered is only used in this place. Aben Erra renders it, he hath defiled me; and Jarchi and Ben Melech, from the Misnah, he hath pressed me, without measure; see Luke vi. 38. and so the Targum, "he hath " humbled me :" but the Septuagint, Vulgate Latin, and Arabic versions, render it, he hath fed me with ashes; which version is defended by Castel ° and Noldius P, and best agrees with the preceding clause; and the sense is the same with Psal. cii. 9.

Ver. 17. And thou hast removed my soul far off from peace, &c.] From the time the city was besieged by the Chaldeans, and now the people was carried captive; who could have no true peace, being in a foreign land, in an enemy's country, and out of their own, and far from the place of divine worship; nor could the prophet have any peace of soul, in the consideration of these things, the city, temple, and nation, being desolate, though he himself was not in captivity. I forgat prosperity ; or good 9; he had been so long from the enjoyment of it, that he had lost the idea of it, and was thoughtless about it, never expecting to see it any more.

Ver. 18. And I said, my strength and my hope are perished from the Lord.] The former of these words signifies, according to Aben Ezra, my standing, my subsistence, my continuance in being, or my perpetuity; according to Jarchi, my abiding ' in this world; it is rendered blood in Isa. 1xiii. 3. which is the support of life; and which when gone, or ceases to circulate, a man ceases to be: the sense is, that the prophet, or those he personates, looked upon themselves as dead men, at least of a short continuance; their natural strength was exhausted, and they must quickly die. and had no hope of living, or of enjoying the divine favour, or good things, at the hand of God. Some understand it of spiritual strength to do good, and of hope of having good things, or deliverance from the hand

filios pharetræ suæ, Montanus, Munster, Cocceius, Michaelis. L. 1. Ode 22.

ין ברואנאנאנגן א גענעראבאנער גען א גענעראנאנען גען גענענא. גענעראיבן א בערוירים א בערוירים א בערוירים א בערוירים א בערוירים א גענעראים א גענעראים א גענעראים א גענעראים א amaroribus, Cocceius.

Pane lapidoso, Seneca De Beneficiis, l. 7.
 Lexic. Polygiott, col. 1791.
 Concordant, Ebr. Part p. 168. No. 763.
 71212 bonorium, V. L. bon, Pagainus, Montanus, Cocceius, Junius & Tremellius, Piscator, Michaelis.
 17121 duratio mes, Montanus; perennitas mea, Cocceius.

of God, which they were despairing of; for the words are the language of despondency, and betray great weakness and infirmity; for in the Lord is everlasting strength, and he is the hope of his people, and the Saviour of them in time of trouble, Isa. xxvi. 4. and xlv. 24. Jer. xiv. 8.

Ver. 19. Remembering mine affliction and my misery, The miserable affliction of him and his people; &c.] the remembrance of which, and poring upon it continually, caused the despondency before expressed : though it may be rendered imperatively, remember my affliction, and my misery'; so the Vulgate Latin and Syriac versions; and Aben Ezra observes, that the words may be considered as a request to God, and so they seem to be; the prophet, and the people he personates, were not so far gone into despair, as to cast off prayer before God; but once more looked up to him, beseeching that he would, in his great mercy and pity, remember them in their distressed condition, and deliver out of it; for none could do it but himself: the wormwood and the gall; figurative expressions of bitter and grievous afflictions, ver. 5, 15.

Ver. 20. My soul hath them still in remembrance, &c.] That is, according to our version, affliction and misery, compared to wormwood and gall: but the words, my soul, are fetched from the next clause, where they ought to stand, and this to be rendered, in remembering thou wilt remember '; or, thou wilt surely remember, and so expresses the confidence of the prophet, and his firm belief, his faith and hope increasing in prayer, that God would in much mercy remember his people, and their afflictions, and save them out of them : and is humbled in me : both under the afflicting hand of God, and in view and hope of his mercy: though rather it should be rendered, and or for my soul meditateth within me"; says or suggests such things to me, that God will in wrath remember mercy; see Psal. lxxvii. 7. So Jarchi makes mention of a Midrash, that interprets it of his soul's waiting till the time that God remembers.

Ver. 21. This I recall to my mind, &c ] Not affliction and misery, but the Lord's remembrance of his people; what he had been used to do, and would do again; and particularly what follows, the abundant mercy of God, and his great faithfulness; these things the prophet fetched back to his mind; and revolved them in his heart, and therefore, says he, have I hope this revived his hope, which he was ready to say was perished from the Lord, and there was no foundation for it; but now he saw there was, and therefore took heart, and encouraged himself in the grace and mercy of God.

Ver. 22. It is of the Lord's mercies that we are not consumed, &c.] It was true of the prophet, that he died not in prison, or in the dungeon; and of the people of the Jews, who though many of them perished by the sword, famine, and pestilence, yet God did not make a full end of them, according to his gracious promise, Jer. xxx. 11. but left them a seed, a rem-

recordare, Munster, Pagninus, Montanus, Vatablus, Cocceius, Michaelis,

אורותאיזה וכור י recordando recordaheris, Luther, Michaelis. י נכטי שיח meditatur apud me anima mea, Junius & Tre-mellius; et animo meo meditor, Castalio. VOL I.--PROPHETS.

nant, from whence the Messiah, the mercy promised. should come, and to which it was owing they were not utterly cut off for their sins: nor are any of the Lord's special people ever consumed ; their estates may be consumed, and so may their bodies by wasting diseases, and at last by death; but not their souls, not only as to their being, but as to their well-being, here and hereafter; though their peace, joy, and comfort, may be gone for a while, through temptation, desertion, and the prevalence of corruption; and they may be in declining circumstances, as to the exercise of grace, yet the principle itself can never be lost; faith, hope, and love, will abide; nor can they eternally perish, or be punished with an everlasting destruction : all which is to be ascribed not to their own strength to preserve themselves, nor to any want of desert in them to be destroyed, or of power in God to consume them; but to his mercies and goodnesses, the multitude of them; for there is an abundance of mercy, grace, and goodness in God, and various are the instances of it; as in the choice of his people to grace and glory; in the covenant of grace, and the blessings of it they are interested in ; in redemption by Christ; in regeneration by his Spirit; in the forgiveness of their sins; and in their complete salvation; which are all so many reasons why they are not, and shall not be, consumed. The words may be rendered, the mercies or goodnesses of the Lord, for they are not consumed, or, that the mercies of the Lord, &c.". Jarchi observes, that tamnu is as tammu; the nun being inserted, according to Aben Ezra, instead of doubling the letter mem; and the former makes the sense to be this, in connexion with the preceding verse, this I recall to mind—the mercies of the Lord, that they are not consumed; to which agrees the Targum, "the goodnesses, " of the Lord, for they cease not;" and so the Septuagint, the mercies of the Lord, for they have not left me; and to the same sense the Syriac version is, the mercies of the Lord, for they have no end, and Aben Ezra's note on the text is almost in the same words, "for "there is no end to the mercies of God." Because his compassions fail not ; or, his tender mercies \*; of which he is full, and which are bestowed in a free and sovereign way, and are the spring of all good things, and a never-failing one they are; and this is another reason. why the Lord's people are not consumed, and never shall, because of the mercies of the Lord, since these shall never fail; for though they are, yet should they fail, they might be consumed; but these are from everlasting to everlasting, and are kept with Christ their covenant-head; see Psal. ciii. 17. and lxxxix. 28.

Ver. 23. They are new every morning, &c.] That is, the tender mercies or compassions of God are, which prove that they fail not; there are instances of them every day, not only in a temporal, but in a spiritual sense; they are ever new, always fresh and vigorous. constant and perpetual; such are the love, grace, and mercy of God, though of old, yet daily renewed in the manifestations thereof; and which make a morning

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לא תמנו \* יהוה כי לא תמנו guod misericordiæ Jehovæ deficiunt, vel defecerunt, so some in Vatablus; studia Jehovæ quod non defecerunt, Cocceius.

miserationes ejus, Junius & Tremellius, Piscator.

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of spiritual light, joy, and comfort; and whenever it is morning with the saints, they have new discoveries of the love of God to them; and these indeed are a bright morning to them, a morning without clouds. Great is thy faithfulness; some render it thy faith concerning thee y; this is a great grace, it is the gift of God, the operation of his Spirit, and to exercise it is a great thing; to this purpose is Jarchi's note, "great is thy " promise, and a great thing it is to believe in thee, " that it shall be performed, and that thou wilt ob-" serve or keep what thou hast promised to us;" but the attribute of God's faithfulness is rather meant; which is another reason why the people of God are not consumed, since that never fails; God is faithful to himself, and cannot deny himself; he is faithful to his counsels and purposes, which shall be truly accomplished; and to his covenant and promises, which shall be fulfilled; and to his Son, the surety and Sa-

viour of his people. Ver. 24. The Lord is my portion, saith my soul, &c.] The prophet, or the church, whom he personates, rises and increases in the exercise of faith; from considering the mercies, compassions, and faithfulness of God, concludes a sure and firm interest in him, as a portion and inheritance. The Lord is the portion of his people in life and in death, in time and to eternity; all he is, and has, is theirs; they are heirs of him, and shall enjoy him for ever, and therefore shall not be consumed; he is a portion large and full, inexpressibly rich and great, a soul-satisfying one, and will last for ever. And happy are those, who from their hearts, and with their souls, under a testimony of the Spirit of God to their spirits, and through a gracious experience of him, can say he is their portion and exceeding great reward, as the church here did; and these may say with her, as follows: therefore will I hope in him; for deliverance from all evils and enemies: for present supplies of grace; and for the enjoyment of future glory and happiness.

Ver. 25. The Lord is good to them that wait for him. &c.] For the enjoyment of him as their portion in this world, and in that to come; for his presence here and hereafter; which they are sometimes now deprived of, but should wait patiently for it; since he bas his set time to arise and favour them with it; to such is he good communicatively, and in a special way and manner. They that wait for him shall not be ashamed, or disappointed of what they expect; they shall renew their spiritual strength, and grow stronger and stronger; they shall inherit the earth, the new heavens and the new earth; enjoy many blessings now, and have good things laid up for them hereafter, eye has not seen, nor ear heard, Isa. xlix. 23. and xl. 31. and lxiv. 4. Psal. xxxvii. 9. perhaps some regard may be had to the coming of Christ in the flesh, which the saints then expected, and were waiting for in faith and hope; to whom the Lord was good and gracious in due time, by performing the mercy promised them, Isa. xxv. 9. To the soul that seeketh him; that seeketh him aright; that seeks him by prayer and supplica-

י אמונחד fides tus, V. L. Montanus, Junius & Tremellius, Piscator; fides quæ est de te, Pagninus.

tion; that seeks him in his house and ordinances, where he is to be found; that seeks him early, in the first place, and above all things else; that seeks him earnestly, diligently, with his whole spirit, heart, and soul; that seeks his face, his favour, grace, and glory, and all in Christ, through whom all are to be enjoyed. God is good to such souls; he is a rewarder of them in a way of grace; with himself, as their shield and exceeding great reward; with his Son, and all things freely with him; with his Spirit and graces, and with eternal glory and happiness; such find what they seek for, Christ, his grace, and eternal life; the Lord never forsakes them, nor the work of his hand in them, and they shall live spiritually and eternally; see Heb. xi. 6. Prov. viii. 17. Matt. vii. 7. Rom. ii. 7. Psal. ix. 10. and lxix. 32.

Ver. 26. It is good that a man should both hope and quietly wait, &c.] This follows from the former; for if God is good to such, it must be good for them to hope and wait for him; it is both their duty and their interest: and it may be observed, that hope is the ground of patient waiting, and is here promised to it; where there is no hope of a thing, there will be no waiting for it, much less quietly : hope is of things unseen, future, difficult, and yet possible, or there would be no hope; and where there is that, there will be waiting: for if we hope for that we see not, then do we with patience wait for it, Rom. viii. 25. here in the original text it is, hope, and be silent<sup>2</sup>; or, a good man will both hope or wait, and be silent"; that is, under the present dispensation, though an afflictive one; men should be still, as David exhorts, and be dumb, as he was; and hold their peace, as Aaron did, at such seasons: not that they should indulge a stoical apathy, or be insensible of their condition, and disregard the rod, and him that has appointed it, or be altogether silent and speechless; but should own the hand of God, and their deserts, cry to him for deliverance, be thankful it is no worse, and speak of the gracious dealings of God with them; yet should not murmur and complain, or charge God foolishly; but be resigned to his will, and wait the issue of Providence quietly, even wait for the salvation of the Lord; for temperal deliverance from outward evils and present afflictions, and for spiritual and eternal salvation. The saints, under the Old Testament, waited for Christ, the author of salvation, appointed and promised by the Lord. He is come, and has obtained salvation, which is published in the Gospel. Sensible sinners are made acquainted with their need of it, and see the fulness and suitableness of it, and are earnestly desirous of knowing their interest in it; this is not immediately had; it is good to wait quietly for it, in an attendance on the word and ordinances; and this being come at, still the complete enjoyment is yet behind : saints are now heirs of it, are kept unto it; it is nearer them than when they believed; Christ will appear unto it, and it becomes them to wait patiently for it; which will be a salvation from the very being of sin; from the temptations of Satan; from all troubles inward and outward; from all

ידויל ודומום et expectet et silens, Pagninus, Montanus ; qui et expectat et silet, Piscator. Bonus ergo et expectabit et silens erit, Schmidt.

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darkness, and unbelief; and will consist in perfect happiness and glory, and is worth waiting for.

Ver. 27. It is good for a man that he bear the yoke in his youth.] Either the yoke of the commandments, as the Targum; or of correction, as Aben Ezra; of afflictions, as fatherly chastisements; both senses may be retained. It is good to bear the yoke of the moral law, or the commandments of God, as they are in the hands of Christ, a rule of walk and conversation; a yoke obliging all mankind, and especially saints; it is the duty of all to submit their necks to this yoke; it is but their reasonable service to love the Lord their God. and their neighbour as themselves; as must be judged by all but sons of Belial, who are without this yoke, having cast it off; and especially it is good to bear the voke of Christ, to embrace his doctrines, and profess them, and submit to his ordinances, since his yoke is easy, and leads to true rest, Matt. xi. 29, 30. it is commendable so to do; since it is a following Christ, and those who through faith and patience have inherited the promises; and, besides, is both pleasant and profitable, being the means of increasing spiritual strength, light, and joy: and it is right to do this in youth; which is the choicest time of life, and most acceptable to Christ, and when a man is capable of doing him most service; and especially, if men do not take upon them this yoke in the day of their espousals, and while their first love lasts, it is much if they ever do it after, and therefore should not neglect it: and so it is good to bear the yoke of afflictions, though disagreeable to flesh and blood, to take up the cross, and bear it after Christ, willingly, and cheerfully, and patiently; this is good, for hereby souls are brought to a sense of sin, to be humbled for it, and confess it; it is a means of purging from it, and preventing it; hereby the graces of the Spirit are tried, exercised, and become brighter; saints are instructed in many useful lessons in the word of God, in humility faith, and fear; herein they enjoy much of the presence of God, and all work for their good, spiritual and eternal. And as there is a close connexion between a profession of faith in Christ, and submission to his ordinances, and suffering reproach and persecution for the same; it is good for a man to bear the one, as well as the other, in his youth ; this will serve to keep him humble, and hide pride from him, which youth are addicted to; to wean him from the world, the lusts and pleasures of it, which are insnaring to that age; to prevent many sins and evils such might be tempted to go into; and to inure them to hardships, and make them good soldiers of Christ.

Ver. 28. He sitteth alone, &c.] Retires from the world, and the men of it, who takes upon him the yoke of Christ; though he is not alone, but God, Father, Son, and Spirit, are with him; and he is with the saints, the excellent of the earth, and has communion with them; and so he is that under the afflicting hand of God bears it patiently, and does not run from place to place complaining of it, but sits still, and considers the cause, end, and use of it. Some render

יעק ברך " ut sedeat solus, Gataker. י נוסל עליו projecit super ipsum, Tigurine version; sub. Dominus, Vatablus; quod imposverit ipsi Devs, Junius & Tremellius, Michaelis.

troublesome persons and things; from all doubts, fears, || the words in connexion with the preceding, it is good that he sit alone<sup>b</sup>; it is good for a man to be alone; in his closet, praying to God; in his house or chamber. reading the word of God; in the field, or elsewhere, meditating upon it, and upon the works of God, of nature, providence, and grace: and keepeth silence, because he hath borne it on him ; or, took it on him ; either because he took it upon him willingly, and therefore should bear it patiently; or because he (God) hath put it upon him', and therefore should be silent, and not murmur and repine, since he hath done it, Psal. xxxix. 9.

> Ver. 29. He putteth his mouth in the dust, &c.] Of self-abhorrence; sensible of his own vileness and nothingness, his unworthiness, and the unprofitablenees of all his duties; ascribing the whole of his salvation to the free grace of God, Job xlii. 6. humbling himself under the mighty hand of God; not daring to open his mouth in a complaining way against him; but prostrating himself before him to the earth, as the manner of the eastern people in prayer was, to which the allusion is; licking as it were the dust of the earth, under a sense of the distance and disproportion between God and him, who is but dust and ashes; so the Targum adds, " and is prostrate before the Lord :" if so be there may be hope; or, peradventure there is hope '; for, as some interpreters observe, these words do not express hesitation and doubt, but hope and expectation of help, to bear the yoke of God's commandments, and in due time to be delivered from affliction and distress.

> Ver. 30. He giveth his cheek to him that smiteth him, &c.] Either to God that afflicts him, and patiently bears it; see Isa. ix. 13. or rather to men. To be smitten on the cheek is always reckoned a very great. affront; to turn the cheek to an injurious man is to give him an opportunity and leave to smite, and signifies the taking of it patiently, and agrees both with our Lord's advice and example, Matt. 5. 39. Isa. I. 6. He is filled full with reproach ; has many reproaches, and the reproaches of many upon him; as such must expect, that take Christ's yoke upon them; see Psal. cxxiii. 3, 4. and yet revile not again, but esteem reproaches for Christ's sake great riches, and wear them as crowns, and bind them about their necks as chains of gold; esteeming it an honour and a happiness to suffer shame for his name.

> Ver. 31. For the Lord will not cast off for ever.] Which is not to be understood of all his creatures: for there are some he does cast off for ever, as the angels that sinned; reprobate men, profligate and abandoned sinners, that live and die impenitent; and unbelievers, carnal professors, and apostates; but not his own special and peculiar people, the people whom he has foreknown and loved with an everlasting love, his spiritual Israel; or, as the Targum supplies it, his servants; see Psal. xciv. 14. Rom. xi. 2. Jer. xxxi. 37. and xxxiii. 25, 26. he may seem for a while to reject them, but not in reality and for ever; as when he hides his face from them, lays his afflicting hand on them, or suffers them

forte est expectatio, Junius & Tremellius ; fortassis, Piscator, Cocceius ; forte est spes, Michaelis.

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to be afflicted by others, and defers his help, and does not immediately appear to their deliverance and salvation; but in reality he never rejects them from being his people, his servants, and his sons ; they have always a place in his heart, and are ever under his eye and care; they continue in his covenant, and abide in his family; and though they may be cast down in their souls, and cast out by men, yet are not cast off by God, neither in youth nor old age, in time or eternity; his love is unchangeable; his purposes firm and unalterable; his counsel, covenant, oath, and promise, immutable; and they are his jewels, his portion, and inheritance; and this is a ground and reason of bearing patiently all afflictions, injuries, and reproaches; for though men cast off, God will not.

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Ver. 32. But though he cause grief, &c.] As he sometimes does in his own people; by convincing them of sin, and producing in them godly sorrow, which worketh repentance unto life, not to be repented of; by correcting and chastising them for it, and by hiding his face from them; all which are grievous to them : yet will he have compassion according to the multitude of his mercies; his mercies are many, both temporal and spiritual, and his compassion is answerable; which he shews to his people by an application of pardoning grace, through the blood of Christ, by sympathizing with them under their afflictions, and delivering from them; by granting them his gracious presence, and restoring to them the joys of his salvation; all which is not according to their merits, but his mercies.

Ver. 33. For he doth not afflict willingly, &c.] Or, from his heart "; he does afflict; for all afflictions are from God, but they don't come from the mere motion of his heart, or are the effects of his sovereign will and pleasure, as the good things he bestows upon his people do, without any respect to any cause or occasion in them; but sin is the cause and occasion of these, as Jarchi well observes: it is with reluctance the Lord afflicts his people; he is as it were forced to it, speaking after the manner of men; see Hos. xi. 8. he does not do it with delight and pleasure; he delights in mercy, but judgment is his strange act; nor does he do it with all his heart and soul, with all his might and strength; he does not stir up all his wrath: for then the spirit would fail before him, and the souls that he has made; and especially he does not do it out of ill will, but in love, and for their good: nor grieve the children of men; that is, he does not from his heart, or willingly, grieve the children of men, by afflicting them; which must be understood of those sons of men whom he has loved, and made his sons and heirs; those sons of men that wisdom's delights were with from everlasting, Prov. viii. 31.

Ver. 34. To crush under his feet all the prisoners of the earth, &c.] These words, with what follow in the two next verses, either depend upon the preceding, and are to be connected with them, he doth not afflict, &c.; though he lays his hand on men, he don't crush them under his feet, or break them in pieces, and utterly destroy them, even such, and all such, as are bound in affliction and iron; or, in a spiritual sense, such as are

י ומלבו ex corde sno, Pagninus, Montanus, Calvin. י וליאן coram facie superioris, Junius & Tremellius. הי אראה א non vidit, vel videt, Pagninus, Montanus, Calvin.

prisoners to sin, Satan, and the law, as all men by nature are; he does not crush these to pieces, though they deserve it, at least not all of them; for he proclaims in the Gospel liberty to the captives, and says, by the power of his grace, to the prisoners, go forth, and encourages the prisoners of hope to turn to their strong hold: and also, though he afflicts, he does no injustice to them, does not turn aside their right, or subvert their cause, Job viii. 3. and xxxiv. 5, 12. or rather these depend upon, and are to be connected with the last clause of ver. 36: the Lord approveth not: as he does not do these things himself, he don't approve of them in others; that they should use captives cruelly, trample upon them like mire in the streets, or as the dust of their feet; particularly regard may be had to the Jews in Babylon, used ill by those that detained them; for though it was by the will of God they were carried captive, yet the Chaldeans exceeded due bounds in their usage of them, and added affliction to their affliction, which the Lord approved not of, but resented, Zech. i. 15.

CH. III. V. 32-37.

Ver. 35. To turn aside the right of a man, &c.] The Targum is, of a poor man; not to do him justice in a court of judicature; to cause judgment to incline to the wrong side; to give the cause against a man, to give a wrong sentence; this is disapproved of by the Lord, and forbidden by him : before the face of the most High: either before the most high God, he being present and among the gods, the judges, when they pass sentence; and yet, to pass a wrong one in his presence, without any regard to him, or fear of him, must be provoking to him: or, before a superior , as some render it; before a judge that sits upon the bench; endeavouring by unjust charges, wrong pleas, and false witnesses, to deprive a man of his right; see Eccl. v. 8.

Ver. 36. To subvert a man in his cause, &c.] A poor man, as the Targum, which aggravates it; as by courses and methods taken in an open court, so by secret underhand ways, to get the cause from him, and injure him in his property : the Lord approveth not ; or, seeth not<sup>2</sup>; which some understand as spoken by wicked men, who do the above things, and flatter themselves that God sees not, and takes no notice of them, Ezek. ix. 9. and others read it interrogatively, doth not the Lord see h? he does; he sees all the actions of men, nothing is hid from him; but he sees not with approbation; he don't look upon such things with delight and pleasure, but with abhorrence, Hab. i. 13. The Targum is, "is it possible that it should not be " revealed before the Lord?"

Ver. 37. Who is he that saith, and it cometh to pass? &c.] Or, who that says this shall be, and it cometh to pass? or, who is he that saith this shall come to pass'? this, or that, or the other thing, he wills and desires, and his heart is set upon : when the Lord commandeth it not? has not willed and decreed it, but determined the contrary; for nothing escapes his knowledge and foreknowledge; or can resist his will; or control his power; or frustrate his councils, and counterwork

Non videret ? Piscator. <sup>1</sup> So some in Gataker.

his designs; whatever schemes men form to get riches, obtain honour, do mischief to others, prolong life to themselves, and perpetuate their names to posterity, being contrary to the purpose of God, never succeed: whenever they do succeed in any of the above instances, it is because God has commanded, or he has determined, it should be so; as in the instances of Joseph's brethren, in their usage of him; and of the Jews, in the crucifixion of Christ, Prov. xvi. 9. and xix. 91. The Targum is, "who is the man that saith, and evil is "done in the world; but because they have done " what was not commanded from the mouth of the " Lord?"

Ver. 38. Out of the mouth of the most High proceed not evil and good ?] Certainly they do, they come to pass, both one and the other, as God has pronounced, and his will determined; even evils, as it is in the plural number; not the evil of sin, or of fault; this comes not out of the mouth of God, but is forbidden and condemned by him; much less is he the author of it, or tempter to it; indeed it is not without his knowledge, nor in some sense without his will; not with his will of approbation, but by his permissive will, which he suffers to be, and overrules for good; but evils here design the judgments of God, or punishment inflicted on sinners, and chastisement on his own peo-ple; the evil of affliction, or adverse dispensations of providence, Isa. xlv. 7. Amos iii. 6. Mic. vi. 9. they are all by his appointment; he has said or determined what shall be the kind and nature of them; the measure, how far they shall go; and the duration, how long they shall last; and the end and use of them; see Job ii. 10. and v. 6, 7. and xxiii. 14. and so all good comes from God, who is goodness itself; all created good, as every creature of God is good; every good thing in providence; all temporal good things; as to have a being; to be preserved in it; to have a habitation to dwell in; to have food and raiment, health and long life; these are all by the appointment of God, and according to the determination of his will: all spiritual good things are purposed, promised, and pre-pared by him in council and covenant; the great good of all, salvation by Christ; this is what God has appointed his son for, and his people to, and fixed the time of it, and all things relating to it; the effectual calling of the redeemed ones is according to his purpose and grace; the persons, thing itself, time, place, and means; also eternal glory and happiness, which is the kingdom prepared, the crown laid up, and inheritance reserved in heaven, according to the purpose of God; all good things, in time and eternity, are as God has pronounced them.

Ver. 39. Wherefore doth a living man complain? &cc.] Or murmur, or fret and vex, or bemoan himself; all which the word " may signify; as the prophet had done in his own person; or as personating the church, from ver. 1 to ver. 19. and here checks himself for it; and especially since the mercies and compassions of God never fail, and are daily renewed; and the Lord himself is the portion of his people, ver. 22, 23, 24. and seeing he is good to them that seek him,

\* אוואטיע יחאונן (אין קעויזיגרפוע, Sept ; quiritarctur, Junius & Tremellius ; tædio se confecit, Calvin ; fremet, Strigelius ; murmurabit, Cocceius.

and it is good to wait quietly for the salvation of God, and to bear the yoke patiently, ver. 25, 26, 27. and be-cause of the unwillingness of God to afflict men, and his sympathy and compassion towards them under affliction, ver. 32, 33. and especially since all is from the sovereignty of God, who does according to his will; and from whom all good and evil come, ver. 37, 38. he is not to be complained of, or against, for any thing he does; or to be murmured at; nor should men vex and fret themselves at their own adversity, or at the prosperity of others; or bemoan themselves, as if no case was like theirs, or so bad. It does not become a man, a reasonable creature, a man grown up, to behave in this manner; as such should quit themselves like men, and conduct as such; a man that God is so mindful of, and cares for, and visits every moment, and follows with his goodness continually; a man, sinful man, that has rendered himself unworthy of the least favour; and yet such is the loving-kindness, favour, and good will of God to man, that he has provided his own Son to be his Saviour; and therefore man, of all God's creatures, has no reason to complain of him; and is a living man too, in a natural sense; is upheld in life by the Lord, and has the common mercies of life; is in health, or however in the land of the living ; out of hell, where he deserves to be; and therefore should praise, and not complain, Isa. xxxviii. 19. especially if he is a living man in a spiritual sense; has a principle of spiritual life implanted in him; Christ lives in him, and his life is hid with him in God, and has a right and title to eternal life: a man for the punishment of his sins? the word punishment is not in the text; but, admitting the supplement, if a man is a wicked man (and so the Targum interprets it), and is punished for his sins, no injustice is done him : he has no reason to complain; and especially of his punishment in this world, which is greatly less than his sins deserve, Ezra ix. 13. and if he is a good man, and is chastised for his sins, he ought not to complain for the chastisement of them; since it is the chastisement of a father, is in love, and for his good : but the words may be rendered literally, a man for, or of his sins 1; and be considered as a distinct clause, and as an answer to the former, so Jarchi; if a man will complain, let him complain of his sins; of the corruptions of his heart; of the body of sin and death he carries about with him; of his daily iniquities; let him mourn over them, and bemoan himself for them; and if he does this in an evangelic manner, he is happy; for he shall be comforted.

Ver. 40. Let us search and try our ways, &c.] Instead of murmuring and complaining, let us search for something that may support and comfort, teach and instruct, under afflictive providences; let us search into the love of God, which, though it cannot be fully searched out, it will be found to be from everlasting to everlasting; and that all afflictions spring from it; and that it continues notwithstanding them: let us search into the covenant of grace, in which provision is made for afflictions in case of disobedience, and for supports under them: let us search the Scriptures,

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which are written for our comfort; and it is much if we don't find some in the instances, examples, and experiences of other saints therein recorded: let us search after a greater degree of the knowledge of Christ, and of his grace; so shall we be more conformable to his sufferings and death, and patient under our troubles: let us search into our own hearts, and examine ourselves, whether we have true repentance for sin, true faith in Christ; and whether he is in us, or no; and we have a part in him, which will make us easy in every state: let us search into the present dispensation, in order to find out the cause of it, which is sin; and the end of it, which God has in it for our good: let us search our ways, and try them, by the word of God, the standard of faith and practice; and see what agreement there is between them : let us try our thoughts, words, and actions, by the law of God, which is holy, spiritual, just, and good; and we shall see how abundantly short they come of it: and let us try our ways, and compare them with the ways of God, which he has prescribed in his word; and we shall find that the one are holy, the other unholy; the one plain, the other crooked; the one dark, the other light; the one pleasant, and peace is in them, the other not; the one lead to life, the other to death; see Isa. lv. 7, 8, 9: and turn again to the Lord; by repentance, as the Targum adds; let us turn out of our sinful ways, upon a search and examination of them; and turn to the Lord, his ways and worship, from whom we have departed, and against whom we have sinned; acknowledging our iniquities, who receives graciously, is ready to forgive, and does abundantly pardon.

Ver. 41. Let us lift up our heart with our hands, &c.7 Lifting up of the hands is a prayer-gesture, and is put for prayer itself; see Psal. cxli. 2. 1 Tim. ii. 8. but the heart must go along with it, or it is of no avail; the soul must be lifted up to God; there must be an ascending of that unto him, in earnest desires after him; in affection and love to him; in faith and dependence on him; and in hope and expecta-tion of good things from him, Psal. xxv. 1. this is the way in which men return to God, even by prayer and supplication. The Targum is, "let us lift up our " hearts, and cast away rapine and prey out of our " hands;" and Jarchi and Abendana mention a Midrash, that paraphrases it, " let us lift up our hearts in truth " to God, as a man washes his hands in purity, and " casts away all filthiness from them ;" see Heb. x. 22: unto God in the heavens; who has made them, and dwells in them; and therefore prayer must be directed to him, as being there; so our Lord taught his disciples to pray, Matt. vi. 9. and which is a very great encouragement to faith in prayer; when it is considered that God is the Maker and possessor of heaven and earth; and that our help is in and expected from him who made all these; and besides the saints have a High-priest, an Advocate with the father there, to plead their cause for them; and many great and good things are there laid up for them.

Ver. 42. We have transgressed, and have rebelled, &c.] Here begins the prayer, the sense of which is directed to, though the words are not dictated; and it begins with confession of sin, as prayer should, espe-

cially when in such circumstances as the people of the Jews now were; and with confession of it, as a transgression of the law of God; and as rebellion against him, as every sin is, a breach of his law, a contempt of his authority, and a trampling under foot his legislative power, and an act of hostility against him; and so downright rebellion; every sin being an overtact of that kind; and which is aggravated by the favours before acknowledged to have been received : thou hast not pardoned; as they apprehended; they had not the discovery and application of pardoning grace and includes all sin present and future, as well as past; but temporal afflictions being upon them, they concluded their sins were not pardoned; pardon of sin in Scripture often signifying the removal of such afflictions.

Ver. 43. Thou hast covered with anger, &c.] Either himself; not as a tender father, that cannot bear to see the affliction of a child; this does not suit with anger; but rather as one greatly displeased, in whose face anger appears, being covered with it; or who covers his face with it, that he may not be seen, withdrawing his gracious presence; or hast put anger as a wall between thee and us, as Jarchi: so that there was no coming nigh to him: or else it means covering his people with it; so the Targum, "thou hast covered "us with anger;" denoting the largeness and abundance of afflictions upon them; they were as it were covered with them, as tokens of the divine displeasure : one wave and billow after another passing over them. Sanctius thinks the allusion is to the covering of the faces of condemned malefactors, as a token of their being guilty: and persecuted us; the Targum adds, in captivity; that is, pursued and followed us with fresh instances of anger and resentment; to have men to be persecutors is bad, but to have God to be a persecutor is dreadful: thou hast slain, thou hast not pitied; had suffered them to be slain by the sword of the enemy, and had shewn no compassion to them; see the note on ch. ii. 21. here, and in some following verses, the prophet, or the people he personates, are got to complaining again; though before he had checked himself for it; so hard it is under afflictions to put in practice what should be done by ourselves and others.

Ver. 44. Thou hast covered thyself with a cloud, &c.] With wrath and anger, as a cloud; he wrapped up himself in thick darkness, so as not to be seen or come at: sin, when it appears not pardoned, is as a cloud between God and his people; and this causes him to shew his anger and displeasure; which is the cloud about him, or the hiding of his face. The Targum is, "thou hast covered the heavens with the clouds of "thy glory:" that our prayer should not pass through; in such circumstances God seems to his people to be inexorable; and not a God hearing and answering prayer, as he is; as if there was no access unto him, or audience to be had of him, or acceptance of persons and prayers with him; whereas the throne of grace is always open and accessible: and there is a new and living way for believers always to approach unto God in; he is on a mercy-seat, ready to receive and hear their prayers.

Ver. 45. Thou hast made us as the offscouring and

refuse in the midst of the people.] Had 'given them up into the hands of the Gentiles, the Chaldeans, to be treated as the dirt of the streets, as the sweepings of a house; or the dross of metal; or any thing that is vile, mean, and contemptible. The apostle seems to have some reference to this passage; and his words may be an illustration of it, 1 Cor. iv. 13.

Ver. 46. All our enemies have opened their mouths against us.] Like lions and other beasts of prey, to devour us; or in way of scorn and derision; pouring out their reproaches upon us, and scoffs at us, for our religion, and the worship of God, and on account of present miseries and distresses; see ch. ii. 16. Targum adds, " to decree against us evil decrees. The

Ver. 47. Fear and a snare is come upon us, &c.] Or, fear and a pit"; the fear of falling into the pit of ruin and destruction, on the brink of which they saw themselves; or fear seized us, and caused us to flee; and a snare or pit was prepared for us to fall into; so that there was no escaping hence: desolation and destruction; desolation or devastation of their land; and destruction of their city and temple; and of multitudes of them by the sword, famine, and pestilence; and the rest carried into captivity, excepting a few left desolate in the land.

Ver. 48. Mine eye runneth down with rivers of waters, &c.7 Denoting the greatness of his grief and trouble at the afflictions of his people, and the vast profusion of tears on that account. Here the prophet speaks in his own person, expressing the anguish of his soul he felt, and the floods of tears he shed: for the destruction of the daughter of my people; for those that were slain of them, or carried captive; see Jer. ix. 1. Psal. cxix. 136. The Targum is, " for the destruction of the con-" gregation of my people."

Ver. 49. Mineeye trickleth down, and ceaseth not, &c.] From weeping, as the Targum : the prophet was continually weeping; the distresses of his people were always uppermost in his mind; and which so affected him, that it drew tears from his eyes, which constantly trickled down his cheeks : without any intermission ; or, without intermissions"; there were no stops or pauses in his grief, and in the expressions of it : or it may be rendered, because there were no intermissions "; that is, of the miseries of his people; so Jarchi, " because there " were no changes and passing away;" that is, of evils; and to the same purpose the Targum, "because " there is none that intermits my distress, and speaks " comforts to me.'

Ver. 50. Till the Lord look down, and behold from heaven.] Disperses and dissipates the cloud that was about him; shines forth and manifests himself, and looks favourably upon his people, and delivers them out of their troubles: this the prophet was in hope of, and was waiting for; but, till it came to pass, could have no rest and comfort. The Targum is, "till he "look and behold my injury;" as if he had regard to his own personal injury done him; but the former sense is best.

Ver. 51. Mine eye affecteth mine heart, &c.] Seeing the desolation of his country; the ruins of the city and temple of Jerusalem; and the multitudes of those that were slain, and carried captive; and the distresses the rest were in; this affected his heart, and filled it with grief; as his heart also affected his eyes, and caused them to run down in rivers of water, as before expressed; or, as the Targum, "the weeping of mine eyes is " the occasion of hurt to my soul or life;" his excessive weeping endangered his life : because of all the daughters of my city; not Anathoth, his native place, but Jerusalem; so the Targum, "of Jerusalem my city." The meaning is, that his heart was affected at seeing the ruin of the inhabitants of Jerusalem; or of the towns and cities round about it, which that was the metropolis of. Some, as Jarchi, render it, more than all the daughters of my city "; his heart was more affected with those calamities than those of the most tender sex, even than any or all of them.

Ver. 52. Mine enemies chased me sore like a bird. &c.7 That is weak and helpless, fearful and timorous; that flees from place to place when pursued; so it was with the prophet, or rather with the people of the Jews he personates; for here and in the following verses he speaks not only of himself, but of them; who, when they fled out of the city, were chased and pursued by the Chaldeans like a bird, till they were taken ; see Jer. lii. 7, 8, 9: without cause ; which may be connected with the word enemies, so the Targum; who were so without cause; they had done them no injury, to make them their enemies; and without reason pursued and chased them in the manner they hih

Ver. 53. They have cut off my life in the dungeon, &c.] Jarchi interprets it, " they bound me in the prison. Jeremiah was both in a prison and in a dungeon, where he was deprived of the society of men, as if he had been dead; and he was in danger of losing his life; but whether any respect is had to it here is not certain: it seems rather to respect the people of the Jews in captivity, who were deprived of their rights and liberties, and of the comforts of life; and were like dead men in their graves, to whom they are compared. Ezek. xxxvii. 11. but since Jeremiah was not dead. nor did he die in the dungeon, Jarchi's sense seems best, and agrees with what follows; and is confirmed by the version of others, who render it, they shut up my life in the dungeon<sup>9</sup>; or himself there: and cast a stone upon me; to see if he was dead, or to prevent him from rising. The allusion is to the putting of stones at the mouths of dens and dungeons, caves and graves, to keep in those there put: or they stoned me, as the Targum; that is, they endeavoured to do it: or the Jews in captivity were like persons stoned to death, or like dead men covered with a heap of stones; for that Jeremiah was stoned to death there is no reason to believe.

Ver. 54. Waters flowed over mine head, &c. ] As in a pit or dungeon, where there is not only mire and

ירות עורי א supra cunctas filias civitatis meæ; so some in Va-tablus; and Jarchi. concluserunt in forea vitam meam, Noldius, Con-

cord. Ebr. Part. p. 141. manciparunt fovez vitam meam, Cocceius.

m מחר ופחת pavor & fovea, Calvin, Junius & Tremellius, Piscator, Cocceius, Michaelis.

a non intermissionibus, Montanus, Calvin; sine intervallis, Cocceius.

Eo quod nullæ sunt intermissiones, Junius & Tremellius, Piscator, Tigurine version.

CH. III. V. 55-63.

clay, but much water, into which persons being put, sink, and are covered therewith; see Psal. lxix. 1, 2. this is to be understood metaphorically of the waters of afflictions, which overflowed and overwhelmed the people of the Jews. Jarchi interprets it of the nations of the world, as much people are often compared to waters; and here the Chaldeans may be particularly intended, whose army overflowed the land of Judea; and, like a mighty torrent, carried away the people, and wealth of it, and brought them into troubles, which were like deep waters: then I said, I am cut off; whilst the waters are only up to a man's loins, he does not apprehend himself in danger; but there is hope of his wading through, and getting out; but when they rise above his head, his hopes are gone; he reckons it all over with him, and that he is just perishing, and his life in the utmost danger; there being scarce any probability or possibility of saving him; so it was with these people.

Ver. 55. I called upon thy name, O Lord, &c.] As in times past, so in the present distress; when all hope was gone, and all help failed, still there was a God to go to, and call upon: out of the low dungeon; or dungeon of lownesses '; the lowest dungeon, the deepest distress, a man or people could be in; yet then and there it is not too late to call upon the Lord; and there may be hope of deliverance out of such an estate by him.

Ver. 56. Thou hast heard my voice, &c.] Either in times past, when he cried unto him, and was delivered; and this was an encouragement to call upon him again in such extremity, who had shewn himself to be a God hearing and answering prayer; hence it follows: hide not thine ear at my breathing, at my cry turn not a deaf ear to me, who hast been wont to hear me heretofore; stop not thine ear at my cry now, at my prayer, which he calls his breathing; prayer is the breath of a soul regenerated by the Spirit, and is a sign and evidence of life, when it is spiritual; in it a soul pants after God, and communion with him, and salvation by him. Some render it, at my gasping'; or panting, for breath ; just ready to expire, unless immediate succour is given: or else the whole of this refers to the present time, when the Lord heard and answered, not only the first clause, but this also; which may be rendered, not by way of petition, but affirmation, thou didst not hide thine ear at my breathing, at my cry'; and this agrees both with what goes before, and with what is expressed in the next verse. Ver. 57. Thou drewest near in the day that I called

upon thee, &c.] When persons draw nigh to God in a way of duty, and particularly in this of prayer, and calling on his name; he draws nigh to them in a way of grace and mercy, and manifests himself to them, and works salvation for them. The Targum is, " thou " didst cause an angel to draw near to deliver me in " the day that I prayed unto thee :" thou saidst, fear

not; any of thine enemies; or that thou shouldest not be delivered from them; see Isa. xli. 10.

Ver. 58. O Lord, thou hast pleaded the cause of my soul, &c.] Or, causes of my soul, or life"; such as concerned his soul and life: not one only, but many of them; and this respects not Jeremiah only, and the Lord's pleading his cause against Zedekiah and his nobles; but the people of the Jews in former times, when in Egypt, and in the times of the judges: thou hast redeemed my life ; by delivering out of the pit and dungeon, where it was in danger; and not only him, but the whole body of the people of old out of Fgypt, and out of the hands of their enemies, the Philistines and others.

Ver. 59. O Lord, thou hast seen my wrong, &c.] Or, my perversences "; not that he of they had been guilty of; but the wrong that was done to him and them by their enemies; how perverse and ill-natured they had been to them; how badly they had used them; what injuries they had done them; none of which escaped the omniscience of God, to which the appeal is made; and upon this follows a petition : judge thou my cause : the present one; as thou hast pleaded and judged many already, do me justice, right my wrongs, and save me from mine enemies; and let it appear to all the world my cause is just, and they are in the wrong. Ver. 60. Thou hast seen all their vengeance, &c.]

The spirit of revenge in them; their wrath and fury, and how they burn with a desire of doing mischief; as well as their revengeful actions, carriage, and behaviour: and all their imaginations against me; their secret contrivances of mischief, their plots and schemes they devise to do hurt unto me.

Ver. 61. Thou hast heard their reproach, &c.] Their reproachful words uttered against the prophet and his people, against God himself; their spiteful language. their taunts, and scoffs and jeers : and all their imaginations against me; those he not only saw, as they appeared in their actions; but heard them, as they were expressed by their words; yea, they were manifest to him, whilst they only were in silent thought forming in the mind.

Ver. 62. The lips of those that rose up against me, &c. This is to be connected with the preceding words; and expresses the same thing in different language. The sense is, that the Lord heard the words which dropped from the lips of his enemics; their sarcasms, flouts, and jeers; their bitter reflections, severe invectives, and scornful language: and their device against me all the day ; or, their meditation of ill against me ; or, their speech, or discourse \*; which all turned upon the same topic. Schultens ' derives the word from the Arabic word which signifies to mock and scoff, or pursue any one with ironical and satirical expressions; and so may intend here contumelious and reproachful language.

Ver. 63. Behold their sitting down, and their rising up, &c.] All their actions; the whole course of their

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י מבור חחתיות e cisterna infimitatum, Piscator. ad auhelitum meum, Cocceius; ad respirationem meam,

דגיונם meditationem istorum, Pagninus, Montanus, Junius & Tremellius, Piscator ; loquelam eorum, Michaelis.

Animady. Philol. p. 436. هجا maledixit verborum contumelia in-

sectatus fuit, peculiariter carmine seu satyra, & subsannavit, vituperavit, Golins, col. 2515.

CH. III. V. 64-66. IV. V. 1.

lives; all which fell under the divine omniscience, Psal. cxxxix. 2. but that is not barely here meant; but that he would take particular notice hereof, and punish for the same. It may have respect both to their lying down at night, and rising in the morning; and to their sitting down at meals, and rising from them; at which times they were always meditating mischief against the people of God, or speaking opprobriously of them; when they made sport of them, as follows: I am their music ; or music-maker\*; as Samson was to the Philistines; the matter of their mirth; the subject of their song; and the object of their derision.

Ver. 64. Render unto them a recompense, O Lord, according to the work of their hands.] The Septuagint and Vulgate Latin versions render this, and the following verses, not as petitions, but as prophecies of what should be; but they seem rather to be expressed by way of request; and here, that God would deal with them according to the law of retaliation, and requite them according to what they had done; that he would do to them as they had done to the Lord's people, and others; and this is ordered to be done particularly to the Chaldeans, or Babylonians, Jer. 1. 15, 29. Ver. 65. Give them sorrow of heart, &c.] That which

will cause sorrow of heart; such judgments and punishments as will be grievous to them. Some have observed a likeness between the word here used and that translated music, ver. 63. and think some respect

may be had to it; that whereas the people of God had been matter of mirth and music to them, God would give them music, but of another sort; a song, but a doleful one. The Septuagint version renders it, a cover-ing of the heart; the word baving the signification of a shield, which covers; and may signify blindness, hardness, and stupidity of heart, that they might not see the evils coming upon them, and how to escape them. A modern learned interpreter, Christianus Benedictus Michaelis, would have it com-

pared with the Arabic word جي, ganan, which signifies to be mad, and from whence is maganah, madness; and so the sense be, give them distraction of mind: thy curse unto them; and what greater curse is there than to be given up to judicial blindness and hardness of heart, or to madness and distraction? it may include all the curses of the law denounced against transgressors.

Ver. 66. Persecute and destroy them in anger, &c.] As they have persecuted the people of God, do thou persecute them; and never leave pursuing them until thou hast made a full end of them, as the effect of vindictive wrath and vengeance: from under the heavens of the Lord ; which are made by him, and in which he dwells; let them not have the benefit of them, nor so much as the sight of them; but let them perish from under them, Jer. x. 11.

#### CHAP. IV.

THE prophet begins this chapter with a complaint of the ill usage of the dear children of God, and precious sons of Zion, ver. 1. 2. relates the dreadful effects of the famine during the siege of Jerusalem, ver. 3-10. the taking and destruction of that city he imputes to the wrath of God; and represents it as incredible to the kings and inhabitants of the earth, ver. 11, 12. the causes of which were the sins of the prophets, priests, and people, ver. 13-16. expresses the vain hopes they once had, but now were given up entirely, their king being taken, ver. 17-20. and the chapter is concluded with a prophecy of the destruction of the Edomites, and of the return of the Jews from captivity, ver. 21, 22. Ver. 1. How is the gold become dim ! &c.] Or co-

vered b; or hid with rust, dust, or dirt; so that it can scarcely be discerned: how is the most fine gold changed ! this may be literally true of the gold of the temple; and so the Targum calls it " the gold of the house of " the sanctuary;" with which that was overlaid, and many things in it, 1 Kings vi. 21, 22. and was sadly sullied and tarnished with the burning of the temple, and the rubbish of it; its brightness was lost, and its colour changed; but though there may be an allusion to that, it is to be figuratively understood of the people of God; for what is here expressed in parabolical

phrases, as Aben Ezra observes, is in the next verse explained in proper and literal ones: godly and gracious men, there called the precious sons of Zion, are comparable to gold, even the most fine gold; partly because of their habit and dress; gold of Ophir; clothing of wrought gold; the rich robe of Christ's righteousness; which, for its brightness and splendour, is like the finest gold; and is as lasting and durable as that; and in which the saints look like a mass of pure gold, Psal. xlv. 9, 13. and partly because of the graces of the spirit in them, which are like gold for their purity, especially when tried; for their value, and the enriching nature of them, and their duration; particularly the graces of faith, hope, love, humility, &c. which are like rows of jewels, and chains of gold, and as ornamental as they; see Cant. i. 10, 11. 1 Pet. i. 7. Rev. iii. 18. as also because of the doctrines of grace received by them, which are more to be desired than gold, than fine gold; and are better than thousands of gold and silver, by reason of their intrinsic worth and value; for their purity and brightness, being tried and purified, and because of their duration, Psal. xix. 10. and cxix. 72. 1 Cor. iii. 12. as well as on account of the riches of grace and glory they are possessed of, and entitled to: now this, in either of the senses of it, cannot be lost as to substance, only become dim; may

<sup>&</sup>lt;sup>2</sup> בין musicus, Gataker. <sup>a</sup> בין חוזט שואסייגיעיש אפאאיטיע, tegamentam cordis, Montanus, Vata-blus; obtegumentum cordis, Stockius, p. 199. so Bea Melech; seutum cerdis, Vulg. Lat; clypeum cordis, Munster. VOL. I.—PROPHETS.

b my) rubigine obducetur, Montanus ; obtectum vel absconditum, Vatablus; so Ben Melech.

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lose its brightness and glory, and like gold change its colour, but not its nature; and this may be the case of good men, comparable to it; when there is a decline in them, with respect to the exercise of grace; faith in Christ and his righteousness is low, hope not lively, and love waxen cold; when there is a veil drawn over the Gospel, a great opposition to it, and a departure from it; or the doctrines of it are not so clearly and consistently preached; and when there is a failure in a holy walk, and conversation becoming it; all which is matter of lamentation: the stones of the sanctuary are poured out in the top of every street; in the literal sense it may regard the costly stones of the temple, which, when that was destroyed, not only lay in heaps; but many of them, at least, were separated and scattered about, and carried into every corner of the city, and the streets of it, and there lay exposed, neglected, and trampled upon; see 1 Kings v. 17. Mark xiii. 1, 2. but, in the figurative sense, it designs the people of God; who, though they are taken out of the common quarry and pit of mankind, and are by nature as common stones; yet by the spirit and grace of God are made living and lively ones, and are hewn and fitted for the spiritual building the church; where they are laid, and are as the stones of a crown, as jewels and precious stones; but when there are animosities, contentions, and divisions among them, so that they disunite, and are scattered from one another, their case is like these stones of the sanctuary; and which is to be lamented. It is by some Jewish writers c interpreted of great personages, as princes, and great men of the earth.

Ver. 2. The precious sons of Zion, comparable to fine gold, &c.] This explains what is meant in the preceding verse by gold, fine gold, and stones of the sanctuary; not Josiah and his sons, as some Jewish interpreters; but all the sons of Zion, or children of God; not the inhabitants of Zion literally, but spiritually; see Zech. ix. 13. Psal. cxlix. 2. Zion is the church; her sons are her spiritual seed and offspring that are born of her, she being the mother of them all, and born in her, by means of the word; and brought up by her, through the ordinances, and so are regenerate persons; and these the sons of God: and who are precious, not in themselves, being of the fallen race of Adam; of the earth, earthly, as he was; of the same mass and lump with the rest of mankind; in no wise better than others, by nature; and have no intrinsic worth and value in them, but what comes by and from the grace of God; nor are they precious in their own esteem, and much less in the esteem of the men of the world: but in the eye of God, and of his son Jesus Christ, and of the blessed Spirit, and in the opinion of other saints; see Psal. xvi. 3. and cxvi. 15. Isa. xliii. 4. in what sense these are comparable to fine gold, see the note on ver. 1. How are they esteemed as earthen pitchers, the work of the hands of the potter ! they are

indeed earthen vessels with respect to their bodies, frail, weak, and mortal; but they are the work of God's hands, even as creatures, and particularly as new creatures, and are a curious piece of his workmanship, and so valuable, and especially by him, who is as tender and as careful of them as the apple of his eye; and yet these are greatly disesteemed by carnal men, are reckoued as the filth of the world, and the offscouring of all things; as earthen vessels, fit for no use but common or dishonourable ones, or to be broke in pieces, and rendered useless and contemptible : see Psal. xxxi. 12.

Ver. 3. Even the sea-monsters draw out the breast, &c.] Which some interpret of dragons; others of seals, or sea-calves; but it is best to understand it of whales, as the word is rendered in Gen. i. 21. and elsewhere: and Bochart<sup>d</sup> has proved, out of various writers, that these have breasts and milk; but that their breasts, or however their paps, are not manifest, but are hid as in cases, and must be drawn out: and so Jarchi observes that they draw their breasts out of a case, for their breasts have a covering, which they uncover: so Ben Melech. Aristotle says, that whales, as the dolphin, sea-calf, and balæna, have breasts or paps, and milk, which he makes to be certain species of the whale; and each of these, he elsewhere says, have milk, and suckle their young: the dolphin and sturgeon, he observes f, have milk, and are sucked; and so the seacalf, he says<sup>2</sup>, lets out milk as a sheep, and has two breasts, and is sucked by its young, as four-footed beasts are. Agreeably to which Ælianus<sup>h</sup> relates, that the female dolphins have paps like women, and suckle their young, with great plenty of milk; and the balæna, he says<sup>4</sup>, is a creature like a dolphin, and has milk. And Pliny, speaking of the dolphins, observes<sup>k</sup>, that they bring forth their whelps, and so the young of this creature are called here in the next clause in the Hebrew text<sup>1</sup>, and nourish them with their breasts, as the balæna; and of the sea-calves the same writer says" they feed their young with their paps; but the paps of these creatures are not manifest, as those of fourfooted beasts, as Aristotle observes; but are like two channels or pipes, out of which the milk flows, and the young are suckled. They give suck to their young ones; as they do, when they are hungry; which is mentioned, as an aggravation of the case of the Jewish women, with respect to their behaviour towards their children, by reason of the famine, during the siege of Jerusalem; which here, and in the following verses. is described in the sad effects of it; and which had a further accomplishment at the destruction of the same city by the Romans : now, though the monsters suckled their young when hungry, yet these women did not suckle theirs. The daughter of my people is become cruel; or, is unto a cruel one": that is, is changed unto a cruel one, or is like unto one, and behaves as such, though of force and necessity : the meaning is, that the Jewish women, though before tender-hearted mothers,

\* Nat. Hist. l. 9. c. 8.

<sup>.</sup> Vid. R. Sol. Urbin. Ohel Moed, fol. 50. 1.

<sup>&</sup>lt;sup>4</sup> Hierozoic. l. 1. c. 7. p. 46. <sup>9</sup> Hist. Animal. l. 3. c. 20. <sup>7</sup> Ib. l. 6. c. 12.

I Ibid.

Hist. de Animal. 1. 10. c. 9.

<sup>1</sup> Ib. 1. 5. c. 4.

<sup>1</sup> נוריהן tatules suos, Pagninus, Montanus, Junius & Tremellius,

Picator, Coccius.
 \* Nat. Hist. I'g. c. 13.
 \* nat. in crudelem, Mostanus; sub. mutata fuit, Piscator; similis est crudeli, Munster.

#### CH. IV. V. 4-7.

yet, by reason of the famine, having no milk in their || breasts, could give none to their children, and so acted as if they were cruel to them; nay, in fact, in-stead of feeding them, they fed upon them, ver. 10: like the ostriches in the wilderness; which lay their eggs, and leave them in places easily to be crushed and broken; and when they have any young ones, they are hardened against them, as if they were none of theirs, Job xxxix. 13-17. and this seemed now to be the case of these women; or, like the owls, as the word is sometimes rendered; and which also leave their eggs, and for want of food will eat their young, as those women did. So Ben Melech says, it is a bird which dwells in the wilderness, and causes a voice of hooping to be heard.

Ver. 4. The tongue of the sucking child cleaveth to the roof of his mouth for thirst, &c. ] Through want of the milk of the breast, which is both food and drink unto it: the young children ask bread; of their parents as usual, not knowing how the case was, that there was a famine in the city; these are such as were more grown, were weaned from the milk, and drawn from the breasts, and lived on other food, and were capable of asking for it: and no man breaketh it unto them; distributes unto them, or gives them a piece of bread; not father, friend, or any other person; it not being in their power to do it, they having none for themselves.

Ver. 5. They that did feed delicately are desolate in the streets, &c.] That were brought up in the king's palace, or in the houses of noblemen; or, however, born of parents rich and wealthy, and had been used to good living, and had fared sumptuously and deliciously every day, were now wandering about in the streets in the most forlorn and distressed condition, seeking for food of any sort, but could find none to satisfy their hunger; and so, as the Vulgate Latin version renders it, perished in the ways or streets: they that were brought up in scarlet : in died garments, as Jarchi: clothed with scarlet-coloured ones, as was the manner of the richer and better sort of people, Prov. xxxi. 21. or, brought up upon scarlet°; upon scarlet carpets, on which they used to sit and eat their food, as is the custom of the eastern people to this day : these embrace dunghills, are glad of them, and with the greatest eagerness rake into them, in order to find something to feed upon, though ever so base and vile; or to sit and lie down upon. Aben Ezra interprets it of their being cast here when dead, and there was none to bury them.

Ver. 6. For the punishment of the iniquity of the daughter of my people, &c.] In the long siege of their city, and the evils that attended it, especially the sore famine: is greater than the punishment of the sin of Sodom which was destroyed at once by fire from heaven : or it may be rendered, the iniquity of the daughter of my people is greater than the sin of Sodom P; though the men

of Sodom were great sinners, the Jews were greater, their sins being more aggravated; to this agrees the Targum, which renders the word sin, and paraphrases the words following thus, " and there dwelt not in her prophets " to prophesy unto her, and turn her by repentance;" as the Jews had, and therefore their sin was the greater ; both senses are true, and the one is the foundation of the other; but the first seems best to agree with what follows: that was overthrown as in a moment; by a shower of fire from heaven, which consumed it at once; whereas the destruction of Jerusalem was a lingering one, through a long and tedious siege; the inhabitants were gradually wasted and consumed by famine, pestilence, and sword, and so their punishment greater than Sodom's: and no hand stayed on her ; that is, on Sodom; the hand of God was immediately upon her, and dispatched her at once, but not the hands of men ; as the hands of the Chaldeans were upon the Jews, afflicting and distressing them a long time, which made their case the worse.

Ver. 7. Her Nazarites were purer than snow, &c. ] Such who separated themselves by a vow to the Lord, and abstained from drinking wine and strong drink, and by a moderate diet, and often washing themseles, as well as taking great care of their hair, appeared very neat and comely, like snow, without any spot or blemish. Some think such as were separated from others in dignity, very honourable persons, the sons of nobles, are meant, since the word has the signification of a crown, and interpret it, her princes; Jarchi makes mention of this sense, and rejects it; but it is received by many; and the meaning is, that her young noblemen, who were well fed, and neatly dressed, looked as pure and as beautiful as the driven snow: they were whiter than milk; this intends the same thing, expressed by another metaphor: they were more ruddy in body than rubies; or rather than precious stones; and particularly than pearls, which Bochart 4 proves at large are designed by the word used, which are white, and not red; and the word should be rendered, clearer or whiter than pearls, as it is by Lyra and others'; and the word in the Arabic language signifies white and clear', as pearls are; and so the phrase is expressive of the beauty and comeliness of these persons : and Ludolphus 'says, that in the Ethiopic language it signifies beautiful; and he translates the whole, they were more beautiful than pearls; denoting the clearness of their skins, and the goodness of their complexion: their polishing was of sapphire; or their cutting, sapphire"; they were as beautiful as if they had been cut out of sapphire, and polished ; which is a very precious stone, and looks very beautiful; so smooth were their skins. The Targum is, " their face or countenance is as sapphire." Braunius " thinks the word used signifies the veins full of blood, which variously intersect the flesh like sapphirine rivers; and that the sense of the words is, " their " bodies were white like snow and milk, yea, shining

עלי הורלע super coccinum, Pagninus, Montanus y super coccino, Piscator, Michaelis.

الدمان ; cumelis tributum, candidus perquam albus, Giggeius إلدمان

caudidi coloria, Dorcas, Giggeiua spud Golium, col. 49, 51. <sup>t</sup> Comment. in Ethiop. Hist. 1. 1. No. 107. <sup>u</sup> בארגערור בערת Sapphirus excisio corum, Pagnious, Montanus, Vsta-blus, Calvin ; *vasi* sectio corum cesset ex sapphiro, Munster. <sup>w</sup> De Vestitu Sacerdot. Hebr. I. a. c. 1a. sect. 7. p 676. **4** Z **2** 

" like pearls (or red in the cheeks, lips, §c. like coral \*); " veins full of blood running between like sapphire, of " a most agreeable sky-colour; which is a true de-" scription of a most fair and beautiful body." See Cant. v. 14. All this is to be understood of them before the famine, but, when that came upon them, then they were as follow:

Ver. 8. Their visage is blacker than a coal, &c.] Or, darker than blackness; or, dark through blackness; by reason of the famine, and because of grief and trouble for themselves and their friends, which changed their complexions, countenances, and skins; they that looked before as pure as snow, as white as milk, as clear as pearls, as polished as sapphire, now as black as charcoal, as blackness itself: they are not known in the streets; not taken notice of in a distinguished manner: no respect shewn them as they walk the streets, as used to be; nay, their countenances were so altered, and their apparel so sordid, as not to be known by their friends, when they met them in public: their skin cleaveth to their bones; have nothing but skin and bone, who used to be plump and fat: it is withered, it is become like a stick; the skin wrinkled and shrivelled up, the flesh being gone; and the bone became like a stick, or a dry piece of wood, its moisture and marrow being dried up.

Ver. 9. They that be slain with the sword are better than they that be slain with hunger, &c.] Not that they are better with respect to their state after death, but with respect to their manner of dying. They that were slain by the sword of the Chaldeans, as many were, either upon the walls, or in sallies out against the enemy, these felt less pain, and had less terror of mind in dying, than those did who perished by famine; they died a lingering death, as it were by inches, and were in continual pain of body and uneasiness of mind: for these pine away, stricken through for want of the fruits of the field ; that is, those that died by famine gradually wasted or flowed away, their fluid parts by degrees went off; and though they were not run through with the sword, they were stabbed by famine, and were so distressed in body and mind as if a sword had pierced them; not having the fruits of the field, the corn and the wine, to support nature, and keep them alive. Jarchi's note is, "they that were slain with " hunger were inflated at the smell of the fruits of " the field, when the enemies were roasting their flesh " upon the grass without the wall; the smell entered " into those that swelled by famine, and their bellies " burst, and their excrements flowed out; and this is " the death worse than that of being slain with the " sword." And to this agrees the Targum, " more " happy are they that are slain with the sword than " they that are slain with famine; for they that are " slain with the sword flowed when their bellies were " burst, by that which they ate of the fruits of the " field : and those that were inflated with famine, their " bellies burst through want of food." Most interpreters refer this clause to those that died of famine :

\* So Bootius, Animadv. l. 4. c. 3. sect. 8. p. 144. Lutherus & Osiander in ib.

ebscurior ipsa nigredine, Tigarine version ; magis

but Gussetius \* interprets it of those that were killed with the sword; and renders and paraphrases the words thus, for they being stabbed, sent out; by the open wounds, a flux, which arose from the fruits of the field; their food and nourishment being yet in their belly and veins, and so did not pine away through penury and famine; and their misery was short and light, in comparison of others: and so Abendana.

Ver. 10. The hands of the pitiful women have sodden their own children, &c.] Such as were naturally, and agreeably to their sex, pitiful and compassionate ; merciful to the poor, as the Targum; and especially tenderhearted to their own offspring; yet, by reason of the soreness of the famine, became so cruel and hardhearted, as to take their own children, and slay them with their own hands, cut them to pieces, put them into a pot of water, and make a fire and boil them, and then eat them, as follows: they were their meat in the destruction of the daughter of my people; at the time of the destruction of Jerusalem. This strange and unnatural action was foretold by Moses, Deut. xxviii. 56, 57. and though we have no particular instance of it on record, as done at the siege of Jerusalem by the Chaldeans, yet no doubt there was, as may be concluded from the words : and at the siege of it by the Romans, when many things here spoken of had a fuller accomplishment, we have a remarkable instance of it, which Josephus \* relates ; an illustrious woman, named Mary, pressed with the famine, slew her own son, a sucking child, boiled him, and ate part of him, and laid up the rest; which was found by the seditious party that broke into her house, which struck them with the utmost horror; see the note on ch. ii. 20.

Ver. 11. The Lord hath accomplished his fury, &c.] Which rose up in his mind, and which he purposed in himself to bring upon the sinful people of the Jews: he hath poured out his fierce anger; the vials of his wrath in great abundance, even all he meant to pour out upon them: and hath kindled a fire in Zion, and it hath devoured the foundations thereof: not in the strong hold of Zion only, but in the whole city of Jerusalem, which was set on fire by the Chaldeans, as instruments, according to the will of God; and which not only consumed the houses of it, but even the foundations of them; so that it looked as if there was no hope of its ever being rebuilt. Aben Ezra interprets this fire of the famine.

Ver. 12. The kings of the earth, and all the inhabitants of the world, &c.] Not only the neighbouring nations, and the kings of them, but even such in all parts of the world that knew any thing of Jerusalem : would not have believed that the adversary and the enemy would have entered into the gates of Jerusalem : when it was besieging, they did not believe it would be taken; and when they heard it was, it was incredible to them; it being so strongly fortified by art and nature, with mountains and hills, with walls and bulwarks, and had such a vast number of people in it; and, especially, was the city of the great God, who had so often and so

quam nigredo vel carbo, Vatablus; præ caligine, Calvin; ex nigredine, Piscator.

\* Comment. Ebr. p. 225. \* De Bello Jud. l. 6. c. 3. sect. 4.

signally preserved and saved it: the adversary and enemy are the same, and design the Chaldeans. The enemy are the same, and design the Chaldeans. Targum distinguishes them, and makes Nebuchad-nezzar the ungodly to be the adversary; and Nebuzaradan the enemy, who entered to slay the people of the house of Israel, in the gates of Jerusalem; this was a marvellous thing to the nations round about. Titus, when he took this city, acknowledged it was owing to God<sup>b</sup>; "God (says he) favouring us, we " fought; God is he that has drawn the Jews out of " these fortresses; for human hands and machines " could have done nothing against these towers.

Ver. 13. For the sins of her prophets, and the iniquities of her priests, &c.] Aben Ezra interprets this of the prophets of Baal, and the priests of the high places; but though false prophets and wicked priests are meant, yet such as were among the Jews, made choice of and approved of by them : see 2 Chron. xxxvi. 14. not that the people were faultless, but these were the principals, who by their examples led on and encouraged the common people in sin: that have shed the blood of the just in the midst of her; not the blood of innocent children, sacrificed to them by Moloch; but of good men in general, whom they persecuted and slew; and of the true prophets of the Lord in particular, whose blood they shed; and was the sin that brought on the destruction of their city by the Romans, as well as of that by the Chaldeans; see Matt. xxiii. 35-38. Jam. v. 6.

Ver. 14. They have wandered as blind men in the streets, &c.] That is, the false prophets and wicked priests; and may be understood either literally, that when the city was taken, and they fled, they were like blind men, and knew not which way to go to make their escape, but wandered from place to place, and could find no way out; or spiritually, though they pretended to great light and knowledge, yet were as blind men, surrounded with the darkness of ignorance and error, and were blind leaders of the blind : they have polluted themselves with blood, so that men could not touch their garments; or, could not but touch it with their garments'; or, might not'; it was not lawful for them to do it : the sense is either, that, which way soever these men took to make their escape, they found so many dead carcasses in the streets, and such a profusion of blood by them, that they could not but touch it with their garments; or being besmeared with it, were so defiled, that others might not touch them, even their garments; or these men had defiled themselves with the shedding of the blood of righteous persons; so that they were odious to men, and they shunned them as they would do any thing that by the law rendered them in a ceremonious sense unclean, and therefore said as follows :

Ver. 15. They cried unto them, depart ye, it is unclean, &c.] Or, O ye unclean ; that is, the people said so to the priests, being polluted with blood ; they abhorred them, did not care they should come nigh them, but bid them keep at distance; they that cleansed others

of leprosy were treated as leprous persons themselves, and proclaimed unclean, and shunned as such : and, to shew their vehement abhorrence of them, repeated the words, depart, depart, touch not: that is, touch us not; they who had used to say to others, stand by yourselves, we are more holy than you, being the Lord's priests and prophets, are treated after the same manner themselves: when they fled away, and wandered; fled from the city, and wandered among the nations; or when they were swiftly carried away captives, and became vagabonds in other countries: they said among the Heathens, they shall no more sojourn there; being among the Heathens, they took notice of them as very wicked men, and said concerning them, now they are carried out of their own land, they shall never return there any more, and dwell in Jerusalem, and officiate in the temple, as they had formerly done.

Ver. 16. The anger of the Lord hath divided them, &c.] Or, the face of the Lord'; the anger that ap-peared in his face, in the dispensation of his providence, removed them out of their own land, and dispersed them among several countries and nations of the world, and as they now are: these are not the words of the Heathens continued, but of the prophet: he will no more regard them; or, he will not add to look on them<sup>\*</sup>, with a look of love, but continue his anger and resentment : they respect not the persons of the priests, they favour not the elders; which is to be considered either as the sin of the false prophets and priests before described, which was the cause of their punishment; that they cast great contempt on the true prophets of the Lord, as Jeremiah and others, and shewed no regard to the elders of the people, or those godly magistrates, who would have corrected and restrained them: or else this is said of the nations among whom they were dispersed, as the Targum; who would pay no respect to their characters as priests, or shew any pity to them on account of their age.

Ver. 17. As for us, our eyes as yet failed for our vain help, &c.] Or, while we were yet b; a nation, a people, a body politic, in our own land, before the city of Jerusalem was taken, we were looking for help, as was promised us; but it proved a vain help, none was given us; for which we kept looking to the last, till our eyes failed, and we could look no longer; no help appeared, nor was there any prospect or probability of it, and therefore gave all up : in our watching we watched for a nation that could not save us ; not the Romans, as the Targum, but the Egyptians; these promised them succour and relief, and therefore in their watching they watched, or vehemently watched, and wistfully looked out for it, but all in vain; for though these made an attempt to help them, they durst not proceed; were obliged to retire, not being a match for the Chaldean army, and so could not save them, or break up the siege, and relieve them.

Ver. 18. They hunt our steps, that we cannot go in our streets, &c.] The Chaldeans, from their forts and batteries, as they could see, they watched the people as

erunt, i. e. jure, Gataker.

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they came out of their houses, and walked about the streets, and shot their arrows at them; so that they were obliged to keep within doors, and not stir out, which they could not do without great danger: our end is near, for our days are fulfilled ; our end is come ; either the end of their lives, the days, months, and years appointed for them being fulfilled ; or the end of their commonwealth, the end of their civil and church state, at least as they thought; the time appointed for their destruction was not only near at hand, but was actually come; it was all over with them.

Ver. 19. Our persecutors are swifter than the eagles of the heavens, &c.] That fly in the heavens; and which, as they have a quick sight to discern their prey afar off, are very swift to pursue it; they are the swiftest of birds, and are so to a proverb. Apuleius<sup>1</sup> represents the swift pursuit of their prey, and sudden falling upon it, to be like thunder and lightning. Cicero \* relates of a certain racer, that came to an interpreter of dreams, and told him, that in his dream he seemed to become an eagle; upon which, says the interpreter, thou wilt be the conqueror; for no bird flies with such force and swiftness as that. And this bird is also remarkable for its constancy in flying; it is never weary, but keeps on flying to places the most remote. The poets have a fiction, that Jupiter, being desirous of knowing which was the middle of the world, sent out two eagles of equal swiftness, the one from the east, and the other from the west, at the same moment ; which stopped not till they came to Delphos, where they met, which shewed that to be the spot; in memory of which, two golden eagles were placed in the temple there. The swiftness and constancy of these creatures in flying are here intended to set forth the speed and assiduity of the enemies of the Jews, in their pursuit after them ; who followed them closely, and never ceased till they had overtaken them. The Chaldeans are designed, who pursued the Jews very hotly and eagerly, such as fled when the city was broke up; though not so much they themselves, as being thus swift of foot, as their horses on which they rode; see Jer. iv. 13. They pursued us upon the mountains, they laid wait for us in the wilderness ; or plain "; there was no safety in either; such as fled to the mountains were pursued and overtaken there; and such who attempted to make their escape through the valleys were intercepted there: the reference is to the flight of Zedekiah, his nobles, and his army with him, who were pursued by the Chaldeans, and taken in the plains of Jericho, Jer. lii. 7, 8, 9. hence it follows:

Ver. 20. The breath of our nostrils, the anointed of the Lord, was taken in their pits, &c.] Or the Messiah, or the Christ of the Lord "; not Josiah, as the Targum; and so Jarchi and others; for though he was the Lord's anointed, and the life of the people, being the head of them, as every king is, especially a good one; yet he was slain, and not taken, and much less in their pits, and that not by the Chaldeans, but by the Egyptians; nor did the kingdom cease with him, or the end of the Jewish state then come, which continued some years

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<sup>1</sup> Vid. Strabo Geograph. 1. 9. p. 289. & Pindar: Pythia, Ode 4. 1. 7, 8. & Schmidt in ib. p. 174, 175.

the last of the kings of Judah, with whom all agrees; he was the Lord's anointed as king, and the preserver of the lives and liberties of the people, at least as they hoped ; but when the city was taken by the Chaldeans, and he fled for his life, they pursued him, and took him; he fell into their hands, their pits, snares, and nets, as was foretold he should; and which are sometimes called the net and snare of the Lord; see Ezek. xii. 13. and xvii. 20. see the note on ver. 19. Many of the ancient Christian writers apply this to Christ; and particularly Theodoret takes it to be a direct prophecy of him and his sufferings. Vatablus, who interprets it of Josiah, makes him to be a type of Christ; as Calvin does Zedekiah, of whom he expounds the words; and the Targum, in the king of Spain's Bible, is, " the " King Messiah, who was beloved by us, as the breath " of the spirit of life, which is in our nostrils." What is here said may be applied to Christ; he is the life of men, he gives them life and breath, and in him they live and move; their spiritual life is from him, and is maintained and preserved by him; he lives in his people, and they in him, and they can't live without him, no more than a man without his breath : he is the Christ of God, anointed with the Holy Ghost to the offices of Prophet, Priest, and King; and from whom Christians have their holy unction and their name : he was taken, not by the Chaldeans, but by the wicked Jews; who looked upon him as a very mischievous person, as if he had been an evil beast, a beast of prey, though the pure spotless Lamb of God; and they dug pits, laid snares, and formed schemes to take him, and at last did, and with wicked hands crucified him, and slew him; though not without his own and his Father's will and knowledge, Acts ii. 23. Of whom we said, under his shadow we shall live among the Heathen ; in the midst of the nations round about them, unmolested by them, none daring to meddle with them ; at least safe from being carried captive, as now they were. Though Jeconiah was taken and carried into Babylon, yet Zedekiah being placed upon the throne, the Jews hoped to live peaceable and quiet lives under his government, undisturbed by their neighbours; the wise and good government of a prince, and protection under it, being sometimes compared in Scripture to the shadow of a rock or tree, Isa. xxxii. 2. Ezek. xxxi. 6. Dan. iv. 12. but now it was all over with them; their hope was gone, he being taken. Something like this may be observed in the disciples of Christ; they hoped he would have restored the kingdom to Israel, and they should have lived gloriously under his government; they trusted that it was he that should have redeemed Israel; but, when he was taken and crucified, their hope was in a manner gone, Luke xxiv. 21. True believers in Christ do live peaceably, comfortably, and safely under him; they are among the Heathen, among the men of the world, liable to their reproaches, insults, and injuries; Christ is a tree, to which he is often compared, one and another, that casts a delightful, reviving, refreshing, and fructifying shadow, under which

atter: but rather Zedekiah, as Aben Ezra and others,

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יו plano, Gataker.

CH. IV. V. 21, 22. V. V. 1.

they sit with great delight, pleasure, and profit, Cant. ii. S. Hos. xiv. 7. he is a rock, the shadow of which affords rest to weary souls, and shelters from the heat of divine wrath, the fiery law of God, and darts of Satan, and persecutions of men, Isa. xxxii. 2. and xxv. 4, 5. and under his government, protection, and power, they dwell safely, that sin cannot destroy them, nor Satan devour them, nor the world hurt them; here they live spiritually, and shall never die eternally, Jer. xxiii. 5, 6. Psal. xci. 1.

Ver. 21. Rejoice and be glad, O daughter of Edom, The land of Idumea, and the inhabitants of it, &c.] who did indeed rejoice at the destruction of Jerusalem, Obad. ver. 12. and here, in an ironical manner, are bid to go on with their mirth, if they could, like the young man in Eccl. xi. 9. as Aben Ezra observes; for it would not last long, their note would soon be changed: that dwellest in the land of Uz; not the country of Job, which had its name from Uz the son of Nahor, Job i. 1. Gen. xxii. 21. but a country in Idumea, from whence the whole was so called, and that from Uz the son of Dishan, one of the sons of Seir: or else the sense is, that Edom or Idumea, and the inhabitants of it, dwelt upon the borders of Uz; and so agrees very well with the place of Job's residence, which was near the land of Edom. The Targum, according to R. Elias<sup>o</sup>, is, "rejoice, O wicked Rome;" but, in the king of Spain's Bible, it is, "rejoice and be glad, O " Constantine ( i. e. Constantinople), the city of wicked " Edom, which art built in the land of Armenia;" and Jarchi says that Jeremiah prophesies concerning the destruction of the second temple, which the Romans destroyed; but in other copies, and according to Lyra. his words are, Jeremiah here prophesies concerning the destruction of the Roman empire, because that destroyed the temple; and it is usual with him, and other Rabbins, to interpret Edom of Rome. The cup also shall pass through unto thee; the cup of God's wrath and vengeance; which, as it had come to the Jews, and was passing from one nation to another, in its turn would come to these Edomites; see Jer. xxv. 15, 21. Thou shalt be drunken, and shalt make thyself naked ; be overcome by it ; as persons with wine, or any strong drink, reel to and fro, and fall; and be utterly destroyed, lie helpless and strengthless: and be made naked ", as it may be rendered ; stripped of their riches

and wealth; or they should strip themselves of their clothes, and behave indecently, and expose those parts which ought to be covered, as drunken persons do: the sense is, they should be exposed, or expose themselves, to shame and contempt. The Septuagint version is, and thou shalt be drunken, and pour out 9; that is, vomit, as drunken men do; and so Jarchi and Abendana interpret the word of vomiting; and the Targum is, " and thou shalt be emptied." Ver. 22. The punishment of thine iniquity is accom-

plished, O daughter of Zion, &c.] In part in the seventy-years' captivity in Babylon, and more fully in their present captivity; for, as has been observed, there are some things in the preceding account, which had a further accomplishment in the destruction of Jerusalem, and the distress of the Jews by the Romans. The Targum is, " and after thine iniquity is fulfilled, O " congregation of Zion, and thou shalt be delivered " by the hands of the Messiah, and of Elias the high-" priest.". He will no more carry thee away into cap-tivity ; he, the enemy; or the Lord, as the Targum; that is, thou shalt no more be carried captive: this seems to confirm the above observation, that this chapter is a prophecy of what would be, as well as a narrative of what had been; and includes the destruction both of the first and second temple, and of the Jews both by the Chaldeans and Romans; for it is certain, that, after their deliverance from the captivity of Babylon, they have been carried captive, and are now in captivity. He will visit thine iniquity, O daughter of Edom; punish the Edomites for their sins, as is else-where threatened, Jer. xlix. 7-92. Ezek. xxv. 12. Amos i. 11. which was fulfilled by Nebuchadnezzar as an instrument; and may have some respect to the destruction of the Romans, when the Jews shall be converted, and return to their own land. The Targum, in the king of Spain's Bible, is, "and at that time I will visit thine iniquity, O wicked Rome, which " art built in Italy, and full of multitudes of the chil-" dren of Edom; and the Persians shall come and " oppress thee, and make thee desolate;" and so the copy used by Munster : he will discover thy sins ; by the punishment of them; as, when God pardons sins, he is said to cover them; so, when he punishes for them, he discovers them; see Jer. xlix. 10.

#### CHAP. V.

IN this chapter are reckoned up the various calamities and distresses of the Jews in Babylon, which the Lord is desired to remember and consider, ver. 1-16. their great concern for the desolation of the temple in particular is expressed, ver. 17, 18. and the chapter is concluded with a prayer that God would shew favour to them, and turn them to him, and renew their prosperity as of old, though he had rejected them, and been wroth with them, ver. 19-22.

Ver. 1. Remember, O Lord, what is come upon us,

&c.] This chapter is called, in some Greek copies, and in the Vulgate Latin, Syriac, and Arabic versions, the prayer of Jeremiah. Cocceius interprets the whole of the state of the Christian church after the last destruction of Jerusalem; and of what happened to the disciples of Christ in the first times of the Gospel; and of what Christians have endured under antichrist down to the present times: but it is best to understand it of the Jews in Babylon; representing their sorrowful case, as personated by the prophet; entreating that the

In Tishbi, p. 227.
 יחתערי nudaberis, V. L.

<sup>4</sup> Kas awoying, Sept. ; et eris vomens, Pagninus, Vatablus.

Lord would remember the affliction they were under, and deliver them out of it, that which he had determined should come upon them. So the Targum, "remember, O Lord, what was decreed should be unto " us;" and what he had long threatened should come upon them; and which they had reason to fear would come, though they put away the evilday far from them; but now it was come, and it lay heavy upon them; and therefore they desire it might be taken off: consider, and behold our reproach : cast upon them by their enemies; and the rather the Lord is entreated to look upon and consider that, since his name was concerned in it, and it was for his sake, and because of the true religion they professed; also the disgrace they were in, being carried into a foreign country for their sins; and so were in contempt by all the nations around.

Ver. 2. Our inheritance is turned to strangers, &c.] The land of Canaan in general, which was given to Abraham and his seed to be their inheritance; and their fields and vineyards in particular, which came to them by inheritance from their fathers, were now in the hands of the Chaldeans, strangers to God, and aliens from the commonwealth of Israel, as all Gentiles were, Ephes. ii. 12: our houses to aliens; which they had built or purchased, or their fathers had left them, were now inhabited by those of another country.

Ver. 3. We are orphans and fatherless, &c.] In every sense; in a natural sense, their fathers having been cut off by the sword, famine, or pestilence; in a civil sense, their king being taken from them; and in a religious sense, God having forsaken them for their sins : our mothers are as widows ; either really so, their husbands being dead; or were as if they had no husbands, they not being able to provide for them, pro-tect and defend them. The Targum adds, "whose " husbands are gone to the cities of the sea, and it is " doubtful whether they are alive." Some understand this politically, of their cities being desolate and defenceless.

Ver. 4. We have drunken our water for money, &c.] They who in their own land, which was a land of brooks of water, of fountains and depths, had wells of water of their own, and water freely and in abundance, now were obliged to pay for it, for drink, and other uses: our wood is sold unto us; or, comes to us by a price'; and a dear one; in their own land they could have wood out of the forest, for cutting down and bringing home; but now they were forced to give a large price for it. Ver. 5. Our necks are under persecution, &c.] A

yoke of hard servitude and bondage was put upon their necks, as Jarchi interprets it; which they were forced to submit unto: or, upon our necks we are pursued '; or, suffer persecution; which Aben Ezra explains thus, in connexion with the preceding verse; if we carry water or wood upon our necks, the enemy pursues us; that is, to take it away from us. The Targum relates a fable here, that when Nebuchadnezzar saw the ungodly rulers of the children of Israel, who went empty, he

ordered to sow up the books of the law, and make bags or wallets of them, and fill them with the stones on the banks of the Euphrates, and loaded them on their necks: we labour, and have no rest; night nor day, nor even on sabbath-days; obliged to work continually till they were weary; and, when they were, were not al-lowed time to rest themselves, like their forefathers in Egypt.

Ver. 6. We have given our hand to the Egyptians, &c.] Either by way of supplication, to be bread of them; or by way of covenant and agreement; or to testify subjection to them, in order to be supplied with food: many of the Jews went into Egypt upon the taking of the city, Jer. xliii. 5, 6, 7: and to the Assyrians, to be satisfied with bread ; among whom many of the captives were dispersed; since from hence they are said to be returned, as well as from Egypt, Isa. xi. 16.

Ver. 7. Our fathers have sinned, and are not, &c.] In the world, as the Targum adds; they were in being, but not on earth; they were departed from hence, and gone into another world; and so were free from the miseries and calamities their children were attended with, and therefore more happy: and we have borne their iniquities ; the punishment of them, or chastisement for them : this is not said by way of complaint, much less as charging God with injustice, in punishing them for their fathers' sins, or to excuse their's; for they were ready to own that they had consented to them, and were guilty of the same; but to obtain mercy and pity at the hands of God.

Ver. 8. Servants have ruled over us, &c.] The Targum is, " the sons of Ham, who were given to be servants to the sons of Shem, they have ruled over us; referring to the prophecy of Noah, Gen. ix. 26, 27. or such as had been tributary to the Jews, as the Edomites; so Aben Ezra; the Babylonians are meant; and not the nobles and principal inhabitants only, but even their servants, had power and authority over the Jews, and they were at their beck and command; which made their servitude the more disagreeable and intolerable: there is none that doth deliver us out of their hand : out of the hand of these servants.

Ver. 9. We gat our bread with the peril of our lives, &c.] This seems to refer to the time of the siege. when they privately went out of the city to get in some provision, but went in danger of their lives : because of the sword of the wilderness : or, of the plain'; because of the sword of the Chaldean army, which lay in the plain about Jerusalem, into whose hand there was danger of falling, and of being cut to pieces.

Ver. 10. Our skin was black like an oven, because of the terrible famine.] Or terrors and horrors of famine ; which are very dreadful and distressing: or, the storms of famine ; see Psal. xi. 6. and cxix. 53. or, burning winds such as are frequent in Africa and Asia; to which the famine is compared that was in Jerusalem, at the siege of it, both by the Chaldeans and Romans; and as an oven, furnace, or chimney, becomes black by the smoke of the fire burnt in it, or under it; so the skins of the

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in pretio venerunt, Pagninus, Montanus ; caro nobis

Prelo veniut, Michaelis.
 Prelo veniut, Michaelis.
 Prelo veniut, Michaelis.
 Prezuinus, Montanus, Calvin; sel patimur, Vatablus, Junius & Tre-mellius, Fincator.

ל מפני קרבר ' propter gladium in deserto, sine plano, Gataker. קרב אוסיבור ולעפות רקב Vatablus; procellas famis, Junius & Tremellius, Piscator; exustioner, Pagainus, Calvia; adustiones famis, Stockius, p. 281.

Jews became black through these burning winds and storms, or burnings of famine; see ch. iv. 8. So Jarchi says the word has the signification of burning ; for famine as it were burns up the bodies of men when most vehement.

Ver. 11. They ravished the women in Zion, &c.] Or humbled them "; an euphemism; the women that were married to men in Zion, as the Targum; and if this wickedness was committed in the holy mountain of Zion, it was still more abominable and afflicting, and to be complained of; and if by the servants before mentioned, as Aben Ezra interprets it, it is another aggravating circumstance of it; for this was done not in Babylon when captives there; but at the taking of the city of Jerusalem, and by the common soldiers, as is too often practised : and the maids in the cities of Judah; in all parts of the country, where the Chaldean army ravaged, there they ravished the maids. The Targum is, "the women that were married to " men in Zion were humbled by strangers; (the Tar-" gum in the king of Spain's Bible is, by the Romans ;) " and virgins in the cities of Judah by the Chaldeans; suggesting that this account has reference to both destructions of the city, and the concomitants and consequences thereof.

Ver. 12. Princes are hanged up by their hand, &c.7 According to some, as Aben Ezra observes, by the hand of the servants before mentioned; however, by the hand of the Chaldeans or Babylonians; see Jer. lii. 10. Some understand it of their own hands, as if they laid violent hands upon themselves, not being able to bear the hardships and disgrace they were subjected to; but I should rather think this is to be understood of hanging them, not by the neck, but by the hand, could any instance be given of such a kind of punishment so early used, and by this people; which has been in other nations, and in more modern times: the faces of elders were not honoured; no reverence or respect were shewn to elders in age or office, or on account of either; but were treated with rudeness and contempt.

Ver. 13. They took the young men to grind, &c.] In the mill, which was laborious service; and which persons were sometimes put to, by way of punishment; and was the punishment of servants; see Judg. xvi. 21. Some render it, the young men bore the grist  $\tilde{z}$ ; carried the corn, the meal ground, from place to place. The Targum is, "the young men carried the millstones;" and so Jarchi, they put millstones upon their shoulders, and burdens so as to weary them. Ben Melech, from their Rabbins, relates, that there were no millstones in Babylon; wherefore the Chaldeans put them upon the young men of Israel, to carry them thither. The Vulgate Latin version is, "they abused the young men in "an unchaste manner;" suggesting something obscene intended by grinding; see Job xxxi. 10. but the context will not admit of such a sense: and the children fell under the wood; such loads of wood were laid upon them, that they could not bear them, but fell under them. Aben Ezra understands it of moving the wood

א נון נימדנואנשלמא, Sept.; humiliaverunt, Vulg. Lat. Munster.
 א וון נשתור בחורים שוחון נשתור בחורים
 Gataker; juvenes molam tuleruut, Cocceius; juvenes ad molendum portant, Junius & Trecuellius.
 א בשלים שומים לא נוגע ל

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of the mill, of turning the wooden handle of it: or the wooden post, the rider or runner, by which the upper millstone was turned : this their strength was not equal to, and so failed. The Targum interprets it of a wooden gibbet, or gallows; some wooden engine seems to be had in view, used as a punishment, which was put upon their necks, something like a pillory;

which they were not able to stand up under, but fell. Ver. 14. The elders have ceased from the gate, &c.] Of the sanhedrim, or court of judicature, as the Targum; from the gate of the city, where they used to sit and try causes; but now there was nothing of this kind done: the young men from their music; vocal and instrumental; the latter is more particularly specified. though both may be intended; neither were any more heard; their harps were hung upon the willows on the banks of Euphrates, which ran through the city of Babylon, Psal. cxxxvii. 1, 2. Ver. 15. The joy of our heart is ceased, &c.]

Inward joy was gone, as well as the external signs of it : it sabbatized', as it may be rendered; alluding perhaps to the cordial joy expressed formerly on their sabbaths and other festivals, now not observed; at least, not with that joy, inward and outward, they formerly were: our dance is turned into mourning; which also was used at their solemn feasts, as well as at their common diversions, Judg. xxi. 21. but now no more of that; but, instead of it, mourning at the calamities they were oppressed with; and at the remembrance of mercies and privileges, civil and religious, they were deprived of.

Ver. 16. The crown is fallen from our head, &c.] Or, the crown of our head is fallen \*; all their honour and glory as a nation were gone; the glory of their kingdom and priesthood, to both which a crown or mitre belonged; the glory of church and state. Aben Ezra interprets it of the temple, the place of the divine Majesty. Sanctius thinks there is an allusion to the crowns they wore upon their heads at their feasts and festivals; and so the words have a close connexion with what goes before: woe unto us that we have sinned! which had brought all these evils upon them : this is not to be considered as an imprecation or denunciation of misery; but as a commiseration of their case; calling upon others to it, and particularly God himself, to have mercy upon them; for, alas for them ! they had sinned, and justly deserved what was come upon them; and therefore throw themselves at the feet of mercy, and implore divine compassion.

Ver. 17. For this our heart is faint, &c.] Our spirits sink; we are ready to swoon and die away; either for this, that we have sinned; because of our sins, they are so many, so great, and so aggravated; or for those distresses and calamities they have brought upon us before mentioned; or for the desolution of Zion, more especially, after expressed; and so the Targum, " for this house of the sanctuary, which is desolate, our " heart is weak :" for these things our eyes are dim ; or darkened<sup>b</sup>; almost blinded with weeping; can scarcely

<sup>&</sup>lt;sup>a</sup> נפלח עטרת ראשנו (פלח עטרת ראשנו) cecidit corona capitis nostri, Vulg. Lat. Pag-ninus, Montanus, Calvin, Junius & Tremellins, Piscator. <sup>b</sup> contenebrati sunt, Vulg. Lat. ; obtenebrati, Pagninus, Mon-

tanus, Calvin, Cocceius.

see out of them; or as persons in a swoon; for dimness of sight usually attends faintness of spirit.

Ver. 18. Because of the mountain of Zion, which is desolate, &c.] Meaning either the city of Jerusalem in general, or the temple in particular, which both lay in ruins: but the latter gave the truly godly the greatest concern; that the seat of divine Majesty should be in such a condition; that the public exercises of religion should cease, and there be no more opportunities of waiting upon God, and worshipping him as heretofore; their civil interest, and the loss of that, did not so much affect them as the interest of religion, and what that suffered : the foxes walk upon it ; as they do in desolate places, shunning the company of men; but here they walked in common, and as freely as in the woods and deserts : this was fulfilled in the destruction of the second temple, as well as the first. R. Akiba c and his companions were walking together; they saw a fox come out of the holy of holies; they wept, but he laughed or rejoiced; they wept, that in the place where the stranger that drew near should die, now foxes walked upon it; he laughed or rejoiced, because, as this prophecy was fulfilled, so would others that predicted good things.

Ver. 19. Thou, O Lord, remainest for ever, &c.] The same in his nature and perfections; in his grace and goodness; in his power and faithfulness; in his purposes and promises ; though all things else change, are fickle and inconstant, he changes not, but abides the same, without any variableness or shadow of turning; whatever revolutions there are in the world, or alterations in the course of Providence, yet he remains firm and unalterable in his counsel and covenant; though all material things are subject to decay, and even his own sanctuary lay in ruins, yet he himself continued just as he ever was. The eternity and unchangeableness of God are of great use and comfort to his people in times of distress, and to be regarded and observed : thy throne from generation to generation; though his throne on earth, in Jerusalem, in the temple, was thrown down, yet his throne in heaven remained unshaken; there he sits, and reigns, and rules, and overrules all things here below to his own glory and the good of his people; and this is the saints' comfort in the worst of times, that Zion's King reigns; he has reigned, and will reign, throughout all generations. The Targum is, " the house of thine habitation in the " high heavens; the throne of thy glory to the gene-" rations of generations."

Ver. 20. Wherefore dost thou forget us for ever, &c.]

Since thou art firm, constant, and unchangeable, and thy love and covenant the same. God seems to forget his people when he afflicts them, or suffers them to be oppressed, and does not arise immediately for their help; which being deferred some time, looks like an eternity to them, or they fear it will ever be so; at least this they say to express their eager desire after his gracious presence, and to shew how much they prize it: and forsake us so long time? or, to length of days \*? so long as the seventy-years' captivity ; which to be forsaken of God, or to seem to be forsaken of him, was with them a long time.

Ver. 21. Turn thou us unto thee, O Lord, and we shall be turned, &c.] This prayer expresses the sense they had of their backslidings from God, and distance from him; of their inability to turn themselves to the Lord, or convert themselves; and of their need of divine grace, and of the efficacy of that to effect it; see Jer. xxxi. 18. for this is to be understood not only of returning them to their own land, and to the external worship of God in it; but of turning them to the Lord by true and perfect repentance, as the Targum; of the conversion of their hearts and the reformation of their lives: renew our days as of old; for good, as the Targum adds. The request is, that their good days might be renewed; that they might enjoy the same peace and prosperity, and all good things in their own land, as they had done in days and years past: first they pray for repentance; then restoration.

Ver. 22. But thou hast utterly rejected us, &c.] This looks as if they had no hope, and were in despair of having their petitions granted; since God had entirely rejected them from being his people, and would never more have mercy on them ; but the words may be rendered, though thou hast in rejecting rejected us ; or else, unless thou hast utterly rejected us '; or rather by an interrogation, for wilt thou utterly reject, or despise use? surely thou wilt not; such is thy grace and goodness: thou art very wroth against us; thou hast been, and still continuest to be : or, wilt thou be exceeding wroth against ush? or continue thy wrath to extremity, and for ever? thou wilt not; it is not consistent with thy mercy and grace, truth and faithfulness; and so it is an argument of faith in prayer, and not an expression of despondency; though the Jews, because they would not have the book end in what is sorrowful and distressing, repeat the foregoing verse; and the like method they take at the end of Ecclesiastes, and the prophecies of Isaiah and Malachi, as Jarchi observes.

<sup>5</sup> Nam an omnino sperneres nos? Junius & Tremellius.
<sup>h</sup> קופת עלינו עד־מאר effervesceres contra nos admodum? Junius & Tremellius.

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Thou hast given a standard to them that fear thee; that it may be displayed because of the truth. -- Psalm 60:4

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# A.D. Gillette,

The Minutes of the Philadelphia Baptist Association 1707-1807, p. 439

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# **David Benedict**

A General History of the Baptist Denomination, Vol. 2, p. 149

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