

The word which I said the son of Amos saw, [That is, the Prophecy which was revealed unto him by God in a vision] concerning Judah and Jerusalem. [Or, &c.] that is, how it should fare with the people of the Jews by reason of their sins and impiety.]

2 And it shall come to pass in the last of days, [To wit, at the time of Christs apparition, when the Gospel shall be preached throughout the whole World. Compare Mat. 4. 1. and the annotat.] that the mountain of the LORDS house shall be established upon the top [Or, height. 11. br. beat.] of the mountains, [that is, it shall be exalted above all other mountains. This is immediately repeated in other words. Oth. for an head of the mountains.] and it shall be exalted above the hills, and all the heathen, [That is, is come out of all Heathenish nations, as appeareth ver. 3.] shall flow unto it. [By the mountain of the LORDS house, is meant here the mountain upon which the House of the Lord, or the Temple was built; to wit, mount Zion or Morija. And this is to be meant of the Christian Church, which was first gathered at Jerusalem in the time of Christ and his Apostles: But afterwards it was greatly encreased and enlarged by the accesse or addition of the heathen, or Gentiles, which is here signified and exp'd by the word flowing to. See Acts 2. 41, 47.]

3 And my nation shall say, and say, Come let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us of his ways, [To wit, in the manner how we ought to know and serve him for to be saved. This is immediately repeated in other words.] and that we may walk in his paths: for the Law shall go forth out of Zion, and the word of the LORD from Jerusalem. [These latter words of the verse are the words of the Prophet, not of the people, or nations.] [The Law] [So the Doctrine of the Gospel is called in this place.] shall go forth out of Zion, and the word of the LORD from Jerusalem. [See the fulfilling of this Prophecy, Act. 8. 1, 14. and 11. 20, &c. and 12. 2, &c. See also the annotat. Psal. 1. on ver. 2. Compare Psal. 110. 2.]

4 And he shall judge among the heathen, [He; To wit, the Lord Christ. Oth. in; to wit, the word of God: It is all one; for God ruleth or governeth in Christ by his word.] and rebuke many nations, [To wit, by the preaching of his word: That is, he shall convince them, that they have deserved eternal death by their sins, and that they cannot be delivered from it by any other means, than by him alone.] and they shall beat their swords into spears, and their spears into files: [And they shall, &c. or, then, or that is, hereby they shall be moved to beat their swords, &c. into spears,] or, into sickles; an instrument which gardeners do use, for to pluck up and destroy tares or roots out of the ground. [And their spears into files.] Or, files; or, pruning-hooks [One] people shall not lift up a sword against [another] people, [The Prophet doth intimate, that all nations that are truly converted unto Christ, shall be of one judgement, in point of faith, Act. 4. 32. and shall live together in love and unity: for from faith floweth love. Compare Hsa. 11. ver. 6.] neither shall they learn any more. [They shall live in Christian peace and unity together, without strife and dissension, therefore they shall not have need to learn war.]

5 Come ye house of Jacob, [That is, ye Israelites, that are descended from Jacob] and let us walk in the light of the LORD. [That is, in the saving knowledge of God, which proceedeth from his word. The Prophet exhorted the Jews, to embrace likewise the Doctrine of God, or, of the Gospel, according to the example of the converted heathen or G. nities, which he prop. undd, or let be with them.]

6 But thou hast forsaken thy people, the house of Jacob, [The People here turneth himself to God, and

maketh a lamentation concerning the Jews, that were rejected and cast off by God. The meaning is, But why do I exhort my country-men to embrace the faith in Christ, seeing it is but in vain? for, O Lord, thou hast decreed to reject, or cast them off. [Thou hast forsaken thy people:] To wit, a part of thy people: for blasphemous hath in part hapned unto Israel, saith the Apostle, Rom. 11. 2. 5.] for they are filled [with wickedness] more than the East, [Or, of the East; that is, with the wickedness of the nations, that dwell East-ward, or toward the Sun-rising; meaning the Chaldeans, Syrians, Medopotamians, and other Eastern-Nations, who were very prone to superstitions, witch craft, and sooth-saying] and they are jurglers; [See the annotat. Levit. 19. 26. and 2 Kings 21. 6.] like the Philistines, and they flew their delight [The Hebrew word signifieth as much as to shew or manifest, delight or pleasure, by or with hand-gelture, or (as it were) by with clapping of the hands] in the children of strangers. [That is, in strangers, in their manners and course of life. Some conceive this to be spoken of the marriages of their daughters with strange Nations, which were forbidden, Deut. 7. 1, 2, 3.]

7 And their land [To wit, the people of Jacobs land:] to again in this verse, and likewise in the next] is filled with silver and gold, [there] is no end of their treasures: their land is also filled with horses, and [there] is no end of their chariots.

8 Their land is also filled with Idols, [Hebr. with vanities, or, nothings. So are Idols called, 1 Cor. 8. 4. See Hsa. 44. 10. and the annotat. Levit. 19. 4.] they bow themselves down before the work of their [own] hands, [That is, before the Idols, which they themselves have made] before that which their [own] fingers have made.

9 There [To wit, before the Idols] the common [or, mean] man boweth himself, and the honourable man, [Of the great and honourable man, let the annotat. Psal. 4. ver. 3. and 49. 3.] humbled himself, therefore they shall not forgive it them. [Oth. forgive it them; and that are they are words of the Prophet, speaking unto God, and beseeching him to punish Idolaters for their Idolatry.]

10 Enter into the rock, and bide thee in the dust, [That is, in dens and caves under the ground] by reason of the terror of the LORD, and for the glory of his Majesty. [Here the Prophet turneth himself to the stupid and hardened Jews, and he denounceth Gods judgment against them: as if he had said, The Lord shall send enemies against you, which shall lo to terrify and affrighten you, that you shall be fain to hide your selves in caves and rocks. See below ver. 19. and 21.]

11 The lofty eyes of men, [In Psal. 101. 5. David calleth a proud man, one that is lofty of eyes, or of lofty eyes. See also Prov. 21. 4.] shall be humbled, and the loftiness of men shall be bowed down, and the LORD alone shall be exalted [To wit, as a mighty conqueror and avenger] in that day. [To wit, when God shall smite and humble the Jews by the Chaldeans. See further on ver. 12.]

12 For the day of the LORD of Hosts [That is, the judgement or punishment of the Lord in the Old and New Testament. See Job chap. 23. on ver. 1. and Hsa. 13. 6.] shall be against all [or, every] proud one, and lofty one, and against all [or, every] one that is lifted up, that be [That is, every one among them] may be abased.

13 And against all high and exalted Cedars of Libanon, [That is, which grow upon mount Libanon in great number and quantity,] and against all oaks of Basan [A Land beyond the Jordan. The meaning is against all high, noble, power, might, and glory, whereon men do rely.]

14 And against all the high mountains, and against all the hills that are lifted up.

15 And against all [or, every] high flower, [See the annotat. Hsa. chap. 4. 1. on ver. 1. 5.] and against all [or, every] fenced wall.

16 And against all the ships of Tharsis, [Understand here not only the ships, but also the victues and colly wares that by ships are transported over the sea and waters] and against all desired pictures. [Or, images, and other adornings, which they had in their ships; and in their houses.]

17 And the loftiness of men shall be bowed [down:] and the haughtiness of men shall be abased, and the LORD alone shall be exalted in that day. [To wit, after that the proud shall be destroyed.]

18 And every one of the Idols shall utterly perish.

19 Then they, [To wit, the Idolaters] shall go into the clefts of the rocks, and into the holes [To wit, into the hollow places, clefts and chinks or crannies of the earth, by reason of the terror of the Lord; and by reason of the glory of his Majesty.] [To wit, hiding themselves for fear and terror from the face of the Lord. See Hof. 10. 8. Luke 13. 30. Revel. 6. 16. and 9. 6.] when he shall get him up to terrify the earth. [Or, to break the land in pieces; To wit, the earth it self, as also the inhabitants thereof. And understand this first of the land of Juda, and the inhabitants thereof, and likewise of the judgements of the Messiah throughout the whole world. And lo ver. 21.]

20 In that day shall a man call away his silver Idols, and his golden Idols, which they had made themselves to bow themselves down before them, for the moles, and the bats; [Hebr. of the digger of pits, or, holes. It is a description of the mole. And the Prophet doth intimate in these words, that they should cast away their Idols into unclean and contemptible corners.]

21 Going into the clefts of the rocks, and into the clefts [Hebr. branches, or, prizes] of the ragged rocks, because of the terror of the LORD, and because of the glory of his Majesty, when he shall get him up, to terrify the earth mightily.

22 Cease ye [then] from man, whose breath is in his nose, [The meaning is, Seeing ye hear that great ones cannot help, therefore put not your trust in men, whose breath and life is in their nostrils, stop but their nose and mouth, and die they themselves, as well as they.] [To wit, in man, for which we should put our trust and confidence in him? he is nothing at all. See Psal. 39. 12.]

CHAP. III.

Grievous and manifold threatenings and judgements, that shall befall the Jews, as well the common people, as the Rulers because of their manifold sins, v. 1, &c. But the righteous are comforted, 10. Especially the woman-child or female sex are onely threatened for their pride and haughtiness, 16.

For behold, the Lord LORD of Hosts, will take away from Jerusalem, and from Judah, the staff of man, and the staff, [That is, all that whereon men do rely, whether great or small, honourable or mean: Oth. the leaning [man] and the leaning [woman] all the staff of bread, and all the staff of water. That is, all the nourishing vertue of bread, and all the nourishing vertue of water, lo that they shall not be filled and satisfied, though they eat much bread, and drink much water. With this kinde of judgement the Lord also threatneth the transgressions of his Lads, Levit. 16. 26. See the annotat. There And see an exan ple thereof, Hagg. 1. 6.]

2 The champion, and the man of war, the Judge, and the

Prophet, and the Diviner, [That is, the far-seeing, provident, prudent man, that seeth a thing coming a far off, or fore-seech it, before it come to pass. See Prov. 16. 10.] and the ancient. [To wit, not onely ancient in years, but also well expert, wife, and skillfull in governing, whether Church, or Common-wealth.]

3 The Captain of fifty, and the honourable man, [Hebr. the man lifted up in face, or, countenance; that is, the honourable man, or the man in authority.] and the Counsellors, [Oth. Counsel-giver] and the wife [Or, cunning expert] one among the artificers, and him that is eloquent in speech. [That is, he that hath a fluent tongue, and is able to utter himself upon any occasion; an eloquent or well-spoken man.]

4 And I will appoint young men [To wit, young in years, or young in understanding, or in both. See Eccles. 10. 3, 16.] [to be] their Princes, and children [Oth. childish men] shall rule over them.

5 And the people shall be troubled; [Or, be driven hard] to wit, to payment of taxes, &c. or, to heavy service and labour; one shall be against another, and every one against his neighbour: the young man shall be flout [Or, proud, bold] against the ancient, the contemptible [That is, the mean ones, or not esteemed among the people] against the honourable.

6 When any one shall take hold of his brother [That is, of his kinsman] [of] the boufe of his father, [That is, that is of his fathers house, or kindred] [saying,] Thou hast a garment, [that is, Thou art well to pass, or thou hast means enough to live: Thou art one of the chieftest and honourablest persons among us. Commonly riches are seen, or do discover themselves in mens apparel, or clothing] be [thou] our Ruler, let I pray thee, this [sounding] [word,] this calamity, or, ruine, or, destruction, be made thine; [That is, under thy conduct. The meaning is, Take, I pray thee, the sad and decayed case of our State or Common-wealth into thine hand; and help to support and underprop it, as much as thou canst. Oth. let now thine hand be under this ruine. A phrase borrowed from a decaying or falling house.]

7 [Then] shall he lift up [his hand] [To wit, toward heaven] that is, he shall swear. See Gen. 14. 22. Oth. he shall lift up [his voice] in that day, [that is, fo, thwith without raking long deliberation] saying, I cannot be an healer, [Hebr. binder up] to wit, of you, wounds. I cannot be a Chirurgeon, or Physician. As if he had said, things are too far decayed in our State, the wound of our Common-wealth is too corrupted: I am not able to remedy the matter that is so decayed. In brief, the Prophet doth intimate, that the case of the Jews should be to sad and miserable, that notwithstanding every one would faine be great, yet no man would be ready to embrace the government of the Jewish Common-wealth, though it were offered unto him; as is further shewd in the verse. See also Job 34. on v. 17.] [To wit, I am so poor, as that I am not able to provide necessaries for my self, and mine own relations, much lesse am I able to succour and help you; I make me not a Ruler of the people.]

8 For Jerusalem hath stumbled, [That is, it will surely fall very shortly] and Juda is fallen, because their tongue and dealings are against the LORD, to incense the eyes of his glory.

9 The behaviour of their face doth witness against them, [That is, a man may see by their looks, and by their very countenance, that they are wicked impudent people. Oth. the hardness of their face; in which signification the Hebrew word is also taken; Job 19. 3.] and they speak openly of their sins. [Or, proclaim them, brag of them. Hebr. they publish their sins] as Sodom [That is, as the inhabitants of Sodom did theirs. See Gen. 13. 12. and 18. 20. and 19. 5.] they hide them not: we unto their soul, for they do cuill to themselves. [To wit, by provoking

the Lord to Judgement by their sins. See of the Hebrew word *gamal*, *Psal* 13. on vers. 6.]

10 *Stay unto the righteous, that it shall go well (with him).* [See of such use of the Hebrew word *Yob*, *Fer*. 22. 5, 16.] *that they shall eat [That is, enjoy] the fruit of their works.* [That is, God will graciously reward their piety. See *Prov*. chap. 3, the annotat. on vers. 21.]

11 *It was unto the wicked, it shall go ill (with him).* [In the Hebrew the word *evil*, or, *wicked* is only mentioned. *Oth*. when he is *wicked*; that is, when he continueth *wicked*; for the reward of his hands shall be done unto him: [That is, the very same which he hath done unto others, shall befall him; he shall be punished for his evil deeds.]

12 *The drivers* [That is, severe Rulers, or oppressors] *of my people are children*, [That is, unexpected, or unexperienced men, that follow their own lusts, like unto children] *and women* [that is, effeminate men, that have no courage at all rule over them: *O my people*, they which lead thee, *mislead (you)*.] *Or, our Leaders*, that is, your Teachers and Rulers, they seduce you, and cause you to erre. *Oth*. *Thou that count you happy* 3 or call you blessed: Meaning such preachers as flow pillows under mens elbows, saying, There is no danger; and they *shall turn down the way of thy paths*. [That is, they destroy the way, which thou thought to walk in, as he that devoureth or swalloweth down a thorn that he putteth in his mouth; or they cover and darken the way, as a thing that is swallowed down, is hid, and as it were woond up. Compare *Numb*. 4. 20. or, they pass over it very lightly. Compare *Job* 37. 27. with the annotat.]

13 *The LORD fetcheth himself to plead*, [That is, to argue and debate the matter, as *Isa*. 1. 18.] *and he standeth to judge the nations*. [To wit, the people of Israel, which is great, and many in number, as *Acts* 4. 27.]

14 *The LORD cometh to judgement against the Elders of his people, and the Princes thereof*, [That is, against the Judges, Rulers, Magistrates, which were wont to be chosen out of ancient grave men. These shall the Lord summon before the bar of his justice, because they have oppressed his people by injustice] *for ye have devoured this vineyard*: [Heb, *burned*, or consumed it with fire. See *Numb*. 14. 22.] The meaning is, in stead of dressing and manuring my vineyard, and bringing me good fruits from it, ye waste and destroy it, and bring reproach and contempt upon it. By the *vineyard* is meant here the Church of God, or the people of God, that were committed to their charge. See *Isa*. 5. 1. *Matt*. 21. 33.] *the spot of the afflicted one is in your houses*.

15 *What mean ye, that ye bruise my people*, [That is, what cause or equity have ye for it? that ye, &c.] *and grind the faces* [That is, the persons] *of the afflicted ones*: [That is, use them most cruelly, and most inhumanly. *Oth*. *beat them as in a mortar*, or, *deface them with scratching or skinning* (with the Lord, or God) *of hosts*.

16 *Moreover, the LORD said, Because the daughters of Zion* [That is, the women and maidens of Jerusalem, who in the following words are threatened with fore judgments for their abominable pride] *lift up themselves*, [that is, carry their heads high through pride and statefulness] *and go with a neck stretched out*, [Heb, *stretched out in neck*, or, *in throat*] *and wandering with (their) eyes*, [Heb, *deceiving with (their) eyes*; or, *tearing with (their) eyes*, that is, betraying their looseness with their eyes] *tried along, going and tripping*, [oth, *they go tripping along*, as if they were little children, making small steps] *as if their feet were bound*. [Oth, *fettered*. *Oth*. *yea, they wear little fetters at their feet*. *Oth*. *making a sound or tinkling with their feet*, as if there hung little bells at them. Others take it thus, *They go half dancing, keeping certain measures or time in their walking*. But the most and chiefest Interpreters understand it of certain costly tying ornaments on the feet, after the manner of little or small fetters]

17 *Therefore the L O R D will make the head of the*

daughters of Zion scabbie: [Or, *a scab*. *Oth*. *bold*. Upon scabbies, baldness, or, falling out of the hair doth commonly follow. Others understand it thus, that they should fix into the hand and power of the enemy, that should have their hair clean off with a razor, and make them bald, as slaves and vassals are wont to be used.] *and the LORD shall make bare (or, uncover) their heads*. [That is, the Lord shall cause them to be stripped of their garments, so that they shall be fain to go naked, and shall not have so much, as to cover their shame withal]

18 *In that day the LORD shall take away the ornaments of the garters*, [Concerning the 18, 19, 20, 21, 22, 23, and 24. verses, they are very variously translated. Also the proud dames in those times had many other braveries and dressings, which ours have not now, so that many of those names are unknown to us, many of them bringing the name along with them from the country where they were first invented. They are here set down as nigh as we could guess at them. For *ornament of the garters*, *oth*, have *networks*, or *grated garments*, which were kind of or made transparent, or pinked, which some call *windows of dishonour*] *and the little nets*, [Or, *carffis*, or, *chain-work*, such as are your fine-knitted small nets, or tiffines, thin cloth, and all kinde of knitting, or weaving, that is transparent] *and the little moons*. [This was a kinde of ornament in the form or fashion of little moons. See *Judg*. 8. v. 21.] *Now a-dayes come do wear in their ear rings, jewels of gold, silver, pearls, or precious stones, like to little moons*

19 *The sweet boxes*, [Understand here the gold or silver boxes, which had musk, or other sweet-smelling spices in them, which the young women wore about their necks, or upon their breasts, or between them. *Oth*. *neck-chains*, *neck-laces*, or such like thing] *and the little chains, and the glittering garments*. [That is, clothes bespical with gold or silver spangles, which glittered when the sun did shine upon them, as if they had been glittering itas. *Oth*. *shakings*, or, *quavering leaves*]

20 *The head-tire*, [See *Ecch*. 24. on v. 17. and 44. on v. 18.] *and the arm-bracelets*, [See 2. *Son* 1. 10.] *and the bindings* [Or, *head-strings*, *head-band*. See *Fer*. 2. on ver. 32.] *and the sweet-balls*, [Heb, *little boules of the foot*, or, of the breast: so are the sweet-balls called, because they cheer the heart, and strengthen breathing] *and the ear-rings*.

21 *The rings, and the fore-head-ornaments*. [These were certain ornaments, that hang from the fore-head down upon the nose, *Genf*. 24. 24.]

22 *The changeable suits of apparel*, [As *Judg*. chap. 14. on v. 12.] *and the little mantles*, [Heb, the upper-covertings. It may well be, they were great veils, which are now called in French *la grand voile*] *and the small hats, and the bags*: [As 2. *Kings* 5. 23. *Oth*. *needles*, or, *pins*, to wit, of gold or silver, such as now also some young daughters wear in their hair]

23 *The mirrors and the fine linen coverings, and the hoods*, [Or, *top quivers*] *and the scarffs*, [Oth, *lames*, or, *thin veils*, or fine, thin, and light garments, which were worn in Judca, and in the hot Countiees round about]

24 *And it shall come to passe, that for spices*, [That is, in stead of sweet smell] *there shall be stink* [Or, *conjunction*, *rottenness*, as below chap. 5. 24.] *and loquens* [As when women are unlaced.] *in stead for a girle, and baldness in stead of plaiting the hair*, [Or, *frizzled hair*, or, *hair combed smooth*, or, *hair laid neatly*] *and girding of a sack about (the body) in stead of a wide coat*, [Or, *loose gown*] *and burning* [Understand the burning or peeling of the face, occasioned by the heat of the sun] *in stead of beauty*.

25 *Thy men* [O Jerusalem, or Zion] *shall fall by the sword, and thy Champions* [Heb, *thy strength*] *to wit to say, the Nobility of the land, for the Noble men of the land in the battel*.

26 *And her gates*, [To wit, Jerusalems, or Zions gates] *shall*

[By the gates of Jerusalem, or of Zions, are meant the Courts of justice, or publick places of iudicature in Jerusalem, which should lament and mourn, because the Judges and Countleous should perish, or be destroyed] *and the being made empty*, [To wit, of inhabitants goods and household-stuff.] *See likewise of the Hebrew word, Prov. 14. on vers. 4.] shall fit upon the ground*. [As sad, mournful, and dejected persons use to do. See *Job* 1. 20.]

CHAP. IV.

Further threatnings of miseries that should befall the Jews: Especially that few men should be left alive, v. 1. comfort to the faithful that should be left, namely, that they should be called by god, and defended by the Messiah that was to come, 2, &c.

ANd in that day [To wit, after the afore-mentioned calamities, whereof among others there is a notable example, 2. *Chron*. 28. 6, 8. Others joyne this verse to the former Chapter] *seven women* [That is, many women] *shall take hold of one man* [that is, shall use one man, or seek to be married to him. Hence may be gathered, that but few men should be left alive. See above chap. 3. 25.] *saying, We will eat our (own) bread, and we will be clothed with our (own) apparel*. [The meaning is, Whereas men are wont to maintain their wives, we will earn our own bread, and our own apparel, thou shalt not need to take care for us, we will take care for our own lively-hood] *only let us be called by thy name*. [Heb, *let thy name be called upon us*, as *Genf*. 48. 16. The meaning is, let us only have the name, that we are thy wives] *take away our reproach*. [To wit, that reproach, that we should live and die, without children. See *Gen*. 30. 23. and *Luce* 1. 25. Heb, *snatch*, or, *gather our reproach*. See *Psal*. 26. on vers. 9.]

2 *In that day shall the Branch of the LORD be for ornament, and for glory*, [In that day, &c. to wit, after the above-mentioned calamities: Or, after those things shall be fulfilled, which the Lord threatened. This is added here for the comfort of the people. See above chap. 1. vers. 26. (the Branch of the LORD) To wit, Jesus Christ. Compare *Isa*. 11. 1. *Jerem*. 23. 5. and 33. 15. *Zach*. 3. 8. and 6. 12. with the annotat. (shall be for ornament, and for glory) That is, it shall bring ornament, or glory] *and the fruit of the earth* [that is, Christ, who shall be made man, and be born of the Virgin Mary here on earth, when the flock of *Isa*, or of *David*, shall be cut down to the very root, *Isa*. 11. 1.] *for excellency, and for adorning to them that shall escape in Israel*, [Or, for eminency, or, for highness. The Prophet fore-tellth here, that Christ shall not only be beautiful and glorious in and for himself; but also for his Church, whom he shall make partaker of his heavenly beauty and glory, after that Israel should be fallen into oppression and contempt. See the Book of the Canticles (speaking in divers places of the glory and beauty of the Spouse. (to them that shall escape in Israel.) Heb, *to the escaping of Israel*; that is, to them that should escape the afore-mentioned judgment]

3 *And it shall come to passe, that he that remaineth in Zion, and that is left in Jerusalem, shall be called Holy*: [Heb; *Holy shall be laid into him*. Compare below chap. 5. 20. That is, he shall be counted and esteemed Holy because of reason of the merits of Christ] *every one that is written* [To wit, by God] *unto life at Jerusalem*. [To wit, unto eternal life in the book of life; for here is spoken of Gods elect.] See *Act*. 13. 48. *Gah*. 4. 26. *Heb*. 12. 22. *Oth*. *every one that is written unto life, shall be at Jerusalem*; to wit, in the Spiritual Jerusalem, or Congrega-

tion of Believers. See this phrase, *Exod*. 32. 2. *Phil*. 4. 3. See the annotat. *Psal*. 69. 29.]

4 *When the L O R D shall have washed away the dung* [Or, *filth*, *filthiness*. Heb, *filse*, or, *going forth*] *it signifieth all manner of filth or excrement that goeth from a man, as *Prov*. 20. 12. But here is spoken of the filth of sin] *of the Daughters of Zion*, [that is, of the inhabitants of Jerusalem] *and shall have driven away* [or, *shall have purged, washed away, dried off*] *the blood-guiltiness of Jerusalem*, [that is, of the inhabitants of Jerusalem. Heb, the bloods of Jerusalem. Understand here the manifold blood-sheds, that were committed in Jerusalem, and the outshours thereof: and understand further under this term or notion all the sins and iniquities of the people. See *Psal*. 51. 16.] *from the spirit of the wicked*, [To wit, of the City of Jerusalem] *by the spirit of the judgement*, [By the Spirit, that is zealous to punish the wicked, and to cleanse and purge the elect unto salvation.] *and by the spirit of burning away*. [Or, by the off-burning 3 spirit, Heb, by the spirit of burning, or, of heat, or, of taking away]*

5 *And the LORD shall create upon all (or every) dwelling place of mount Zion, and upon her assemblies* [That is, upon all the Churches and Congregations of believers. The Prophet useth in this and the following verse many Rhetorical, or borrowed phrases] *a cloud by day, and a shadow*, [that is, a cloud as black, or as dark, as smock. See *Exod*. 20. 21.] *and the shining of a flaming fire by night*. [The meaning is, that God will defend and protect the godly, as he did the Israelites in former time, when they came forth out of Egypt, and marched through the wilderness. See *Exod*. 13. 21. and 14. 19.] *for upon all that is glorious*, [To wit, in the sight of God: that is, upon all the godly, that are made glorious by the fellowship and communion which they have with God] *shall be a defence*.

6 *And there shall be an hut for a shadow* [That is, to make a shadowing-place. The Prophet intimated in these words, that the Lord will be unto his children, as an hut and shadowing-place] *by day against the heat, and for a refuge, and for an hiding against the flood*, [Or, overflowing stream] *and against the rain*. [That is, calamities, judgements, and plagues]

CHAP. V.

The Prophet, by a song concerning the Lords Vineyard, putteth the people in minde of the great mercies, which God had shewed unto them, vers. 1. On the contrary of their great unthankfulness toward him, 4. Which was the cause, that God rejected them, 5. A do denounced against the rich and covicious, 8. And against Drunkards, 11. and riotous persons, 2. A consolation for the godly, 17. A yo against unrighteous persons, 18. and against the scoffers at the threatnings of God, 19. and those that pervert every thing, 20. against the judges, 21. against drunkards, 22. and unrighteous persons, 23. their punishment, 24. The gathering together, the marching, and cruel practice of the army of the Chaldeans against the Jews, 26.

Now will I sing to my Beloved [Thus the Prophet calleth Jesus Christ three times in this verse. The meaning is, He is the Bridegroom of his Church, I am his Minister, and Friend.] *Can*. 2. *Job*. 3. 29.] *a song of my best beloved* [that is, a song which he himself chideth to me, and put into my mouth 3 this song will I sing, and also set down in writing, that it may not be forgotten; but may be remembered, used, and sung by all, as *Mose* also penned a song for the same end and purpose, *Deut*. 32.] *concerning his Vineyard*: [that is, concerning his Church. See the like phrase, below v. 7. and *Exo*. 15. 17. *Pf*. 44. 3. & *Ro*. 9. *Isa*. 27. 2. *Fer*. 2. 21. *Mat*. 21. 33; *Mar*. 1. 21.

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Luke 20. 9. *Job. 1. 5. 11.* My beloved hath a vineyard on a hill. [Hebr. on a born of a son oil, or jarneffe; that is, in an excellent place of fat fruitful ground. See Job 5. on vers. 7.]

2. *And he belted the fence about,* [Hebr. properly: *girded it;* fenced it with a wall or hedge. See ver. 5. That is, fenced & protected it against the power and violence, of all his and his Churches enemies; and *clewled (it) with the stones (thereof), and he planted it,* (with) noble vines; and he built a tower in the midst of it, [To wit, to keep watch in it, to watch thieves and wide beasts, and to drive and hunt them away] and *abode there out a wine-fat* [Oth. a wine-press] therein: [In this verse is described in Rhetorical terms, Gods care for his Church] and *behold, that it should bring forth,* [Hebr. *make;* and to again twice in this verse; that is, bring forth yield bear, as *Math. 3. 8.* and *chap. 7. ver. 17. 18. 19.* Compare *Psal. 1.* on vers. 3. [good grapes] [Or, berries, or, fruits] but it brought forth stinking grapes. [Or, fowry, unripe, unacted, unseasonable, vile, or, harsh grapes. Yet the Hebrew word is derived from stinking. Compare the two last clauses of this verse with below ver. 7.]

3. *Now then, the inhabitants of Jerusalem, and the men of Judah, judge, I pray you, between me, and between my vineyard.* [Here God himself speaketh, and he returns the matter to be judged of, even by those, of whom he complained]

4. *What is to be done to me now to my vineyard, which I have not done to it?* [As if the Lord had said: Seeing I have bestowed so many blessings and favours upon my people, and they have been so thankful towards me for the same; therefore Judge ye now your selves, what life can be done for time to come; but that I should lay my unprofitable vineyard waste? Compare *Mat. th. 21. 40. 41.* where our Saviour Christ having propounded almost the same parable unto the High Priest and Elders of the Jews, maketh them by way of interrogation Judges of the cause, and thereupon receiveth the like answer; as the Lord here giveth, ver. 5. Others take it thus, that God will signify by these words, that he had done so much good unto his people, above other nations, that they might every way be thankful for it: but in regard they were unthankful, they were to be convinced as well of their own corruption and sinfulness, as of the justice of the punishments which they had deserved. Of the inward penitential working of the Holy Ghost is not spoken in this parable, which only looketh at the outward calling, being taken from the outward labour and pains of the Lord and his owner of the vineyard] *wherefore did I look that it should bring forth (good) grapes, and it hath brought forth* [Hebr. *made*] stinking grapes? [Spoken after the manner of men: as men are wont to have themselves to be good discontented, when they have done much good to an unthankful and undeserving person, and are ill rewarded by him. Hereupon followeth the sentence of God, ver. 5.]

5. *Now then, I will tell you now, what I will do to my vineyard.* [That is, how I will punish the unthankfulness of my people] *I will lay a way the hedge (or, fence) thereof, that it may be for a feeding of cattle, I will rent the wall thereof, that it may be for a treading down.* [Or, *can it may be trodden down.* That is, I will not hence forward defend this people against their enemies, but I will suffer them to be wasted and destroyed]

6. *And I will make it (to be) a desolation,* [Or, *I will make it desolate, or, lay it waste.* That is, I will deprive Judah of their government, which hitherto hath been maintained in the Land, according to the manner and custom prescribed in my law] *it shall not be pruned, nor digged about,* [Or, *be cleaned, weeded.* That is, the Ministry, and other holy exercises shall cease] *but brims and abortions shall come up (in it):* [The meaning is, It

shall be turned from a vineyard into a thorn ground; that is, lie utterly waste and wide] *and I will command the clouds, that they rain no rain upon it.* [As if the Lord had said, I will no more comfort and refresh this people, as I have done in former times, but will suffer them to pine away in grief and sorrow in Babylon and elsewhere. See *Psal. 137.* See also *Job 30.* on vers. 32.]

7. *For [Oth. Surely] the vineyard of the LORD of Hosts is the house of Israel,* [In this verse the Prophet expoundeth the above mentioned parable. Compare *P. 80. 9.* and the men of Judah [That is, the men pertaining to the tribe of Judah] are a plant [Or, plants, plantings] of his delights: [Meaning the people in whom the Lord was wont to take delight] and he looked for judgement, [that is, that the Judges should do justice, and relieve the oppressed] but behold it is scabbiness; [that is, the Judges are scabbin; that is, wicked, and do vex and torment the poor oppressed people, as the rich or scabbinous doth vex and torment men] for righteousness, [As if he should say, I looked that they should help widows, and fatherless, and others that were oppressed in their right; but, &c.] but behold it is crying out, clamour, roaring; [To wit, of the poor that are mightily oppressed, crying unto God, and complaining to him with tears of the oppression, and wrong that is done unto them. See *Gen. 18. 20.* Some understand this of the complaints of the poor, that are oppressed by long and tedious suits, under a pretence of formalities that are to be used in pleading of causes]

8. *Who unto them, that draw [Or, cause to stretch, or, join] house to house, bring field to field,* [To wit, un-justly, and with the harm and damage of their neighbour] *there shall be no more place.* [To wit, where the poor may dwell, or no more fields] *and that ye may make the inhabitants alone in the midst of the Land.* [Compare *Mith. 2. 2.*]

9. *The LORD of Hosts (spake) before mine ears;* [That is, the Lord revealed it unto me, or he hid it in my hearing] *if not many houses shall be for a desolation* [This is a form or kind of an oath, see *14. 23.* Oth. surely or verily, many houses shall be, &c.] *ye great, and the excellent (houses)* [Hebr. *the good,* that is, the excellent, or, fair houses] *without inhabitant!* [Because there shall be none to inhabit in them.]

10. *Ye a ten acres of vineyard, shall yeeld one Bath; and an homer of seed, shall yeeld [Hebr. *make.* So likewise in the former clause] an Ephah.* [The Lord threateneth in this verse, to make the land barren; and because of the abominable sins of the people, so that they should not reap the tenth part of what they had sown and planted. An acre is so much land, as a couple of oxen are able to plow in one day. Oth. ten yoke of oxen; that is, as much land as ten yoke of oxen are able to plow in one day. Bath and Ephah were of one size or bignesse; but Bath was a measure to mete most commodities by, as wine, oil, &c. and Ephah was a measure to mete dry commodities by, as corn, grain, &c. Of Bath see *1 Kings 7.* on vers. 26. and of Ephah, *Levit. 5.* on vers. 11. Of Homer called otherwise (or) see the annotation, *1 Kings 4. 22.* and *Eccl. 45. 11, 14.*]

11. *Who unto them that getting up early in the morning, burnt after strong drink,* [Hebr. *Subsector.* See below on vers. 22.] *and continue [Or, tarry up] until twilight,* [The Hebrew word significeth as well the morning-twilight, or glimmering, as the evening twilight or glimmering, as *Job 7. 4.* *Prov. 7. 9.* *It will the wine hath inflamed them.* [Compare *Prov. 31. 19, 20.*]

12. *And harps, and lutes, tabrets and pipes, and wine are (in) their feasts: but they beheld not the work of the LORD,* [That is, they give no heed to the work of the Lord; that is, to the carrying away of the ten tribes captive into Assyria; to wit, by Salmanassar, *2 Kings 17. 6.* and *18. 12.* Compare *Amos 6. 6.* Others take the

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the word *work* more generally, in this sense. They consider not his judgments, which he will put in practice; that is, the punishments which shall overtake them, which indeed they ought to prevent by heavy sorrow and repentance; neither do they look upon the operation of his hands. [Some understand this of beholding the Sun, Moon, Stars, &c. which do set before our eyes the power and wisdom of God, and which ought to excite and stir us up to honour, praise, and magnify him.]

13. *Therefore my people shall be carried away captive,* [To wit, to Babel. Hebr. *my people is carried away.* This was not yet done at this time; but the Prophets are wont to speak of things to come, as if they had been already done and performed, in respect of the certainty of Gods predictions] *because they have no knowledge:* [that is, because they have not known nor considered the work of the Lord] *and their honourable men shall suffer famine,* [Hebr. *and his honour shall be men or persons of fame;* that is, the most honourable and chiefest among the people shall suffer famine] *and the multitude* [that is, the common people, as v. 14.] *shall winter for thirst.* [Oth. and their cities shall winter for thirst. So also, ver. 14.]

14. *Therefore the grave shall spread it self wide,* [Hebr. *his fond,* &c. that is, shall enlarge her self, or spread her self wide. Oth. *her left or desire,* (namely, the lust or desire which the grave hath to swallow up and devour many men) as *Psal. 17. v. 12.* and *41. 3.* and *105. 22.* *Eccl. 16. 27.* *And open her mouth without measure:* [Oth. *above or beyond custom.* See the annotat. *Judg. 11. 39.* The Prophet doth intimate hereby, that very many shall perish and fall, either by famine and strait, or by the sword. Oth. *the grave hath spread it self wide, and so in the sequel] that her glory* [To wit, Jerusalems glory; but hereby may be understood all the people of the Jews] *and her multitude* [that is, the common people; or, their riches, as above, v. 13.] *with their noise* [to wit, with that stir and loud noise, which the wicked and ungodly crew make in their carousing and rioting, see above, v. 11, 12.] *and he that leapeth up for joy in her,* [to wit, being merry and jovial in his carowings & carnal delights within the city of Jerusalem, and consequently, in all the land of Judah] *may descend (into it).*

15. *Then the common (or mean) man shall be bowed down, and the honorable man shall be humbled,* [See above, chap. 2. 9. 11. 17.] *and the eyes of the proud shall be humbled,* [to wit, after they shall be visited with famine, pestilence, sword, and captivity.]

16. *But the LORD of Hosts shall be exalted by judgement:* [To wit, when he shall have himself to be Judge, punishing evil doers for their sins] *and God that holy one, shall be followed by righteousness.* [That is, God shall be acknowledged and extolled to be holy, after he shall have exercised judgment and justice upon wicked men, punishing evil doers, & defending those that are violently wronged and oppressed.]

17. *And the lambs shall feed after their manner, and the strangers shall eat the milk places of the fat ones.* [Here now the Prophet layeth down a comfort or consolation, after the afore-mentioned threatenings, hereby to intimate that God will at length save and deliver his people. (And the Lambs) Oth. *sheep:* that is, the godly innocent, harmless poor, which were formerly wronged & oppressed by wicked rich men. (Shall feed) that is, God will sustain and preserve them in such a common and general calamity, and will supply them with necessities. (After their manner) Hebr. *after their leading;* that is, as they were wont to do in former time. (And the strangers) understand here also the godly poor, who for a while were counted as strangers by wicked rich men, or those that were to be vexed and molested by wicked men or tyrants, that they were fain to forsake house and home, because of them, (shall eat) that is, enjoy, possess (The

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milk places of the fat ones.) that is, the houses, or fields, and lands, which the rich were fain to forsake, being driven out of them, and carried away captive. *Eat for rich men living in pleasure and delights, is also used, Psal. 22. v. 30. 114. 10. 16. 2mos 4. 1.* they are called *Kene of Babylon.* Oth. *And they shall eat the milk places of fat strangers.*

18. *Who unto them that draw [Oth. draw (towards themselves) iniquity with cords of vanity, and sin as it were (with) thick cart-ropes. [With cords of vanity, or, with cords or snares, or bonds of lying. The meaning is, that with fair and smooth speeches, under this or that cloak or covering, practise wickedness, and as it were pull it to them, and hold it fast, imagining that they shall always prosper, and that all that the Prophets threaten, and preach unto them concerning the approaching judgments of God, are but mere fancies. It is a phrase borrowed from those that pull or hale a ship or cart towards them with strong cords or ropes.]*

19. *That say, let him make speed, let him hasten his work, that we may see it: and let the counsel of the holy one of Israel draw nigh and come, that we may practice (it.)* [That is, &c. to wit, in a jeering and scoffing way. As if they had said, They threaten us every time, but we seeing nothing follow. If God be in earnest, then let him make haste, &c. we care not for thy threatenings, let God come when he will. Thus they scoffed and mock at the patience and forbearance of the Lord. See above, v. 12. (Let him hasten his work) That is, his judgments, wherewith thou threatenest us to often. (Let the counsel) or *advice, decree;* that is, that which he hath decreed or determined in his counsel. (Of the holy one of Israel) that is, of God, who is that holy one, whom men ought to honour and fear, see above, ch. 1. on v. 4; (that we may practice it) or *may apprehend it, or may know it.* As if they had said, Thou Isaiah, and other Prophets, you scare us with vain and idle threatenings: but God meaneth no harm towards us.]

20. *Who unto them that call evil good, and good evil:* [Hebr. *that say so, or of evil good, &c.* compare above, chap. 4. 3. That is, who by their cunning and crafty artifices make poor simple people believe, that evil is good, and good is evil] *that put darkness for light, and light for darkness:* [that is, who dare boldly and impudently say, that darkness is light, and light darkness] *that put bitter for sweet, and sweet for bitterness,*

21. *Who unto them that are wise in their own eyes,* [That is, in their own conceit, or judgment; so in the sequel, Hebr. *before their (own) face;* that is, in their own light] *and are understanding (or prudent) in their own sight.* [Compare *Prov. 3. 7.* *Rom. 12. 16.*]

22. *Who unto them that are champions to drink wine; and that are valiant men to mingle strong drink:* [The Jews, as also other Nations in the Eastern countreys, were wont in former time, as also at this present day, to mingle their wine with water, or with spices: but the Hebrew word significeth here as much as to drink it off: for no strength or valour consisteth in filling of wine, or mingling of it] *strong drink,* [Hebr. *Schecher.* Some think that this word includes the wine also; but others, that it significeth all manner of strong drink, besides wine. See *Lev. 10. on v. 9.*]

23. *Which justify the wicked for a gift,* [That is, pronounce him righteous or innocent, whereas he is guilty, see *Numb. 35. 31.* *Deut. 25. 1.*] *and turn away the righteousness of the righteous from him,* [by condemning them, as if they were guilty of some heinous crime. Compare *Prov. 17. 5.* and *24. 24.*]

24. *Therefore as the tongue of fire* [That is, the flame of fire, which hath some resemblance with a tongue; and likewise it seemeth to lick, as the tongue doth] *consumeth [Hebr. *catch up,* that is, consumeth, devoureth] the stubble, and the chaff is consumed.* [Hebr. *it flaked, and de-*

of his army. Even at this day we use to call the parts of an army, the wings of it] shall fulfill the breadth of thy land, O Immanuel. [Or, O thou God, which art with us. So is Christ, the Son of God called, who is the head of his Church, which was at that time in the land of Jude. See above, ch. 7. 14.]

9 Associate your selves together, the nations, but be ye broken in pieces: and give ear all ye that are in remote lands; gird your selves about, but be ye broken in pieces, and give ear all ye that are in remote lands; [This is a Speech directed to the King of Assyria, and other nations, that combined with him against the Jews, or against the Church of God, but especially against the city of Jerusalem. In like manner it is a Prophecy for the comfort and consolation of the gally, that the Assyrians should indeed attempt to besiege Jerusalem, but that they should not subdue that city, nor the Kingdom of Juda, as they intended, but that they should be constrained to retreat with shame and disgrace. It is an holy Irony, or laughing to scorn, as likewise the same figure is used in the following; v. 9. See the accomplishment of this prophecy, 2 Kings 19. 35. (but be ye broken in pieces) or, [written down, or bruised to dust or powder, beaten to shivers: and so in the sequel. See Isa. 7. 7. (All ye that are in far lands, or countries) Heb. all remembrance of the land, or of the earth. (gird your selves about) to wit, with armour and sword; that is, prepare your selves for war. (but be ye broken in pieces) the meaning is, do whatsoever ye can, it shall be all in vain, ye shall effect nothing, being Immanuel, that is, God himself is with us.]

10 Take counsel together [To wit, how ye shall subdue the land of Juda] but it shall be brought to naught: speak a word, but it shall not stand, [As above, chap. 7. v. 7.] for God is with me. [The Prophet hath respect to the name of Immanuel, given to the Son of God, above, chap. 7. v. 14. and here v. 8. and he intimates here, that Christ who is the Defender and Protector of his Church, would defend and protect the Kingdom of Juda; forasmuch as he had decreed to assume his humane nature of or from that tribe, before that all the government should be, (and continue) utterly removed, or taken away from Juda. Some render it, for (here is) Immanuel.]

11 For the LORD speaketh thus to me with a strong hand, [H. b. with strengthening, or taking hold of the hand. Whereby may be understood the powerful working of the Spirit of God in the Prophet, and in those that should follow him] and he instructed me, that I should not walk in the way of this people, [that is, that I with the godly Jews should not follow the manners and practices of this people, to wit, of the greater part of this people at Jerusalem, forasmuch as they are wicked, in mistaking the promise of God, and relying more upon the help of man, than upon the help and assistance of God, as they did] (saying:

12 Ye shall not say, A confederacy, of all that whereof this people saith, It is a confederacy. [To wit, thou Isrla, and all ye that fear the Lord, ye shall not say precisely, as the greatest part of this people do, we will make a covenant with the King of Assyria, against those other Kings that do threaten and vex us, relying so much thereupon, as that they are little by the promises of God, ye utterly despise them. (whereof this people, &c.) to wit, they wicked, unbelieving Jews, that vilified and contemned the promises of God. (It is a confederacy) or, a league, alliance] and fear ye not their fear [that is, fear not that thing wherewith they seek to make you afraid: or, fear not as this people doth. (their fear)] to wit, the fear of this people, which is false afraid of the great power of those two Kings, see above, chap. 7. ver. 2.] and be not affrighted, [with: make not (the least) afraid.]

13 The LORD of hosts, himself saith [To wit, ye that are believers and relye upon the promises of God] shallow. [that is, serve, as we are bound to love to hold a God, to wit, with a child-like fear and confidence, nor doubting of his promises. This is to be understood of the Lord Christ, who is called here, the LORD of hosts, of whom further mention is made in the sequel] and let him be your fear, and let him be your dread. [he is it whom ye ought to fear, and of whom ye ought to be afraid, when ye have provoked him to anger.]

14 Then shall he be for a sanctuary (unto you) [The Lord Christ shall also sanctifie you by his blood and spirit, and consequently be your glory and comfort, refuge and defence, of which the outward Sanctuary was a token] but for a stone of offence, and for a rock of stumbling unto the two houses of Israel, [that is, unto the two Kingdomes; to wit, of Juda, and the Kingdom of the ten tribes. But understanding this so, as that the faithful of both those Kingdomes are not comprehended under the curse or judgment that is here threatened and denounced. (of Israel) that is, of the people of Isrla] for a snare, and for a net unto the inhabitants at Jerusalem.

15 And many [To wit, of the Israelites] among them shall stumble, [Oth, many shall stumble at the snare, against the same; to wit, stone and rock, or net and line: or many of them shall stumble] and fall, [that is, running against, and stumbling at the stone] and be broken, and shall be ensnared, and taken. [Forasmuch as they should through unbelief reject the grace of God offered unto them, therefore it should tend to their greater condemnation. Compare, Matth. 21. 44. Luke 20. 18.]

16 Bind up the testimony; seal the law [Or, the doctrine] among my disciples. [Oth, among those that are taught by me. The words of this voice are a consequence or dependance on the words of God recorded in the 14th. verse. And that which is here laid down, the Lord, to wit, Christ, the Son of God, commeth the Prophet Isala to do. The meaning is, that the testimony and the doctrine which God caused to be preached, concerning his grace and mercy, and in special concerning the Messiah, should be unto all wicked and unbelieving persons, as a Book or letter that is bound, sealed and shut, and should be only understood and received by those, that as his true disciples and scholars should be inwardly taught and enlightened through him, by the power of the Holy Ghost. See Isa. 29. 11. and 54. 13. Jer. 31. 34. Job. 6. 45.]

17 Therefore I will wait upon the Lord, [To wit, because the Lord spake unto me, &c. v. 11. As if he had said, I will strongly depend upon God, and will surely rely upon his promises] that he hideth his face from the house of Jacob, [that is, who being justly provoked, hath withdrawn his mercy from the wicked Jews, because he would punish them] and I will wait for him.

18 Behold I and the children whom the LORD hath given me, are for tokens, and for wonders in Isrla, from the LORD of hosts, which dwelleth on Mount Zion. [These are the words of Christ, (as appears clearly out of Heb. 2. 13.) who here comforteth and strengtheneth the Prophet against the hatred of the wicked, by his own example 3. as if he had said, Doth shame and reproach shall me in mine own person, in the admiration of my prophetic office; then wonder not, O Isrla, that reproach and malice is offered unto thee. (and the children) to wit, which are born of God, that diligently hear and meditate on my word. (whom the LORD hath given me) that is, God the Father, kindling and stirring up faith and obedience in them, by my preaching, and by the powerful working of the Holy Ghost (are for tokens and wonders:) that is, many do loath and

and abhor us, and hate us, because their wicked notice is repaved by us. (in Isrla) that is, among the Israelites.]

19 When they shall then say unto you, Inquire of the seer-sayers, and the Necromancers, that peep and murmur in the mouth: (then say) shall not a people inquire of their God? shall they inquire of the dead for the living? [These are still the words of God unto Isrla, and to the godly Jews. (when they) to wit, the unbelieving Jews, or men of Jerusalem. (shall say unto you) to wit, unto thee, Isala, and to other godly ones, that believe in the true God (Enquire of the seer-sayers, &c.) To wit, how you and we shall be delivered from the enemies. See of these seer-sayers, Levit. 19. on ver. 3. and so. on ver. 6. (that peep) Or, whisper, (and murmur in the mouth) Or, mutter; that is, that utter their predictions in a dark unintelligible voice (shall they enquire of the dead for the living?) The meaning is, shall those that are alive, enquire of the dead for themselves? as Saul did, 1 Sam. chap. 28. ver. 11. Intimating, that this doth not become the children of God. Oth, thus: doth not a people enquire of their Gods? for the living of the dead? meaning that it is a reproof of the absurdity of Idolaters, who enquire of dead Idols for the benefit of the living. See Levit. 18. 21.]

20 To the Lord, [That is, to the books of Moses. See Luke 16. 29.] and to the testimony: [That is, to the revelations or discoveries, which the Lord hath made unto the Prophets; to wit, shall they go to enquire, or ask counsel?] if they speak not according to his words, [That is, if they will not hear Moses and the true Prophets, and frame their lives according to their Doctrine] it shall be that they shall have no dawning day. [Oth, no light. The Hebr. word signifieth properly the day-spring, or day-dawning; that is, the light breaking forth, when the Sun beginneth to rise, which is rather a glimmering, or twilight, than day. That is, they shall not be partakers of the heavenly light, and of the light under-standings of Divine mysteries, as also of the grace of God; but shall be punished with all kinde of spiritual and temporal mysteries. See Job 18. on ver. 18. Psal. 84. on v. 12. Oth. (then it is) because there is no day-spring with them. Oth. If not, let them speak according to that word, which hath no break of day; that is, those that despite the word of the Prophets, and to make it appear, that they have no heavenly enlightenings, let them speak according to the word of the seer-sayers, and of the Necromancers (they shall, &c.) Hebr. within him, or, in him: that is, with none of them all. He speaketh of all the wicked Israelites, as of one man. So likewise ver. 21. and ver. 22.]

21 And every one of them shall passe throv it, [To wit, throv the Land of Juda and Isrla, seeking for help and comfort. It seemeth that this must be applied to the dayes of King Zedekia, when the City of Jerusalem was taken by the Chaldeans, 2 Kings 25. 6, 7, &c.] puffed bad, and hungry; [To wit, because they will not follow the counsel of God] and it shall come to passe when he is hungry, and (when) he shall be very angry, then shall he curse his Kings. [To wit, because he did not defend or protect them] and his Gods. [To wit, because he heard them not, when they called upon him after their manner; namely by sacrifices and image worship. Oth, his Gods] when he shall look upward: [Oth, and loo; upward. To wit, to see whether any help would come unto them from God. But this looking upward should not proceed from faith, but from impatience, and being driven thereunto by the great extremity, as 2 Sam. 22. 42.]

22 When he shall look unto the earth, he shall be distressed and darknesse; [Oth; A job shall look unto the earth, and behold, &c.] he shall be darkened through anguish, and driven on by darknesse. [The meaning is,

whithersoever he turneth or windeth himself, he shall find neither help nor comfort.]

23 But (the land) that was distressed, shall not be utterly darkened; according as He made it comprehensible at the first toward the land of Zebulun, and toward the land of Naphtali: so shall he at last make it glorious toward the way of the Sea (being) beyond the Jordan, in Galilee of the Gentiles. [Here some do begin the ninth chapter: At least the Prophet beginneth here to comfort the people, after that he had in the intimate fore-going verses testified and afflicted them with fore and grievous threatenings. As if he had said, Although the Lord hath grievously afflicted his land, that is, the land of Isrla, when he suffered it first to be spoiled by Tiglath Pileser, 2 Kings 15. 29. and afterward punished more grievously the whole land that lay by the Sea, and that part that lay beyond the Jordan, yea also Galilee, which was on the borders of the Gentiles, by Salmanaasar: Yet he will nor suffer it to remain or continue in the uttermost darkness and misery; but the people that siteth or walketh in darkness, shall in Christs time be made glorious; 3. as here is affirmed in general, and afterward in particular in the following chapter. (He) to wit, the Lord. (toward the Land of Zebulun, and toward the Land of Naphtali) Understand here by the land of Zebulun, and by the land of Naphtali, the land of the ten tribes, whom the Priests hath named, because the deliverance or redemption began first in them; to wit, by the preaching of Christ, Matth. 4. 13, 13, 14, 15. (at last) or, last of all, in the last times, (toward the way of the Sea) Understand here the Sea of Galilee, or the Galileeana, called otherwise the Sea of Genesareth, or of Tiberias, (beyond the Jordan) sea, on this side Jordan. The Hebrew word signifieth both the one and the other. Oth, above 1. c. 7. 0. dan. (Galilee of the Gentiles) so called, because those of Tyre, Zidon, and other heathen Nations borderd on it westward, and others callward: Oth, populous Galilee, which is the nethe Galilee, lying by the Sea of Genesareth or of Tiberias, which was very populous, because it was exceeding fruitful, as is expressed, Dent. 33. 23. See of the nethe and upper Galilee, 1 Kings 9. on ver. 11. and Ezech. 47. on ver. 8.]

CHAP. IX.

A Prophecy of the calling of the people unto Christ, ver. 1. and of their great joy for the redemption by Christ, 2. whose birth, person, office, and everlasting Kingdom the Prophet describeth, 5. After that returneth to threatenings against Ephraim: 7. for the priole, 9: and oblatiny of the people of Isrla, 12. and their wickednesse, 17.

The people [To wit, the people of God, both in Juda, and in Isrla] that walked in darknesse, [To wit, in ignorance, or, in great misery] shall see a great light: [To wit, the preaching of the Gospel, Matth. 4. 13, 16. at the time of Christs coming in the flesh, as may be gathered from ver. 5.] they that dwell in the Land of the shadow of death, [That is, in the Land where it is terrible dark; that is, in exceeding great misery.] See Job 3. on ver. 5.] upon them shall a light shine. [That is, joy and gladnesse for the saving knowledge of God, taking its rise or original from the preaching of the Gospel. See Matth. 4. 15. See also Psal. 36. on ver. 10.]

2 Thou hast multiplied this people, [This is spoken to God, concerning the people of the Jews, or Israelites] (but) thou hast not made the joy great; [Oth; And thou hast made their joy great; or, hast thou not made their joy great?

great? According to the first translation this is the sense and meaning. The Israelites indeed did often rejoice by reason of the excellent mercies and deliverances, which they had received at thy hand, O Lord; but all that is but a small thing, in comparison of the exceeding great both temporal and spiritual mercies, which they yet expect and look for at thy hand, O Lord God. According to the other rendering, this is the sense and meaning, Lord, thou hast increased the joy of the people, or made the people joy great. (Speaking of the state and condition of the Church of the New Testament) forasmuch as they (consisting of Israelites and heathen) shall praise thee with one accord for the great mercies afforded unto them in Christ! (yet) they shall rejoice [To wit, when they shall praise thee for thy grace and mercies: namely, when they shall hear Christ preach, and shall see his miracles] before thy face. [This cometh to signify the spiritual joy of the heart, which is only open in the sight of God. Or, before thy face; that is, bowing down before thee when they come to give thanks] as men rejoice in harvest, as men rejoice when they divide the spoil.

3 For the yoke of their burden, and the flock of their shoulders, and the staff of him that drove them, [Och, of him that drove themwith] shall thou broken, as in the day of the Midianites. [That is, the yoke wherewith they were burdened or oppressed, the stick or staff wherewith they were beaten on the shoulders. But all this is to be meant of the spiritual yoke of the Devil, and of him, from which Christ delivereth his people. And this spiritual deliverance, is here referred to the temporal or bodily deliverance, which hapned in the time of Midian, Judges 7. 22. [Ist. 10. 26. For as Gideon scattered and destroyed the Midianites by the found of trumpets, so should Christ by the trumpet of the Gospel destroy the Kingdom of the Devil.]

4 When all the basket of those that sought, was performed with noise, and the garments [Och, the mantles; to wit, of the Midianites] were rolled in blood, [Och, in the blood that was shed: to wit, of the Midianites. (When all the battle, &c. was performed with noise) To wit, when that terror came upon them, and they flew and destroyed one another, Judges 7. 22. Och, with confused noise] and were burned [i.e. consumption (or fewel) Hebr. meat] of fire.

5 For unto us a child is born, unto us a child is given, and the dominion is upon his shoulder: and his Name is called Wonderful, Counsel, The mighty God, the Father of eternity, The Prince of Peace: [Here the Prophet giveth a reason, wherefore he had said, that the people that walked in darkness, vers. 1. should partake of great joy and gladness, as they had done in former time, and why their burdens should be broken and taken off, to wit, because a child should be born unto them, which should bring them everlasting joy and salvation. Compare below chap. 10. 27. (a child) To wit, Jesus Christ, promised unto the Fathers from the beginning of the world. (is born unto us) That is, shall be born unto us in the fulness of time. The Prophet speaketh of the birth of Christ no otherwise, then as if it had already come to pass; and that by reason of the certainty of his Prophecy. See *Ist. chap. 53.* in the description of Christs Passion. (a son) To wit, Jesus Christ the Son of God, *Psa. 5. 7.* and the Son of Mary, *Ist. 7. 14.* (is given) To wit, of God, *Joh. 4. 10* (unto us) To wit, unto the people of God: (or unto us) that is, for our salvation, *Luke 2. 10. 11.* (the dominion is upon his shoulder) Och, upon whose shoulder the government shall be. That is, upon whom all government, and especially the government of the Church is imposed by the Father, and who accepteth and entertaineth the same with all eagerness and readiness of minde. See *Matth. 28. 18. Ephe. 1. 21. 22.* Compare below chap. 22. 22. (and his Name is called Wonderful, &c.) Christ is to called, not only by

the bare name; but he is so in deed and in truth, and his Church doth know him to be such (*Wonderful*) Christ is wonderful, both in regard of his person, being God and man in one person, and also in regard of his wonderful works and deeds. (Counsel) Or, Counselor, *Chief of Counsel.* Understand thus this, that Christ alone knoweth his Fathers counsel and purpose, & that Christ alone and communicateth the same unto his Church, *Joh. 1. 18.* to wit, so much as is needful for them to know. *1st. 10. 27.* It is likewise that doth administer counsel and succour unto us in all trouble and adversity. Compare below chap. 11. 2. (The mighty God) Who by the strength and power of his Godhead, bare the intolerable burden of Gods anger against the sins of all the elect, in his manhood; and by his own power releaseth again from the dead, and regenerateth or begueth again the hearts of his elect, unto eternal life. Who also by the power of his Godhead hath wrought, and yet still doth work, great wonders, and will at last raise up all the dead out of the grave. (The Father of eternity, or, the everlasting Father) Who himself is from everlasting, and giveth us everlasting life. (The Prince of peace) That is, who reconcilith us unto God. See *Ephe. 2. 14. &c.*

6 Of the increase of this Dominion, [To wit, which shall be laid upon the shoulder of the Messiah] and peace (here) shall be no end, upon the throne, and in his Kingdom, [As being his right heir, and unto whom he was promised, 2 *Sam. 7. 12. Luke 1. 32. 33.* he changed the temporal Kingdom into a spiritual and eternal Kingdom, *Joh. 1. 16. 36.*] to establish it, and to strengthen it with judgement and with justice, [For he punisheth all iniquity: and he loveth and preserveth the good] from henceforth (even) for ever: the zeal of the LORD of hosts [Which he hath for his own glory, and for the salvation of his elect] shall do this. [See the annotat. 2 *King. 19.* on vers. 31. below chap. 37. ver. 3.]

7 The LORD hath sent a word unto Jacob, and it hath fallen (or, lighted) [Here the Prophet cometh against his threatening against the Israelites: as he said, Lo, this is the burden, which the Lord hath commanded me to preach, and denounce against the Jews; for he meant by the word Jacob, and by the word Israel, all the Jews, although some are of opinion, that this is only to be meant of the ten tribes. (The LORD hath sent a word,) That is, hath caused his judgments to be preached or denounced by his Prophets, (and it is fallen, or, lighted) That is, it shall come to pass; and be fulfilled] in Israel.

8 And all this people shall perceive it, Ephraim, [That is, the Israelites; to wit, the ten tribes, whereof Ephraim was at this time the chiefest] and the inhabitants of Samaria; [The chief City of the ten tribes] saying in the pride and stoutness of hearts, [As if he said, who are so stout, and insolent beyond measure, that instead of repenting by the plagues and judgements; they dare the Lord, speaking as it followeth in ver. 9.]

9 The bricks [That is, the brick-buildings, which are not altogether so strong, neither are so exceeding costly] are fallen, [That is, is perished] and we will build (again with) beaten stones: [Och, cut, carved, squared polished stones, which are stronger, and coll more than bricks, and are also more lasting. As if they had said, Though we have suffered great harm and damage by the Assyrians, and our houses and goods have been sorely spoiled and wasted, (see 2 *King. 18. 29.*) yet we value it not, we will build up all again, better and stronger, than it was before] the sycamores [See 1 *King. 10. 27.* The meaning is, the houses that were built of the wood of sycamore-trees] are hewn down, but we will change them into Cedars. [That is, we will now go build houses of Cedar-wood, which is much better, and more lasting, than Sycamore-wood is: for Cedar-wood will not perish

nor rot, but is very durable and lasting, by reason of its dryness. See the like boasting of proud wicked man, *Malach. 1. 4.*]

10 For the LORD shall set up the adversaries of *Reph* against him; and he shall mingle his enemies together: [Here the Prophet sheweth, how the word of the Lord should light upon the ten tribes, and how they should perceive it, whereof mention is made, vers. 7. and 8. (For the LORD shall set up the adversaries of *Reph* against him;) that is, the Assyrians, whom the Jews had raised up, and set on foot against Rezin, to make war against him, 2 *King. 16. 7. 8. 9.* (and he shall mingle his enemies together;) His enemies; To wit, Ephraims enemies, that is the enemies of the ten tribes of the Israelites. And understand here by the enemies of the Israelites, their old enemies, which are mentioned, vers. 11. The Prophet implies, that all manner of Nations shall join together with Assur, to spoil Ephraim, alike that God shall have subdued Rezin and his Kingdom by the King of Assyria. (he shall mingle them together.) That is, he shall cause them to gather them together from all corners and quarters; and to come speedily for this end and purpose.]

11 The Syrians before, and the Philistines behind, that they may devour Israel [That is, the Israelites, the ten tribes] with Jew (or, open) mouth: [As lions, bears, tigers, and other savage beasts do. Hebr. eat with whole mouth] for all this his anger [To wit, the Lords anger] turneth not away, but his hand is stretched out still. [To wit, to strike and destroy yet more. See *Ist. 5. 5.* the annot. on vers. 5. and below chap. 10. 5.]

12 For this people [To wit, the Israelites] turneth not [to wit, with sorrow and repentance for their sins, and with faithful prayer] unto him that smiteth them, [to wit, unto the true God] neither do they seek the LORD of hosts, [to wit, by their prayer, as *Psa. 34. 5.* Or, by keeping his commandments, as 2 *Chron. 14. 4.*]

13 Therefore the LORD shall cut off [To wit, by Salmanassar the King of Assyria. See 2 *King. 17. 3.* from Israel, the head and the tail, branch and rub, [That is, the great and mighty men, with the small and mean ones. Therefore the Prophet here mentioneth the branch, not the tree, because the flock or stem of the people of Israel continued in being, and grew up again, but the branches were cut off] in one day. [That is, all at once, and speedily.]

14 (The ancient and honourable, [Heb. lifted up in face. See above chap. 3. 3.] he is the head: but the Prophet that teacheth falsehood, [That is, false Doctrines, or, false Religion] he is [That is, he signifies] the tail.)

15 For the leaders of this people [That is, their Rulers, both Ecclesiastical and Civil. See above chap. 3. the annotat. on vers. 12.] are seducers, [Because besides all other seducers, they made the people believe, that that which God threatened should not come to pass, but that all things should continue in as good rate] and they that are led by them, are swallowed up. [Or, devoured; to wit, by their seducers. Compare above chap. 3. 12. Och, are covered; that is, their hearts is covered over with ignorance, and false opinion.]

16 Therefore the LORD shall have no joy in their young men [Hebr. choice, or, chosen ones. Understand withal, but shall suffer them to be carried away captive, or to be slain, because they are wicked and corrupt] neither shall he have mercy on their fatherless and their widows; for they are all of them Hypocrites [Or, dissemblers, counterfeits. See *Joh. 8.* on vers. 13, below chap. 10. 6.] and evil doers, and all (or, every) month [To wit, of the Israelites] speaketh folly; [See *Genes. 34.* the annotat. on vers. 7.] for all this his anger turneth not away, but his hand is stretched out still. [See above chap. 5. on v. 25. and above on vers. 11.]

17 For wickedness burneth as fire, it shall consume the thorns and briars: [That is, the wicked shall, because of their wickedness and impenitency, be consumed and destroyed as it were with fire. (the thorns and briars) That is, one with another, great and small] and shall kindle the confused bushes of the forest, [That is, the honourable and mighty men, that do themselves, associate and combine together. Hebr. the confusion of the forest. See *Ist. 10. 24.* Or, shall be kindled in, or, among the confused of the forest] which have lifted themselves up (like) the lifting up [Or, rising up, mounting up, exaltation] of the smoke: [Or, which shall mount up like a lifting up of smoke: [That is, shall by reason of the fire, or burning go up into smook.]

18 By reason of the indignation of the LORD of hosts, shall the land [To wit, the land of the Israelites] be darkened: [That is, the land shall be full of misery on every side] and the people shall be as the fewell [Hebr. meat] of the fire, [See *Joh. 15.* on vers. 34.] one shall not spare another. [Och, no man shall spare his brother. The meaning is, that they clasp the common calamity, or destruction of the Land, they shall persecute, destroy, yet even fly or murder one another.]

19 If he cut [To wit, meat or food. Och, he, or, bread] off on the right hand, yet he shall be hungry; and if he cut on the left hand, yet he shall not be satisfied: [The meaning is, there shall be such want, and so great a famine, that every one shall snatch and catch, cut and flay, wherefore he can any ways reach or come nigh, and yet all will not help him.] every one shall eat the flesh of his (own) arm: [That is, the flesh of his neighbour, upon whom he had formerly relied. The meaning is, The inhabitants of the Land of Israel, shall rise up one against another, and they shall destroy one another; as it is straight way further affirmed, vers. 20.]

20 Manasseh, [That is, the Manassites] Ephraim; [That is, the Ephraimites] and Ephraim, Manasseh; [and] they shall be together against Juda: [That is, against the tribe of Juda] for all this his anger turneth not away, but his hand is stretched out still. [See above vers. 11.]

CHAP. X.

A commination or threatening against the unrighteous Judges, and perverters of judgement, vers. 1. &c. as also against the Assyrians, 5, 12, 15, 16, 17, 18, who have another aim in destroying the Jews, than the Lord had, 7. Their pride is described, 8. And the Lord promisseth that he will deliver the remnant of his Church, 21. and that speedily, 25. The expedition of Saneber marching toward Jerusalem, 28, &c. Gods threatening against him, 33.

WO unto them that decree unrighteous decrees, and to the writers, that prescribe trouble. [That is, wo unto the unrighteous Judges and Law-givers. (that decree) Or, ordain, prescribe. (and to the writers) Those that make and prescribe Laws, are the Rulers and Governours of the Land, against whom a wo is here denounced. (that prescribe trouble) Or, labour; that is, such Laws and Ordinances, that cause trouble and grief unto the subjects.]

2 To turn aside the poor from judgement, and to take away the judgement of the afflicted ones of my people, [That is, that they may hinder poor people, that their cause (though never so just) be not heard, nor admitted, nor dispatched in judgement; that widows may be their prey, and that they may rob the fatherless.] [Clean contrary to the Law of God, *Exod. 22. 22.*]

3 But what will ye do in the day of visitation, [That is, when I come to visit you in my wrath. Here the Lord speaketh unto the unrighteous Law-givers and Rulers]

and of desolation, [To wit, of the desolation of your land. See 2 Kings 18. 13.] (which) shall come from far [To wit, from the King of Assyria. See above chap. 9. ver. 11, 12.] to whom will ye flee for help? [As if he should say, There shall be no men in the world, that they shall be able to help you,] and where will ye leave your glory? [That is, your riches, your honours, and officers, which make you to be great and honourable in the sight of the world. Whither will ye bring them, that they may continue still to be yours, and be never taken away from you?]

4 That every one should not bow (down) under the prisoners, and fall under the slain? [Oth, Without me they shall bow (down) &c. being betrayed of my help. Here the Lord speaketh still to all unrighteous Judges. Oth. excepting him, or besides him, that shall bow (down) to the prisoners, (some) shall also fall among the slain. That is, they shall not only be carried away captive, but besides that, some shall also be slain and killed.] For all this his anger turneth not away, but his hand is stretched out still.

5 Who to the Assyrian, [Hebr. Assur. Which word signifieth sometimes the posterity of Assur, sometimes the land of Assyria: Here it signifieth the King of Assyria with his army] (who) is the rod of mine anger, [That is, whom in mine anger I will use as a rod to correct and chastise my people. See Job 9. 34.] and mine indignation is a stick in their hand. [As if the Lord had said, Though in mine anger I give the Assyrians leave to punish and smite my people; yet notwithstanding I will also punish them. Oth. O Assur, the rod of mine anger, and in whose hand mine indignation is a stick, (or staff.)]

6 I will find him [To wit, the King of Assyria with his army] against an hypocritical people, [To wit, against the ten tribes of Israel, and against the people of Juda, who make a show as if they were my people, and do in some measure practise the outward worship of God, but are in deed and in truth, mere hypocrites and scorners. See the annotat. Job 8. 13.] and I will give him a charge [That is, I will (in my just judgement) to guide and direct him by a secret inward motion. See the annotat. 2 Sam. 16. ver. 10.] against the people of my wrath: [That is, against the people, with whom I am exceedingly angry and wroth; or, against the people upon whom I will pour out my fury and indignation, that be my spoil the spoils, and plunder the plundering, [Oth, my prey a prey, and spoil a spoil] and make it [to wit, the hypocritical people] for a reeking down, like the mire of the streets. [See above chap. 5. ver. 25.]

7 Howbeit he meaneth not so, [Hebr. doth not imagine so] neither doth his heart think so. [To wit, that I do send him to punish an hypocritical people: He hath a far other aim in this, which he maketh against the Jews, then I have in this; will order and dispose all according to mine holy will and secret counsel] but he shall purpise in his heart to destroy, [Hebr. but destroying is in his heart] and to cut off not a few nations.

8 For be faith, Are not my Princes altogether Kings? [As if he said, Am not I that great and mighty Potentate, unto whom even Kings must be subject, and be fain to wait upon? So that I am a King of Kings. See the like boasting, 2 Kings 18. 24. 33. &c. and chap. 19. 10. &c.]

9 Is not Calno [Oth. Calne, Genes. 10. 10. and Amos 6. 2. Some conceive that this is Sennar.] like Carboth? [A City lying as, or by the river Euphrates, 2 Chron. 35. 20. Feron. 46. 2.] is not Hamath, [See Genes. 10. ver. 18.] like Arphat? [See 2 Kings 18. 34.] is not Samaria like Damascus? [As if he said, Have not I, and my father Salmannar, and other of my predecessors, subdued and brought under power and dominion all these mighty Cities, both the one and

the other? See 2 Kings 18. 34.] 10 Like as mine hand hath found [That is, subdued, conquered, taken] 35 as Job 31. See there the annotat. on ver. 25.] the Kings sons of the Idols, [That is, of those that worship Idols. See of the Hebrew word Edim, Genes. 19. on ver. 4.] although [Or, and yet, or, whereas seeing] their carved images are [Or, were] better, [That is, more excellent] then (the) [to wit, Idols. See v. 11.] of Jerusalem, and then (the) of Samaria.

11 Like as I have done to Samaria, and to her Idols, should I not be able to do so to Jerusalem, [As if he had said, yea, I shall be able to do it much better and easier to Jerusalem] and to her Idols? [See 1 Sam. 31. on ver. 9. The King of Assyria speaketh here like an heathen, as if the case were all one in the matter of worship performed at Jerusalem, as in the matter of heathenish Idolatry, or heathenish Idols]

12 For it shall come to pass, when the L O R D shall have made an end of all his work upon mount Zion: and at Jerusalem: then will I visit the fruit of the fountain of the heart of the King of Assyria, and the pride of the haughtiness of his eyes. [This fruit which the wo denounced (ver. 5.) against the Assyrians. For from 6. unto this place, the Prophet related the proud and lofty words of the King of Assyria, and his invasion into the Land of the Israelites. (When the L O R D shall have made an end, &c.) That is, when the Lord shall have sufficiently corrected his people by the Assyrians. (then will I) to wit, the Lord. (visit) That is, punish. See the annotat. Genes. 21. 1. (the fruit of the fountain of the heart of the King of Assyria,) that is, his blasphemous and presumptuous boasting and bragging, which as an evil fruit, sprang forth out of his proud and haughty mind. (of the King of Assyria) To wit, Sennachib, (and the pride of the haughtiness of his eyes.) That is, of his proud or haughty looks]

13 Because he said, By the strength of mine hand I have it, and by my wisdom: for I am understanding, (or prudent:) [Or, because I have quick prudence, or wisdom, and I have taken away the borders of the nations, [As if he said, The Kingdoms, which heretofore had every one their distinct borders and limits, them I confounded together, and made them subject unto me] and have robbed their store, [Or, their ready treasures] that is, their precious treasures] and have like a valiant man caused the inhabitants [Or, the possessors] to come down. [That is, I have deposed Kings and other great Lords from their places and dignities, and have brought them down]

14 And mine hand hath found the power [Or, the strength; that is, the riches] of the nations, as a nest, [that is, as birds sitting upon eggs in their nest] and I have scraped all the earth together, as men do scrape eggs together, that are left: [As if he had said, I have brought all their goods and riches into my coffers and treasures] and there was none, that would awing, [To wit, to flee away, or to oppose me, as if he had said, They were afraid of me, that they durst not rise, nor move against me] or opened the bill [Or, mouth] or piped. [Or, muttered, chattered, whistled, or wit, to go any where to seek for help, or to make complaint to any one against me]

15 Shall an ax boast it self against him that beweth therewith? shall a saw vaunt against him that pulseth it? [Hitherto are described the words of the King of Assyria now the Prophet speaketh again; and it is as much as if he had said: Is it meet that an ax should boast it self against, &c. As if he should say, In no wise. Understand without, so neither hath the King of Assyria cause to boast against the Lord, who useth him as an ax law, &c. (shall an ax, &c. shall a saw, &c.) So the Assyrians are called, because God useth them as instruments to chastise and correct the Jews. Likewise the Lord

Lord here upbraided the Assyrian with his presumption; and with his proud and lofty language, mentioned, ver. 13, 14. (shall a saw vaunt) Or, lift up it self. Hebr. mightiest self, (against him that pulseth, or draweth it?) Or, that moveth it? as if a staff moved them, that lift it up? [Understand without, so absurd would it be if such a thing should happen] when a stick is lifted up, is it not weak? [As if the Lord should say, Should a stick or a staff boast it self, because some body doth lift it up? whereas it is left, and still continueth but a piece of wood]

16 Therefore shall the L O R D Lord of Hosts find among his [To wit, the King of Assyria's] jet ones [Understand here by jet ones, the Princes and chiefest Commanders of the King of Assyria, of whom he bragged so much] leanness: [That is, a wasting or consuming sickness. See Pl. 6. the annot. on v. 15. Or, he im might knocketh the Lord shall destroy them, & bring them to nothing. See 2 Kings 19. 25.] and his glory [So is the army of the King of Assyria here called, because he boasted exceedingly of it] he shall cause a burning to burn, like a burning of a fire. [Oth. in stead of his glory he shall, &c. (he shall cause a burning to burn, &c.) To wit, when by an Angel they shall be smitten with the pestilence. Compare herewith 2 Sam. 24. 16. See below chap. 14. 6.]

17 For the light of Israel [That is, the Lord, who enlighteneth his people by his word and spirit, when they are fallen into dark midnight, and likewise into spiritual errors. See Psal. 36. on ver. 10. and 84. 12.] shall be a fire, [That is, the Lord shall devour and consume the Assyrians, as the fire and flame devour wood or straw] and his holy one [To wit, the people of Israel] shall be holy. [By holy one, is meant God, whom the people of Israel halloweth and honoureth, and who doth testify himself to be holy. See above chap. 1. on ver. 4.] for a flame, [To wit, to burn and consume the Assyrians] which shall jet fire and consume his [To wit, the King of Assyria's] horns, and his brims [That is, his loudness, both great and small, Lord and servant, that like thorns and briars; have pricked, scratched, and plagued the Jews. See above chap. 9. 17. and below chap. 37. 36.] in one day. [That is, in a short time. Under the day, is here also meant the night, for that which is here threatened, came to pass; and was performed in the night, 2 Kings 19. 35. and Psal. 37. 36.]

18 Also be [To wit, the Lord] shall consume, the glory of his [To wit, Sannachib's] King of Assyria's] forest, [That is, scamp, which seemeth to be a die and withered forest, by reason of the multitude of spears and lances of his loudness. Others understand here by the forest, the Princes and Peers of the King of Assyria, who were esteemed as strong trees] and of his fruit full field. [That is, of his hat, rich, and mighty Princes. Oth. of his Carmel; that is, of his land, which is as fair and fruitful as Carmel. See 2 Kings 19. 23.] from the soul to the flesh: [That is, he shall not only take away their souls; that is, their life: but he shall also destroy their bodies. Or, understand here by soul, men; by flesh, cattle; and by [To wit, the King of Assyria] shall be [That is, it shall go with him] like as when a standard-bearer melteth, [Or, swooneth, is dumtied, amazed, or fainteth] with it, when his heart melteth in his body, through anguish and fear. See the accomplishment hereof, 2 Kings 19. 36. &c. Oth. when a fleeing person melteth,

19 And the rest of the tree of his forest, [That is, the residue of the soldiers of his camp or army, as v. 18. especially the Commanders that shall escape of Sannachib's camp. See below ver. 23.] shall be few in number, [See the annotat. Genes. 34. on ver. 20.] yea, a youth might smite them down. [As if he said, there shall be no need of an able man, that is a good accountant, to number them, a very child will be able to do it easily; for they

(shall be so few in number) 20 And it shall come to pass in that day, that the remnant of Israel, and the escaped ones of the house of Jacob, shall lean no more upon him that smote them: but shall lean upon the LORD the Holy one of Israel, uprightly. [In this verse the Prophet speaketh unto the remnant, the fruit and benefit that did arise from the above-mentioned chastening of the people of Juda by Sannachib, as also the fruit and benefit of their deliverance from his hand and power. (And it shall come to pass, &c. that the remnant of Israel) To wit, those that shall not be slain by the Assyrians. (And the escaped ones of the house of Jacob) Hebr. the escaping of the house of Jacob. (shall lean no more upon him that smote them) That is, shall henceforth rely no more upon the King of Assyria, so far as much as he deceived them. See above chap. 22. 20 and 2 Kings 16. 7. and 2 Chr. 23. 10. (but they shall rely upon the LORD, the Holy one of Israel) See of this title, the Holy one of Israel, above ver. 17. and chap. 1. 4. and 7. 19. 24. &c. (uprightly,) Hebr. in truth; that is, without hypocrisy]

21 The remnant shall return. [That is, those that are left, or, the remaining shall return. Hebr. shebar yeshubim, alluding to the name which the Prophet gave to his son, at Gods appointment; above chap. 7. 3. See the annotat. there. And understand here by those that were left, or remained, the elect of God among the Jews, whom God had delivered or redeemed from the universal ruin and destruction, and who relied upon God by true and lively faith, and continued steadfast and constant;] (shall return) Or, be converted; namely to the strong God, as immediately followeth] the remnant of Jacob, unto the strong God.

22 For though thy people, O Israel be as the sand of the sea, [To wit, in multitude, or in great number] (yet but a remnant of them [Or, of it] shall return : [As if he had said, Though the people of Israel be many, yet they shall not all be converted:] But only some, whom God hath chosen in Christ. See Rom. 9. 27. Even as it fell out at that time, when the Assyrians fell upon the Israelites, and smote them, the greatest part by far were taken captive and slain] the destruction [Or, the precise destruction. See ver. 23. (the destruction) To wit, of the disobedient Jews, as well outward and temporal, as inward and spiritual, as may be gathered from the meaning of the Apostle Pauls words, Rom. 9. 27. 28. where the Apostle alledgeth these words of the Prophet] is firmly decreed. [That is, the destruction is fully appointed and determined in the secret counsel of God, wherein he hath decreed how many of the Israelites should be destroyed, and which of them] overflowing with righteousness.

23 For the Lord LORD of Hosts, shall make a destruction, which is firmly decreed, in the midst of all this land. [Compare below chap. 28. 22.]

24 Therefore thus saith the Lord LORD of hosts, Then my people, that dwell in Zion, be not afraid of Assur, when he shall smite thee with the rod, and (when) he shall lift up his staff against thee, [Oth. for he (to wit, God) shall lift up his staff for thee; that is, for thy defence] against the manner of the Egyptians: [If by he in the former clause be meant the King of Assyria, then this is the meaning, As the Egyptians in former time did: But by he by be meant God, then this is the meaning, As God heretofore plagued the Egyptians. So likewise below ver. 26.]

25 For yet a very little while, [That is, in a very short time, presently after that the King of Assyria with his army shall be come into the land of Juda] then the wrath shall be fulfilled, and mine anger for their [To wit, the Assyrians] destruction. [Or, consumption, cutting off, or ruin. Oth. but yet a little while, then shall the indignation (be upon thee) fulfilled, or have an end, but my wrath (shall (kindle) for their destruction]

26 For yet a very little while, [That is, in a very short time, presently after that the King of Assyria with his army shall be come into the land of Juda] then the wrath shall be fulfilled, and mine anger for their [To wit, the Assyrians] destruction. [Or, consumption, cutting off, or ruin. Oth. but yet a little while, then shall the indignation (be upon thee) fulfilled, or have an end, but my wrath (shall (kindle) for their destruction]

Of the Gospel for a banner of the nations, [It is a Prophecy concerning the calling of the Gentiles to the knowledge of Christ. (for a banner of the nations.) That is, wherunto the people or nations of all the earth shall flock, and meet together, in the unity of faith. See Gen. 9. 19. on vers. 10.] and his rest shall be glorious. [Hebr. his rest shall be honour, or glory: That is, his Church wherein he retheth, and taketh delight; it shall be full of honour and glory; namely, being sanctified by the Holy Ghost in some measure here in this life, and at last being fully & perfectly sanctified and glorified both in soul and body in the life to come. Oth. his rest shall be joyful. That is, it shall be glory to rest upon him, or to seek rest in him.]

11 For it shall come to passe in that day, that the LORD shall sit to his hand the second time, to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Patros, and from Ethiopia, and from Elam, and from Sinear, and from Hamath, and from the Islands of the Sea. [Here the Prophet giveth a reason, and sheweth the glorious rest, which the Messias should give unto his people: (For it shall come to passe in that day, that the L O R D shall sit to his hand, the second time, &c.) As if he had said, As he stretched out his hand in former time, to deliver his people out of the land of Egypt: so shall he stretch it out again, for their deliverance or redemption, against their enemies both bodily and spiritual, sin and Satan. (to sin chiefs) To wit, by his blood and Spirit, Act. 20. 28. Ephes. 5. 25, 26, 27. The Hebrew word significth to buy, redeem, ransom, to get, obtain, to appropriate to ones self, to make ones own, or, one peculiar treasure. (the remnant of his people, which shall be left, &c.) To wit, those that should be converted unto Christ by the preaching of the Gospel, and should be made partakers of his Kingdom. See Rom. 11. 25, 26. (and from Patros) See Genes. 10. 13. In which chapter mention is likewise made of the rest of the nations and people that are here named. But of Hamath, see 2 Sam. 8. 9. (and from the Islands of the Sea.) That is, from the Islands lying beyond the Sea, or, by the Sea side.]

12 And he [To wit, the Lord] shall set up a banner among the Gentiles, [As above vers. 10.] and he shall assemble the expelled of Israel, [Oth. that he may assemble, &c.] and gather together the dispersed of Juda, from the four ends, [Or, corners, climates. See Job 37. 3. (and gather together, &c.) To wit, in Christ, who gathereth his Church from the four corners of the World, so that in him is spiritually fulfilled, that which God promised, Deut. 30. 4.]

13 And the envy of Ephraim [Understand here that envy, wherewith Ephraim envied the tribe of Juda: And understand under the name of Ephraim, the ten tribes of Israel] shall depart, and the adversaries of Juda shall be cut off: Ephraim shall not envy Juda, [The meaning is, the Church of Christ shall be united and live together in an holy peace] and Juda shall not despise [Or, set upon in an hostile manner, vex, torment, oppress] Ephraim. [The meaning is, There shall be no hatred no: envy among Christians, as there was formerly between Ephraim and Juda.]

14 But they [To wit, Ephraim and Juda together] shall sit upon the shoulder of the Philistines toward the west, [This is spoken in a spiritual way; namely so, as that the faithful Israelites shall by the preaching of the Gospel, suddenly fall upon the Gentiles, lay hold of them, and conquer them, because they shall bring some of them to the Christian faith, and shall convince the rest, so that they shall have no excuse in the sight and presence of God. However the Prophet doth here intimate by this comparison, (taken from a bird of prey, or from a fox, that talketh upon poultry, and the like) the victory, which the Lord should grant unto his Church against her ene-

mies, as the same was performed, or accomplished by the Apostles, and other Pastours and Teachers. (toward the west.) Hebr. toward the sea. The midland sea lieth Westward of the land of Canaan. The Prophet doth intimate here in this verse, that the Gospel should be preached both in the East and in the West. See Math. 8. 11. (and) they shall spoil them of the East [Hebr. the children of the east. See Job 1. 3. and the annotat. there] together: [Thus the Prophet speaketh improperly of the preaching of the Word of God, as desiring to certify, that the Church of Christ should assault and conquer all her enemies, by the power and blessing of the Lord, to bring the elect under his obedience] they shall lay their hands [Hebr. the feeling of their hands shall be] (upon) Edom and Moab, [That is, upon the Edomites and Moabites] and the children of Ammon [That is, the Ammonites] shall be obedient unto them. [To wit, because they shall embrace the Doctrine of the Gospel with a strong and lively faith]

15 The L O R D shall also bin the arm of the Sea of Egypt, and he shall shake his hand against the river, by the strength of his winds; and he shall smite it in the seven streams, and he shall make that men shall go thowm it with shoes. [Under borrowed terms, the Prophet sheweth that all lets and hinderances shall be removed, that might lie in the peoples way, for to come unto Christ. As if he had said, The Lord shall sooner cause all waters, and among the rest the seven streams of the River Nilus to be dried up, then the course of the Gospel should be stopped or stayed, as in times past he dried up the waters of the red Sea, that the people might passe thowm it on drie ground, or dryshod. (The Lord shall also bin) [That is, utterly destroy, or confound. (the arm) Hebr. the tongue. (of the Sea of Egypt.) To wit, of the sea reaching unto Egypt. (and he shall shake his hand) Oth. lift up his hand, as it were in a threatening way, as is said of Allur, above chap. 10. (against the river.) To wit, Nilus, which had seven issues or streams. But some understand here the River Euphrates, others the river Jordan. (and he shall smite it in the seven streams.) The Hebrew word Nabal significth here the ditches or depths, thowm which the waters float, or the bottom or ground of the River, which is like a valley when the waters are gone away. (and he shall make that men) Oth. that they; to wit, the faithful. (shall go thowm it with shoes.) Understand withal, without wetting them, or without plucking them off that they may not be wet]

16 And there shall be a beaten way for the remnant of his people, which shall be left of Assur, [The meaning is, all things shall be smoothed and plained, and be without let or hinderance, when Christ shall gather his Church by the preaching of the Gospel.] like as it hapned unto Israel in the day that he came up out of the land of Egypt. [Going dry-shod thowm the red sea. Exod. 14. 29.]

CHAP. XII.

A thanksgiving which Christians should make for their redemption by Christ, heartily rejoicing in it.

And in that day [To wit, in the time of Christ's reign, when the Gospel shall be preached throughout all the world] thou [To wit, ye chosen people, ye believers in Christ] shall say, I thank thee, L O R D, that thou wast angry with me; (but) thine anger is turned away, and thou comfortest me. [That thou that wast angry with us, hast let thine anger fall. So it is said, Rom. 6. 17. Gracie thanked that ye were the servants of sin,

sa, &c. Oth. That thou having been angry with me, thine anger is turned away, and that thou comfortest me.]

2 Reboll, God is my salvation, [Or, my Saviour; the author of my salvation] I will trust, and not be afraid; for the Lord LORD is my strength, [that is, he that giveth me strength. See Exod. 15. 2. Psal. 118. 4.] and Platan, [that is, it is God to whose praise and glory I do sinne and sing psalms and songs of praise] and he is become my salvation.

3 An eye shall draw water with joy out of the fountains of salvation: [That is, ye shall rejoyce, as those do, that being exceeding thirsty, finde water to quench their thirst. Understand here by water all manner of spiritual graces and mercies, which God giveth to his w-l-b-owed, especially salvation by Jesus Christ. Compare herewith, Math. 5. 6. and John 6. 54. and 7. 37. 38. (out of the fountains of salvation.) That is, out of the preaching of the Gospel, wherein the salvation purchased by Christ, is published and declared.]

4 And (ye) shall lay in that day, [To wit, ye that shall be converted unto Christ] Praise the L O R D, [see Psal. 105. 1 and 1 Chron. 16. 8.] call upon his Name, [or, proclaim his Name, or publish his Name with a loud voice] make his deeds known among the Nations: make mention, that his Name is exalted. [that is, cause it to be remembered among posterity, that his Name is greatly to be praised and glorified. See John 17. v. 1, 4, 26.]

5 Sing Psalms [The Hebrew word significth both to sing with the voice, and to play upon Musical Instruments] unto the L O R D, [that is, to the glory of God] for he hath done glorious things, [Hebr. he hath done glory, or highnesse, or excellency] let this be known in all the earth.

6 About and nery merrily, thou inhabitant of Zion; [That is, the people of God, pertaining to his Church, which is here called Zion] for the Holy One of Israel is great in the midst of thee. [here is shewed the cause or matter of the hymnes or songs of praise of the godly. (the Holy One of Israel) that is, the true God, who is holily honoured and served by his people of Israel. See Psal. 71. on v. 22. (is great in the midst of thee.) that is, he hath shewed his power, and made it appear by his glorious deeds which he hath done amongst you.]

CHAP. XIII.

The Prophet foretelleth the destruction of the Babylonish Monarchy, by the Persians and Medes, v. 1. to whom the Lord here speaketh, and exhorteth them thereunto, v. 2. Next he turneth himself unto the people, and telleth them, that he hath stirred up the Persians and Medes against Babel, 3. The coming of the Persians and Medes, 4. &c. After that he foretelleth that very great anguish and distress should befall the Babylonians, 7. That Babel should be so destroyed, as that no mankin, but all sorts of monsters should dwell in its 21.

The burden of Babel, [This is the title of all heavy threatening prophecies: it is as a letter of defiance, which the Lord sendeth by his Prophet, see the annotat. 2 Kings. 9. on v. 25. And this threatening doth not only concern the King of Babel, but also the City of Babel, and the whole Kingdome] which I will lay the son of Amor saw. [that is, which God revealed unto him in a vision.]

2 Lift up a banner upon an high mountain: exalt a voice unto them; 3 move the hand on high, that they may march in thowm the doors of the Princes. [Here the

Lord speaketh unto the King of the Persians and Medes; exhorting him to prepare himself to war against the Babylonians. (Lift up a banner) to wit, for a token, that theouldiers or men of war may gather themselves together, (exalt or lift up a voice unto them) that is, Call or cry with a loud voice unto theouldiers that dwell hard by. (move the hand on high) to wit, to allure and gather an army together out of far countreys. (that they) to wit, the assembledouldiers of the Persians and Medes. (may march in) to wit, into the City of Babel. (thowm the doors of the Princes) to wit, of the Princes or Nobles of Babel. Thus the Prophet calleth the Babylonians, because many of them were grown rich and wealthy by the spoil of their neighbours, and their goods, yea, were grown as rich as Princes and Nobles. As a lo, because at that time they had rule and dominion over many Kingdomes and Countreys. See Isa. 10. 8.]

7 [To wit, the Lord] have given command [not by an outward voice, but by an inward motion, in the hearts of the Persians and Medes, ordering and governing the matter by my providence for my own glory. See 2 Sam. 16. 11. Isa. 23. 11.] unto mine halloved ones: [Understand here the Persians and Medes, whom God had halloved; that is, ordained and set apart for an holy work, namely, for the destruction of the wicked Babylonians. See Jerem. 22. on v. 7.] I have also called my champions, [that is, the Persians and Medes, unto whom I have given strength and courage, and will yet further give] for mine anger, [that is, for the execution of mine anger] the cheerful ones of my highnesse. [that is, unto whom I have given a valiant and cheerful mind and courage, to set upon the Babylonians. But how the wicked do act and perform this, see above, chap. 10. v. 6, 7.]

4 There is a rushing voice, [Here the Prophet speaketh again. Oth. there is a voice of a multitude, or, of plurality. For the Hebrew word significth them both] on the mountains [to wit, on the mountains in Media] as of a great people: [Hebr. the increase of a great people] a voice of tumult of the Kingdomes of the Hebrue gathered together: [the meaning is, There is such a noise and tumult, as if all the Kingdomes of the Hebrue were assembled and met together] the L O R D of hosts mustreth the army of war. [to wit, he being as it were the Commander in chief, or the General.]

5 They come from a far country, [To wit from Persia, which is distant from Babel about two hundred twenty five German miles, as some do write] [from the end of heaven: [Oth. from the uttermost (part) of heavens] that is, from far remote countreys] the L O R D and the instruments of his wrath, to destroy that whole land. [Or the weapons, which he will use in his anger, to destroy the land of the Chaldeans, and of the B. ylonians, together with that whole Monarchie. See Jerem. 50. 25.]

6 Howl ye, [To wit, O ye Babylonians, with all your adherents] for the day of the LORD. [That is, the day wherein the Lord will execute his severe judgement upon Babylon, as above chap. 2. 12. and below chap. 61. 2. Joel. 1. 15. See Job 24. vers. 1. and Psal. 73. 13.] is at hand: it cometh as a desolation from the Almighty. [As if he had said, It shall be such a fearful desolation, as that it shall sufficiently appear, that it cometh from the hand of Almighty God.]

7 Therefore [To wit, because this destruction is so terrible, and to great] shall all hands [To wit, the hands of the Babylonians] be slack, and the hearts of all men [Hebr. all the heart of a man] shall melt. [To wit, through anguish, dread, and fear.]

8 And they [To wit, the Babylonians, and their adherents,] shall be afraid, pangs and sorrows shall take

bold of them, and they shall be in pain as a woman in travail - every one shall be amazed at his neighbours, [For one shall wonder at, or with another] their faces shall be flaming faces. [That is, their faces shall be as red as fire] to wit, through flame, namely, because they who were formerly flesh and flour champions, that would bear rule over the whole world, were now conquered and beaten by the Persians and Medes, who in times past were of little or no repute and estimation. But others understand this thus, that the faces of the Persians and Medes should be as flames of fire; that is, full of wrath and indignation, chiding after the blood of the Babylonians, which the redness of their faces should bewray.]

9 Behold, the day of the LORD [See above v. 6.] cometh, horrible, with indignation and hot anger; [Heb. conceit of anger] to make the land [To wit, the land of Babylon] a desolation. [That is, to lay the land waste and desolate] and to destroy the sinners thereof [That is, the sinners that are in it] out of it.

10 For the stars of heaven, and the constellations thereof shall not cause their light to shine, the sun shall be darkened, when he shall rise, [Heb. when he shall go forth] to wit, out of his bed-chamber, [Psal. 19. 6.] and the moon shall not cause her light to shine. [The meaning is, all things shall be against the Babylonians, so that the very stars of heaven shall withdraw their shining from them.] This phrase the Prophet doth often use, for to express thereby great troubles and miseries. See Ezekel. 32. 7. Joel 2. 21. and 3. 15. also Math. 24. 29. Mich. 1. 24. Luke 21. 25. By the word star, is meant one star alone; and by the word constellation, divers stars united or joyned together. Oth. Orion. See Job chap. 9. on vers. 9.]

11 For I will visit [That is, punish] the wickedness upon the World. [Here the Lord speaketh again. Understand here by World, the Land or Countreys that were under the obedience and subjection of the King of Babel, whereof there were many. See Dan. 4. 17. &c.] and their iniquity upon the wicked: and I will cause the arrogancy of the proud to cease, and I will bring down the pride of tyrants.

12 I will make a man to be more precious, then massy gold: [The meaning is I will make the Babylonians to be few, for many of them shall be slain. Compare 1 Sam. 3. on vers. 1. See of Massy gold, 1 Kings. 10. on v. 18.] and a man (more precious) then sin: gold of Ophir. [Of Ophir, see the annotat. 1 Kings 9. on vers. 28.]

13 Therefore [To wit, for the pride and wickedness of the Babylonians, vers. 11.] I will shake the heaven, and the earth shall be moved out of her place, because of the indignation of the LORD of Hosts, and because of the day of his hot anger. [See Job chap. 20. the annotat. on vers. 28. The meaning is, I will cause such fearful judgments to light upon the Chaldeans and the Babylonians, that heaven and earth shall have cause to be amazed at it: Or, that the Babylonians shall think that heaven and earth are moved or shaken.]

14 And (every one) shall be as a chased roe, and as a sheep that no man gathereth, [Or, as a flock of sheep which no man gathereth] every man [To wit, that is come out of far Countreys, being hired to help the Babylonians] shall look about toward his (own) people, [That is, shall wish to be again in his own countrey, as immediately followeth] and every one shall flee into his (own) land.

15 Whosoever is found, [To wit, at Babel, or of the Babylonians] he shall be thrust thorow; [The meaning is, whomever the soldiers of the Persians and Medes shall find, they shall kill them, when they see that they are Babylonians] and whosoever is joyned unto them, [B: the citizen, and stranger: Or, uncertain those that

about the City of Babel, did here and there keep themselves in Calles or fenced places. Oth. All (Or every one) that is confomed; to wit, by oldage] shall fall by the sword.

16 Their little children shall be also dashed to pieces [See Psal. 137. 9. Oth. be ground or beaten to powder] before their eyes: their houses shall be plundered, and their wives ravished.

17 Behold, I will stir up the Medes against them, [That is, the army of the Medes, under the conduct of Cyrus, King of the Persians, Maies, Heb. Malai. See Chap. chap. 10. the annotat. on vers. 2.] which shall not regard silver, [Or, which shall not mind or heed silver. Intimating, that the Medes should thirst after the blood of the Babylonians, as that they should take no money nor ransom for to spare them, how great reward the same might be, but should seek to have the blood or life of the Babylonians. See above, v. 12.] neither shall they delight in gold.

18 But (their) bowes shall dash the young men to pieces: and they shall have no pity on the fruits of the womb; [That is, on the children in the mothers womb] their eye shall not favour [Or, spare] the children.

19 Thus Babel, the ornament of Kingdomes, [That is, which is now the fairest, and the most excellent among all the Kingdomes of the earth] the glory, the pride of the chaldeans, shall be, according as God ever-threw Sodon and Gomorra. [This Prophecie was not immediately fulfilled by the Persians and Medes, as soon as they took this City, but it was performed full more and more from time to time, for that a man now a days can hardly know where that mighty and lately City stood. In the time of the Emperour Vespasian, there remained only the temple of Jupiter Belus, Plin. in natur. hist. lib. 6. c. 26. See Gen. 19. 25. above, ch. 1. 9. Jerem. 50. 40. and 49. 18.]

20 There [To wit, in the City] shall be no dwelling place for ever, [Or, they shall have no sitting-place there. See Jerem. 17. v. 6. To wit, although the imaginance otherwise, by reason of her great strength, thinking herself to be invincible. Oth. it shall not be inhabited in eternitie; that is, never: that is, it shall never come again to its former state and condition; to wit, after that it shall be once broken down to the ground] neither shall it be inhabited from generation to generation: neither shall the Arabian pitch a tent there, [The Arabians were wont to have no fixe dwelling-place or abiding City, but to wander up and down, and to dwell in tents or booths, pitching their tents where they found the best fodder or provision for their beads. These feeing and finding that the land about Babylon was to be wasted and desolate, as that there would not be sufficient food for their cattel, shall shun and avoid the same] neither shall the shepherds camp there.

21 But wilde beasts of the wilderness [The Hebrew word signifies properly wildernesses, and here such kinde of beasts as live in wildernesses, and in dry desert places. See Jer. 50. 39.] shall lie down there, and their houses shall be filled with terrible creatures, [Or, hurtful creatures. The Hebrew word significth fox, butts, or creatures, which make men cry out for pain and anguish. Oth. creatures that make a doleful noise] and young Ophirites [Heb. the daughters of Ophirites. See Levit. chap. 11. the annotat. on vers. 16. and Job 30. 29.] shall dwell there, and the Devils [See Levit. 17. on vers. 7. and also 2 Chron. 11. 5. Revcl. 18. 2.] shall bep there.

22 And wilde beasts of the Islands [The Hebrew word hath its name from Islands: but what kinde of beasts they properly were, is very uncertain. Some have here (sowis) of the Islands, Oth. wilde, beasts of the Islands. Oth. Monkeys, or wilde Cats, Oth. Owls; be-

because they love to dwell in waste, forsaken, ruined houses and places. This word is also used, Jer. 50. 39.] shall cry to each other, [Or, speak to each other. Heb. answer] I will be to wit, the King of Babel's] forsaken place; [Or, widow-like place; that is, forsaken or empty places, or as widows, widows, by changing the letter Babel, into the letter L. and as it is below, ch. 34. 30.] I will be as a stranger in the pleasant palaces: but her time is near to come, and her days shall not be prolonged. [Inter- rumpit, &c. to wit, the City of Babel's time. And undisturb here that time; wherein the destruction of the City and Kingdom of Babylon should begin, as also the beginning of the time of the deliverance of the Jews from their tyranny. Until the full accomplishment of this Prophecie, these passed about two hundred years.]

CHAP. XIV.

A promise concerning the deliverance of the people of God out of the Babylonish captivity, and likewise concerning the calling of the Gentiles, ver. 1. Words wherein the Babylonians are punished or smitten, 4. God stirreth up the Persians and Medes for their destruction, 21. and their time is again to come, 22. A threatening against the Philistines, 29.

For the LORD will have mercy on Jacob, and he will raise up those Israel, as he will set them in their (own) land: [He is the Prophet speaketh a reason wherefore God would destroy the Babylonians by the Medes and Persians, as is said, ch. 12. to wit, that by such means he might deliver his people out of the Babylonish captivity. (For the LORD will have mercy on Jacob) that is, on the Jews that are in captivity in Babylon. (will have mercy) This is not easily to be understood of a temporal deliverance from the Babylonish captivity; but also of the spiritual deliverance of the people of God by Jesus Christ. (and he) to wit, the Lord. (will set) or, further, benefit, (raise) Israel] that is, will yet further cause of Israel his chosen people, whom he ever now called Jacob, making it really appear, that he made choice of Israel to be his own peculiar people. (and he will set them) to wit, Jacob and Israel, that is, the Jews. (in their (own) land) [to wit, in the land of Juda, delivering them out of the Babylonish captivity] and the stranger shall joy himself into them, and they shall cleave to the bone of Jacob. [The stranger, &c. that is, some of the Heathen or Gentiles, yea, even of the Babylonians. This is a promise concerning the calling of the Gentiles unto Christ, by the preaching of the Gospell. See R. mel. 1.]

2 And the nations shall receive them, and bring them into their country, [Or, to their place; that is, into their own Countrey] and the house of Israel shall possess them hereditarily in the land of the LORD, [that is, in Juda, thus called, because God had given them that land for an inheritance, and taken up his rest in the temple at Jerusalem] for servants, and for handmaids: and they shall keep their prisoners that kept them prisoners, and they shall rule over their drivers [Or, oppressors.] [This was first accomplished, when certain nations among the Heathen afforded all possible aid and service unto the Jews, when they returned out of captivity unto Jerusalem. Ezra 1. 6. and afterward, when many Heathen were by the believing Jews (by the Apostles, their Followers and followers) brought to the obedience of the Gospell, and to the fellowship of the Christian Church. See above, ch. 11. c. 14. and below, ch. 66. v. 20. (And the house of Israel) shall possess them hereditarily, &c.] that is, the Churches shall have the nations to under their au-

thority and command, as if they were their servants and bond-men. But this is to be meant of a voluntary or willing serviceable, proceeding from thence, that the Gentiles should embrace the Religion of the Jews, and afterward the Christian Religion. (in the land of the LORD) that is, in Juda; which is so called, because the Lord had given the Jews that land for an inheritance, and because he had taken up his rest in the temple at Jerusalem. (and they shall keep their prisoners, or prisoners, that kept them prisoners, &c.) This was accomplished, when the Gentiles by the preaching of the Apostles were brought in subjection unto Christ. See 2 Cor. v. 5, 6.]

3 And it shall come to pass in the day, when the LORD shall give thee [Namely, O my people of Juda] rest from sorrow, and from thy conversion, and from the hand of bondage, wherein thou wast made to serve: [See Deut. 28. 48.]

4 Thou shalt thou take up [That is, use, take into thy mouth, as Psal. 50. 16.] this proverb against [Or, of, or concerning] the King of Babel, and say, How hath the driver (Or, Oppressor) [that is, that tyrant, that cruel ruler] ceased? [As if they should say, How is it possible, that so mighty and so great a Kingdom should be ruined and destroyed in one night? From this place unto the 21. vs. 6. are described the joyful words of the people of God, concerning the ruin and destruction of the Babylonians] how hath the Golden one ceased? [Understand here by the golden, the City of Babel, which was rich and stately, the garments and household-hold of her inhabitants glittering of gold and silver. See Dan. chap. 2. and chap. 3. Oth. the gold-thirty, or the gold-existing. It cometh from a Chaldee word, which significth gold. The Prophet useth at Babel, the chief City of Chaldea, in a word taken from the Chaldee tongue.]

5 The LORD hath broken the stick [Or staffe] of the wicked, the scepter of the Rulers. [That is, he hath broken the hard and cruel dominion of the Babylonians. This is an answer to the question that is put forth, v. 4. Intimating, that God would certainly destroy the Babylonians, how impossible soever it seemed to be in the eyes or judgment of men.]

6 He that plagued the nations in wrath, with a plague without ceasing: [Oth. with a plague which is not to be kept off, or hindered.] he that ruled over the Heaben in anger, he is persecuted, and none is able to hinder it. [He is persecuted] to wit, by the Persians and Medes, and is not able to hinder it, yea, neither he himself, nor any man else. Oth. if any man was persecuted, or oppressed, he hindered it not. Understand withall, but he resisted every one to use violence and oppression, according to his pleasure.]

7 The whole earth [That is, the inhabitants of the earth; therefore it followeth, they make, &c. in the plural number] is at rest, it is quiet: [The meaning is, Now the robbing or plundering City, and the land of Babel are subdued and destroyed, all the world is at rest, and in peace] they make great sound with shouting.

8 Also the fir-trees rejoice at thee, (and) the cedars of Libanus: [These are the words of the people unto the King of Babel, using Allegrical and Poetical phrases, which may be first of all taken thus: to wit, that after the destruction of the Babylonian Monarch, the woods and trees should have cause to rejoice, because henceforward they should not be to be felled and cut down for all kind of building, and Engines of War, as was wont to be done, when that Kingdom yet flourished. By the fir-trees and cedars may be also understood the Kings and Princes, whom the King of Babel had subdued.] (saying,) Since the time that thou hast down, [Or, sleepest; that is, art dead] (thou) cometh no

man up against us, to bow us down, [or, to destroy us.]

9. Hell [Or, the grave] from beneath was moved for thy sake, to go meet (thee) when thou comest: [As they are wont to meet great Lords and Princes at their coming, (when thou comest) to wit, when thou being dead hadst to them into the grave, or into hell. As if he had said, seeing thou hast lost all thine honour and reputation among men upon the earth, the dead and those that are in hell, will show some kinde of honour and respect unto thee. See the like borrowed and poetical phrase, *Eccl. 3.1.16.* and *2.18.* and elsewhere besides.]

10. [To wit, hell, or the grave] raised up all the dead, [oth. the giants. See *Gen. 14.* on v. 5. and *Job. 26.* on v. 5.] for they [take all the goats of the earth, [that is, Princes, Nobles, Rulers, who are called goats, because as the four-footed goats or rams, go before the flock, and are throng,] do also Princes, &c. See *Jer. 50.8.* *Dan. 8.5.* *Zach. 10.3.*] And understand here the Princes that lie in their graves: it causeth all the Kings of the heathen to rise up from their thrones, [the graves or sepulchres as the thrones, beds, and seats of dead Kings.]

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12. How art thou fallen out of heaven, [Or, from heaven. By heaven is meant here, the Royal glory, lustre, and beauty.] O Morning-star, [to the Prophet calleth the King of Babel, because his glory here on earth was as the lute and brightnesse of the Morning-star in heaven, or in the firmament, shining clearer and brighter than any other stars of heaven, inasmuch that it alone giveth a shadow] thou son of day-break: [How art thou fallen down to the ground, thou that didst walk on the heathen? That is, God hath dealt harder with thee, then with some other Kings of the heathen.]

13. And sittest in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: [As if he had said, I will assume or take unto me the feat, honour, glory, and power of God. (above the stars of God) that is, above the highest and fairest.] And I will set it down upon the mount of congregations, [to wit, he calleth mount Zion, whereon the city of Jerusalem lay, and beside it the temple upon Mount Moria, where the people met together for the service of God. And by these words is discovered the bold presumption of the Kings of Babel, who imagined, that when they should have overcome Jerusalem, that they should then be seated in the throne of God, and that the same honour should be performed unto them, which was wont to be performed there unto the true God.] at the sides of the North. [Here lay mount Moria, whereon the Temple was built, see *Psal. 48.3.*]

14. I will ascend above the height of the clouds, I will be like the most High.

15. Yea, thou shalt be thrust down into hell at the sides of the pit. [Here the Prophet speaketh again in his own person. (thou shalt be thrust down) To wit, by the Persians and Medes. (into hell) Or, into the grave.]

16. They that shall see [To wit, the dead that are already buried] shall look upon thee, [to wit, with admiration. Oth. shall narrowly look upon thee] they shall consider thee, (and) say, Is this that man that did shake the earth? that made the Kingdomes to tremble? [As if he had said, They shall stand exceedingly amazed, doubting whether thou be that proud King of Babel, or no.]

17. That made the world as a wilderness, and destroyed the Cities thereof: that released not his prisoners (to go) home. [The meaning is, that was so cruel and unmerciful, as that they never released those, whom he had once taken captive.]

18. All the Kings of the heathen, they all, [That is, as many as there are of them:] lie down in honour, every one in his own house. [That is, they died in honour, and are buried in the sepulchres, which they, or their ancestors had caused to be made for themselves, and for their families.]

19. But thou art cast away from thy grave [That is, from the grave wherein thou intendedst to have been buried. Or, thou art cast away, or put by, for that thou art not buried in a royal sepulchre, or with Kingly honour and solemnity] like an abominable spout, [that is, like a filthy, rotten, contemptible stick, or piece of wood. Others take it thus: Thou art a degenerate off-spring; that is, son or off-spring, not worthy to be buried near thy ancestors.] (as) a garment of the slain ones, [Which is rent, and full of holes, filthy and defiled with blood and mire, which is therefore of no value or esteem, but is cast with the dead body into the grave] that are thrust thorow with the sword. [I. Here, the pined ones of the sword, that are laden, or covered with swords. They likewise sometimes, that a man is well covered, that is, smitten or wounded] with wounds and sticks. [as] thou shalt go down into a stone-pit, [Heb. to the stone of the pit] as a dead body troden under feet. [That is, thou shalt not be honourably buried, (as according to the common custome) but they shall let thee lie above ground upon the earth, and cast one an heap of stones upon thee, as a dead carcasse is covered with earth, flowers and dung.]

20. Thou shalt not be joined with them in burial: [To wit, with the other Kings of the heathen, or Gentiles, as v. 18. That is, thou shalt not be buried in such honour and pomp, as they were buried:] for thou hast destroyed thy land, (and) slain thy people, [to wit, thine own land, and thine own people] the seed [that is, the children or family] of exulters [Such as was Nebuzar and other ancients of this King. Or, of evil doers, that is, thy seed. Understand withall, but it shall be cut off] shall not be named, [that is, is not to be remembered] to wit, in honour, or with praise and renown, but with contempt, and with reproach, and dishonour] for ever, [that is, not always.]

21. Make ready [Or, prepare] the slaughter for his children, [the meaning is, Ye Persians and Medes fit and prepare your selves for it, to wit, to slay and kill his, to wit, the King of Babels children, or sons. For God speaketh here unto the Persians and Medes, as likewise unto all those, whom besides them he would wit, for to kill and cut off the King and his] for the iniquity of their fathers sake, that they do not rise and inherit [or, possess] hereditarily the earth, and fill the world with cities. [That is, that they do not so increase and multiply themselves, as to build cities, fill them with men, and to enlarge their jurisdiction, or dominion. Oth. fill the world with enemies; to wit, with enemies and persecutors of Gods Church, and of all godly and religious persons.]

22. For I will rise up against them, [To wit, against the children of the King of Babel] saith the LORD of hosts, and I will cut off from Babel the name, and the

the remnant, [that is, those that were left] and the son, and the sons, [Oth. both the son and the nephews] saith the LORD.

23. And I will make it [To wit, the city of Babel] an inheritance [Oth. an hereditary possession] of owls, [Oth. of urchins, or hedge-hogs. Oth. of bitterns. Oth. of hawks. Oth. of pool-cagles. The Prophet intimateth, that Babel shall lie in desolation, that none shall dwell in it, but wide favage beasts] and pools of water, and I will sweep it away with a besom of destruction, saith the LORD of hosts.

24. The LORD of hosts hath sworn, saying: If it come not [to pass], as I have thought, and as I have counselled, [Or, have decreed in my counsel] it shall stand: [oth. sure it shall come to pass, &c. It is a kind of oath, see *Psal. 89.* on v. 36.]

25. That I will break to pieces Assur, [That is, the Assyrians in the reign of Samsarib. Others understand here the Babylonians, who are here so called, because they did at that time possesse that which the Assyrians had possessed in times past, having brought them under their obedience and subjection. See the like phrase, *Ezra 6.22.* in my land, [to wit, in the land of Juda, before Libno, or in their march toward Jerusalem, 2 Kings 19. 8. 3. 5.] and upon my mountains, [that is, upon the mountains that lie in the land of Juda, which was Gods land. See *Psal. 12.5.2.*] I reat bin under foot: that his yoke [to wit, the yoke of the King of Assyria, that his yoke is slavery or bondage, whereby he oppresseth the Jews, compelling them to pay tribute unto him] may depart from off them, [to wit, from off the Jews that dwelt in that country. Oth. then shall his yoke depart from off them] and his burden [to wit, the King of Assyria's burden] depart from off his shoulder. [to wit, from off my peoples shoulder.]

26. This is the counsel that is consulted [To wit, by the Lord] upon that whole land [to wit, upon the land of Babylon, and the subjects or inhabitants thereof] and this is the hand that is stretched out upon all the nations: [to wit, upon all the nations that were under the Monarchy of the King of Babel, who reigned almost over all people, and nations.]

27. For the LORD of hosts hath determined it in his counsel, who then shall break [or] is [and] it? [compare 2 Chron. 20. 6. Job 9. 12. Prov. 31. 30.] and his hand is stretched out, who then shall turn it? [or, turn it away?] Compare *Daniel 4. 32.* Some do here put an end to the fourteenth chapter, and they make a particular chapter of the five next following verses.]

28. In the year when King Achaz died, [See 2 Kings 16. 10.] this happened [that is, was revealed, to wit, unto the Prophet Isaia in a divine vision] this burden, [that is, prediction or prophetic concerning the judgement that should come upon the Philistines. See above, chap. 13.]

29. Rejoyce not, thou whole Palestina, that the rod that smote thee [Oth. of him that smote thee] is broken; for out of the serpents mouth shall come forth a cockatrice, and his fruit shall be a fiery flying dragon. [Understand here the rod or staff, King Uzias, 2 Chron. 26. 6. who like a serpent, flung and wounded the Philistines. The meaning is, Rejoyce not in this, that thou thoughtest to be at liberty, because of the death of King Uzias, for out of him shall come forth another King, (to wit, Hizkia) who shall plague thee yet harder. By the cockatrice here is meant King Hizkia, the son of Achaz, who should set himself against the Philistines like a cockatrice, hurting them more then his grandfather Uzias had done. See 2 Kings 18. 8. (and his) to wit, that serpents (fruit) to wit, King Hizkia, that descended from Uzias, (shall be a fiery flying dragon.) Such kind of Quakes or serpents are found in

Egypt, Lybia, and elsewhere. See the annotat. *Numb. 21.* on v. 6.]

30. And the first-born of the poor shall see, and the needy shall lie down in safety: [To wit, as cattle do, when they have fed sufficiently, and eaten their bellis fall. By the first-born of the poor is meant the chiefest among the meaner sort; that is, the poorest or meanest, namely, in the Kingdome of Juda. See *Job.* chap. 18. on vers. 13. Or, understand here by the first-born of the poor, the Jews in general, who for some space of time were the most miserable among the miserable ones. That shall dwell in safety, and prosper in King Hizkia's dayes: which is so intimatly by the word feeling, as above, chap. 5. 17.] on the contrary, I will kill thy root with famine, [The meaning is, O ye Philistines, I will destroy you with famine, to the very root, both old and young, citizens, and husband-men] and be [to wit, that Cockatrice, King Hizkia] shall slay thy remnant. [See the accomplishment of this Prophecy, 2 Kings 18. 8.]

31. Howl, thou gate: [Understand here by the gate, the Rulers, and the chief of the Philistines, that were together in the City-gate] cry, thou City, [that is, the Cities; to wit, that lie in the Philistines country] thou art melted [to wit, for fear and tremor] thou whole Palestina: for (there) cometh a smook, [that is, an army, which shall bite throv, and pierce throv, like a smook] so will Hizkia throw his army or camp [from the north [that is, from Judea, which lay northward of the Philistines] and there is no glory any, (or none alone) in his assemblies. [the meaning is, no man shall absent himself, but the Jews shall with one accord, and in great troops and companies set upon, and assault thee they shall be ready to fall upon thee all at once. (in his assemblies, or congregations): that is, in his army. Oth. in his appointed time; that is, when that time shall be come, which the Lord hath appointed for to march forth.]

32. What shall one then answer the messengers [Or, Ambassadors] of the Nation? [understand here the Ambassadors of the Philistines, that should desire that Hizkia would cease from warring against them, or to dispute the right which they pretended to have unto the land of Juda: or whatsoever action Hizkia had (or might have) against them] That the LORD hath founded Zion, [that the afflicted of his people might have refuge in it. [This is the answer to the question. (That the LORD hath founded Zion) see *Psal. 87. 1. 3.* and *Psal. 102. 17.* (that the afflicted of his people might have refuge in it.)] intimating, that God gave the land of Juda for an inheritance unto his people, and that he will know how to defend and protect them in it by his mighty power.]

CHAP. XV.

A prophetic concerning the cruel desolation and miseries that should befall the land of the Moabites, by reason of the Assyrians, and that in the just judgement of God; which the Prophet describeth with many circumstances, both in general, and in particular.

The burden of Moab. [That is, the fore judgement that should come upon the Moabites, namely, by the Assyrians, in the time of King Samsarib. See below, chap. 16. on vers. 14. Compare *Jerem. 48. 1.* *Ezech. 25. 8.* *Amos 2. 1.*] Sits in the night Ar of Moab [That is, Ar lying in the land

land of the Moabites. This was the chief City of the Moabites, *Numbers 21. 28. Deuterom. 2. 18, 29. is laid waste*, [that is, it shall surely be laid waste to wit, by the King of Assyria. See below, chap. 16. 14.] Both here and elsewhere by the Prophets often, mention is made of a thing that is to be done, as if they were already done: And that by reason of the certainty of the predictions or prophecies *it is cut off surely in the night*, [that is, suddenly, unexpectedly, unawares] *Kir of Moab* [otherwise called, *Kir-hareseth*, *Chap. 16. 11. and 48. 31. and 36. Also, Kir-hareseth*, *Chap. 16. 7.* One of the chiefest Cities of the Moabites. There was also in Media a City or Connuey, called *Kir*, as appeareth, *2 Kings 16. 9. is laid waste, it is cut off.* [Oth, when *Ar of Moab was laid waste*, (he) to wit, Moab, was laid waste, (he) was cut off.] The meaning is, The Moabites were utterly undone the same night, when both their chiefest Cities, with other strong holds of their land, was taken and laid waste by their enemies.]

2. *He* [To wit, Moab] *goeth up to Baith*, [this City is otherwise ways called *B. en, Baal-Meon, and Beth-Baal-Meon*, *Numb. 32. 3. and 38. Jof. 13. 17.* It was famous for the Idolatry that was there committed. The Moabites, when they were in difficulty, used to address themselves to an Idol that was there, and to other Cities where there were Idols, to seek aid and counsel of them, and to lay their wants and grievances open before them] *and (to) Dibon*, [A City allotted to the Reubenites. See *Jof. 13. 17. below*, v. 9. it is (according to the opinion of some) called *Dibon*] *(and to) Bamoth*, [otherwise called, *Banath Baith*, *Jof. 13. 17.* Oth, to the high places, or upon the high places] *to weep*: [to wit, to weep there before the Images of their gods or Idols, and to move them with tears to help and succour them. Oth, *Baith and Dibon are gone up*; to wit, to Bamoth, or to the high places, to weep] *Moab shall howl over Shebo, and over Medeba*; [to wit, because those Cities were destroyed, or should be suddenly destroyed. *Nebo* was a City allotted to the Reubenites, *Numb. 32. 38.* *Medeba* was a City in the land of the Moabites, *Numb. 21. 30. Jof. 13. 17.* on all their hearts is baldness, every one's beard is cut off.] [The meaning is, There shall be grief and sorrow throughout the whole land of the Moabites. This and that which followeth, must be understood of the custom and practice of the Moabites, and some other Nations, who, in token of grief or sorrow, made cuttings and lancing in their flesh. They plucked the hair out of their head, and cut their beard clean off. *But Levitic. 19. 27. and Deut. 14. 1.* God forbid his people to do this. Compare *Jer. 48. 37. Ezech. 7. 18.*]

3. *In their lances they girded themselves with sacks*; [That is, with mourning garments] *on the tops of their houses*; and in their streets they howl altogether, [Intimating that when they prayed, they did it on the house-tops, *Zephaniah. 1. 5.*] *going down with weeping*, [As they went up to the tops of their houses weeping, so do they likewise come down again weeping, having received no comfort at all.]

4. *Both Hebron shall cry, and Eleale*, [To wit, for anguish and fear. *Heb. And Hesbon and Eleale*, *8cc.* Of Hesbon and Eleale, see *Jof. 13. 17. Numb. 32. 37.*] *their voice shall be heard unto Jahaz*, [Of Jahaz see *Numb. 21. 23.*] *therefore the prepared ones*, [for the armed soldiers] *of Moab make a cry*, [Oth, shall make a cry. The meaning is, the cry of the citizens shall terrify and affrighten the armed soldiers] *every one's foot is ill disposed in him*. [that is, they

are all discontented. Oth, *their life is ill-disposed, or, is grievous unto them. (in him)* That is, in himself, And understand here Moab, together with all those that side with him.]

5. *Mine heart crieth for Moab*, [As if the Prophet had said, The misery that shall befall the Moabites shall be so great, that I cannot forbear crying, when I think upon it. See below, *chap. 16. 18. and 21. 3. Jerem. 48. 5. 31. 34. 38.* Some take it thus, that the Prophet here reprehendeth in his own pity, and (suffering) her bars are unto Zoar the heifer of three years old: [Her bars, &c. that is, the chief and mighty men of Moab, who are compared unto bars, because they are the strength of the land. Oth, her fugitives (see) &c. Oth, mine heart crieth for Moab, and (for) his bars, unto Zoar, (as) a cow of three years old. *Unto Zoar*; That is, so that it may be heard even unto Zoar, although it lie in the outermost borders of the land of the Moabites toward Judca. Of Zoar, see *Genes. 19. 22.* (the heifer of three years old) That is, fierce, wild, and wanton. This may be understood of Zoar, or of Moab. In *Jeremie* it is spoken of Horonaim. See *Jerem. 48. 34.* with the annotations] *for he goeth up with weeping*, [or, he goeth up weeping] *to the ascent of Lubith*, [or in the way to Horonaim they raise up a pitiful cry. [or, they lift up a broken cry. Oth, a distressive cry, or a cry of dejection, *Heb. a cry of breaking*, or a cry of breaking to pieces; that is, as some take it, such a cry as those make, that are cruelly broken to pieces, and destroyed by their enemies.]

6. *For the waters of Nimrim shall be a meew desolation*: [That is, the low and watery grounds at Nimrim, or about Nimrim, shall lie dry, waste, and desolate. The meaning is, the whole land of Moab shall be brought to extreme ruine, so that even in those places where abundance of water was wont to be, there shall be great drought. (of Nimrim) called *Nimra*, and *Beth-Nimrah*, *Numbers 32. 31, 36.* This place was given to the sons of Gad, *Jofhua 13. 27, 28.*] *for the grass is withered, the tender grass is perished, there is no greenness*.

7. *Therefore the abundance (which) they have gathered*, [Heb. have made] *and that which they have laid up, shall they* [to wit, the Moabites, *Heb. be*; to wit, Moab] *carry to the brook of the willows*; [or, toward the brook of the Willows; to wit, to hide it there. Oth, into the valley of the Arabians. And then the sense is this, The Arabians that shall join themselves to the Assyrians, shall help to pilage the treasures of the Moabites, and shall carry them away.]

8. *For that shall go round about* [Oth, goeth round about, or, is gone round about: and so in the sequel] *thorow the borders of Moab, the howling thereof unto Eglaim*, [that is, that cry and howling of the fugitive Moabites, of whom mention is made, *veft. 1, 2, 3, 4.* shall go thorow all the border of the Moabites, from one end to the other. (unto Eglaim) or, unto the two brooks running together; to wit, unto the brook or well of Arnon (of which mention is made, *Numb. 21. 14.*) and unto Beer-Elim] *unto Beer-Elim* [Oth, unto the well of Elim: or, unto the well of the mighty] *so called*, because the Princes of the Israelites had digged it, or had caused it to be digged, *Numbers 21.*] *shall the howling thereof be*.

9. *For the waters of Dimon are full of blood* [To wit, of the slain and wounded Moabites, whom the Assyrians should

shall slay. Or, even the waters of Dimon, &c.] *for I will send yet more unto Dimon*: [Heb. I will slay, or, for additions upon Dimon, that is, I will punish it yet more] *(to wit) Lions*, [Understand withal, and other cruel raring beasts, to tear and rent them in pieces. *Heb. a lion*, whereby King Nebuchadnezar may be understood, who is likened elsewhere compared to a lion. Of raring lions by God among people that were disobedient, see likewise, *2 Kings 17. 25.*] *upon the escape of ones of Moab, as also upon the remnant of the land*, [the meaning is, The Moabites that shall escape and get away from their enemies, they shall be rent and devoured by lions, and whatsoever shall be left in all the land, the same shall be confounded and destroyed. In brief, the Lord threateth here, that the enemies of his Church shall by no means go unpunished. (upon the remnant of the land) To wit, of the Moabites.]

CHAP. XVI.

An exhortation to the Moabites, to bring their lambs, *veft. 1.* and to carry themselves friendly and kindly towards the banished Jews, 3. But forasmuch as they refused through pride and arrogance, 6. therefore the Lord threateth them, that they should be so fearfully destroyed and cut off, 7. as that the Prophet bath pity and compassion on them, 9. But he goeth on in a relation of the miseries, that were approaching unto them, 10. And he nameth the time when the same should come to passe, 14.

SEnd [O ye Moabites] the lambs of the ruler of the land, [Heb. the Lamb, &c. that is, as many lambs as ye are bound to give or pay for tribute. The Moabites paid unto the King of Juda yearly an hundred thousand lambs, and an hundred thousand rams with the wool, as may be gathered from *2 Sam. 8. 3.* compared with *2 Kings 3. 4.* (of the ruler of the land) To wit, of the King of Juda, who is become a lord or ruler over your land, since the time that David conquered you, *2 Sam. 8. 2.* Oth, of the ruler of the earth; understanding thereby God in this sense, as if he exhorted the Moabites to receive and embrace the true God, making it appear by offering of lambs in sacrifice unto him] *from Sela to the wilderness*, [that is, from your country, which is betwixt partly with elitis and reeks, and partly with the wilderness. Sela was the chief city lying upon a rock. (to the wilderness) Here may be understood the wilderness of Judca, which reacheth thence unto the Jordan, where that river falleth into the dead sea] *unto the mount of the daughter of Zion*. [That is, unto Jerusalem, which lieth on Mount Zion.]

2. *Otherwise it shall come to passe*, [The meaning is, if ye do it not, namely, if the Moabites obey not the house of David, then it shall come to passe, &c. Oth, For it shall come to passe] *that the daughters of Moab* [that is, the Moabitish women-kinde, both married and unmarried, as *Luke 23. 28.* it is said there; *The daughters of Jerusalem*, under which name are to be meant as well those that were not married, as those that were married. Oth, understand here by daughters, the small towns or cities of the land of Moab.] *shall be as the feries of Arnon*, [Arnon was the outermost border of the land of the Moabites. So that when the Prophet here threateth, that the daughters of Moab should be brought to the feries of Arnon, and be carried over, he intimateth thereby, that they should

be chased or carried away captive out of their own land] *as a wandering bird being driven (out of) the nest*. [that is, as a bird that flieth to and fro. S] *shall the daughters of the Moabites be driven out of their nest*; that is, out of their Country, and out of their houses and welfare.]

3. *Take counsel* [To wit, how ye may escape the approaching misery] *exce a judgement*, [here the Prophet advicth the Moabites to deal uprightly, especially with the poor banished Jews, not using them cruelly, as their ancestors had formerly done, *Deut. 23. 7. Jerem. 48.*] *make thy shadow as the night, in the midst of the noonday*: [That is, make that your shadow, that is, the comfort and refreshing which they desire and look for at your hand, may so comfort and refresh them in their great affliction, as the shadow, or darkness of the night doth comfort and refresh men in the hottest time of Summer] *bite them that are chafed out*, (and mention not him that wandrth about. [here the Prophet expelleth in plain terms, that which he had immediately before uttered in borrowed words, *chafe them that are chafed out*) the banished ones: to wit, the Jews, that are chafed, and driven, or banished out of their own land. (and mention not him that wandrth about) that is, betray them not, deliver them not up into the hands of their enemies, as you were wont to do.]

4. *Let my banished ones converse*, (or, dwell) *with thee*, O Moab, [This the Lord himself speaketh, (Let my banished, or expelled ones) That is, those that be long unto me, although for a long time together I have sorely chastised, and punished them for their sins: Concerning the Pharis, see *Psal. 37.* on verse 22: (converse, or, dwell with thee) *Heb. in thee*; that is, by thee, or with thee, in the land of the Moabites] *be thou an hiding-place unto them from the face of the disturber* (or, detroyer) [that is, shew pity and compassion towards the Israelites, let them finde shelter and kindly entertainment among them. (from the face of the disturber, or detroyer) that is, of the Assyrian, who sorely persecuted and grievously plagued the Jews; and other nations] *for the oppressor hath an end*, [or, shall soon have an end; and so in the following words] *the disturbarce is come to nought, the tramples under foot*, [Heb. the treader under foot, or trampler, that is, all and every one of them: that is, oppression of my people] *are consumed* [that is, shall be, &c.] *unto the end of the earth*. [As if the Lord had said *Ye Moabites ought to deal kindly and courteously with my people, for they shall not be always oppressed and wronged by their enemies, I will at length deliver them, and so restore the Kingdom of Juda, that they shall have opportunity and power to recompense unto you the favours which they shall have received at your hands. As likewise on the contrary, they shall be able to recompense unto you the mischiefs and unmercifulness which ye shall then wroth them.*]

5. *For there shall a Throne* [Or, Kingdom, or Royal dignity, or glory] *be established* [or, be prepared] *in bountifullness*, [to wit, by the favour and goodness of God. Oth, in grace, or in mercy] *upon the same, there shall constantly* [Heb. in truth, that is, firmly and surely] *fit one in the tent of David*, [that is, one of the family of David; to wit, Christ; he alone doth actually possess the throne of David, for he hath an everlasting Kingdom. Compare *Daniel 7. 14, 27. Micha 4. 7. Luke 1. 32.*] *one that judgeth, and seeketh judgment, and is ready for justice*, [that is, speedily rendering that which is just and right, whether to good or evil. Oth, well expert in the law or judgment, as *Ezra 7. 6.* So that the Prophet doth again in this verse exhort the Moabites to shew mercy and compassion

to the banished or expelled Jews, because their decayed Kingdom should be restored again, and should continue steadfastly for ever.]

6 *We have heard of the pride of Moab,* [That is, of the Moabites. *(We)* to wit, God the Father, Son, and Holy Ghost. Some understand by the word *we*, the Prophet and the Jews, and other nations round about. Some do add hereunto the word *but*, thus; *But we have heard, &c.* As if he had said, The Lord indeed requirereth this, that was before related, at the hand of the Moabites, and they were bound to do it, yea, it would have also benefited them to have done it: but they are so proud & stout, that they will not follow any good counsel, that is given them by others; *he is very proud, his haughtiness, and his pride, and his indignation, are not his bars so.* [That is, yet in vain doth he rely upon them, as upon bars or hand-beams. *Oth.* (But) *his lies (do) not (do) so.*]

7 *Therefore Moab shall howl over Moab,* [That is, one Moabire over the other; to wit, the living shall howl both over the dead and over the living; and that by reason of the horrible invasion of the Assyrians, as may be gathered from v. 14.] *they shall howl: for the foundations* [O. h. *houses, or flacons*] of Kir-hareyth, [see of this place above, ch. 15. v. 1.] *shall yefish,* [O. h. *mourn, oth. muster, grumb*] *certainly they are broken.* [or they shall be broken, or, being broken. Some apply this to the foundations, others to the fighting persons.]

8 *For the fields of Hesbon* [soon languished, (also) the vine of Sibna, the Lords of the heaven have broken to divers the choice plants thereof, [Here the Prophet doth now again give the cause of the weeping of the Moabites, and he speaketh here, as elsewhere besides, as if it were already done, which was to be done hereafter. (the *fields*) as 2 Kings, 23. 4. *Oth. vines.* (of Hesbon) *see of this City, Job, 13. 17. (languished) oth. shall languish, or, grow weak;* that is, wither. (the vine of Sibna) of growth is likewise mention made, Numb. 32. 38. *Job. 13. 19. (the lords of the heaven) that is, the Princes of the Assyrians*] *they* [to wit, those vines] *reach unto Jazer,* [see *Fer. 48.* on v. 32.] *they wander (through) the wilderness:* [Understand here the wilderness by the Jordan, as v. 11. their sprouts or shoots, for young trees, or branches] *as spread abroad, they are gone over the sea.* [Understand the Sea by Jazer, as appeareth, *Fer. 48. 32.*]

9 *Therefore I do weep in the weeping for Jazer, the vine of Sibna, I make thee thorn woe,* [or, I bedew, water, be sprinkle thee] *with my tears, O Hesbon, and Eleale:* [O. h. *therefore I do weep the weeping of Jazer* (that is, the misery that shall cause that city to weep) *the vine of Sibna, &c.* As if he had said, I am to be afflicted at the destruction of Sibna, that when I think upon it, it maketh me weep, as well as I do weep for Jazer, Hesbon, and Eleale. See above, chap. 15. 5. and below, chap. 21. 3.] *for the sprouting for thy Summer-fruits, and for thine Harvest, is fallen:* [that is, both an end, or cessation. As if the Prophet should say, In time of harvest they were wont to sing joyful or merry songs, but they are now heard no more. See *Fer. 25. 30.*]

10 *So that joy and gladness is taken away,* [Hebr. *is gathered, see Psa. 26. 19.] from the fruitful field,* [O. h. *from Carmel,* which is the name of a fruitful mountain and country, see 2 Kings 19. on ver. 23. and further, 1 Sam. 25. on v. 2.] *and in the Vineyards, (there) is no singing (nor any) shout made; the (grape) treaders,* [see the annotat. *Fer. 25.* on v. 30.] *treaders out no wine,* [that is, he treadeth no grapes out of which wine is pressed.] *in the wine fats,* [or, in the Tubs] *I have made the shouting,* [or, songs of praise, as *Judg. 9. 27.] to cease.* [the Lord speaketh this.]

11 *Therefore my bowels found life an harp for Moab,* [The Prophet speaketh this. (my bowels found) to wit, for grief or sorrow. (like an harp) to wit, when the things of it are touched with the finger. (for Moab) that is, because of the misery that cometh upon M. ab. See the annotat. above, chap. 15. on v. 5.] *as mine inmost parts* [that is, mine heart] *for Kir-heres.* [To wit, because that fair city is so miserably wasted and destroyed. *Kir-heres* is otherwise called also *Kor*, and *Kir-harehah.* See above, chap. 15. on ver. 1. and here above, ver. 7.]

12 *And it shall come to pass, when they shall see that Moab is grown weary* [To wit, of calling upon the gods and of offering sacrifices unto them, requiring help and succour of them against his enemies] *on the high places* [upon the high places, the Moabites and other idolaters had their altars] *then shall be* [to wit; Moab; that is, the Moabites] *go into his sanctuary to worship,* [to wit, into the Temple of his Idol *Chamos*, Numb. 21. 29. 1 Kings 11. 7. hoping that although the other Gods did not help him, yet *Chamos* surely would hear him, and help him out of trouble] *but he shall not prevail.* [be; to wit, *Chamos*, shall not be able to help him. Or he, (to wit, Moab) shall not prevail, or, shall not be able to effect any thing, as little as he had effected, or decreed, or obtained on the high places.]

13 *This is the word which the LORD hath spoken against Moab, since that time.* [To wit, since that time that they had been subject unto the King of Juda. See 2 Sam. 8. 2. or, since the time of the relation of this prophecy.]

14 *But now the LORD speaketh,* [To wit, now, when they despise and set at nought all admonition and threatenings of the Prophets] *(saying, Within three years (as the years of an birdling) then shall the honour of Moab be made contemptible, with all that great multitude; and the remnant shall be small, few, impotent. [Within three years, &c. or, three years hence, or, after the expiration of three years:] to wit, in the fourth year of King Hiskia. For the Prophet spake this in the first year of this Kings reign, as appeareth above, chap. 14. v. 28. where this Sermon beginneth. The accomplishment of this Prophecy, see 2 Kings 18. 9. where it is said, that Salmannar marched up against Samaria in the fourth year of Hiskia, from whence may be gathered, that in passing along he subdued the Moabites, whereof mention is made here in this text. But this was but a beginning of their misery and destruction, which was more fully effected a long while after; as a long time after the Prophet Isaia, the Prophet Jeremia did foretell the same unto them, *Ferom. chap. 48. (as the years of an birdling) that is, well told, and narrowly reckoned. Concerning an hired servant, his wages agreed upon is paid him, when his time is expired, neither sooner nor later. Compare below, chap. 21. 16. (with all that great multitude) Oth. with all that great wealth, or abundance. See Psa. 37. 16. Eccles. 5. 9.]**

CHAP. XVII.

A Prophecy concerning the ruine of the cities of Damascus and Samaria, ver. 1, &c. as likewise of the cities of Israel by the Assyrians, 2. Affliction causeth attention, 7. A Prophecy concerning the overthrow of the Assyrians, 12.

The burthen [See above, chap. 13. on ver. 1.] of Damascus. Behold Damascus shall be taken away, that is to be no more a ruinous heap of stones. [Damascus was the Metropolis, or chief City in Syria. See above, chap.

chap. 7. ver. 8. But here must be understood not only the destruction of the city of Damascus, but also of the Kingdom of Syria. (Damascus shall be taken away) that is, it shall be subdued, and the inhabitants carried away captive, This was done by Salmannar, King of Assyria. (It shall be a ruinous heap of stones) Hebr. *an heap of ruine.*]

2 *The cities of Aroer* [That is, the Cities that lie round about, or near the City of Aroer, by the brook Jabok, in the land beyond the Jordan, near the brook Arnon, Deut. 2. 36. The Reubenites, Gadites, and Manassites had formerly inhabited them] *shall be forgotten: they shall be for the flocks,* [the Hebrew word signifieth the flocks, both of small and great beasts, as appeareth, Gen. 32. ver. 14, 15, 16.] *they shall lie down (there), and none shall make them afraid.* [forasmuch as no enemies shall fall into the land; for it shall lie waste and desolate, after that Salmannar shall have carried the inhabitants away captive. Read the accomplishment hereof, 2 Kings 15. 29. and 17. 6. and 1 Chron. 5. 26.]

3 *And the fortress* [Meaning the fenced city of Samaria, and other cities or towns depending thereon] *shall cease from Ephraim,* [that is, from the Kingdoms, or the ten tribes of Israel] *and the King com from Damascus, and the remnant of the Syrians: (as Hcb. Aram, fo) the Syrians are called, because they sprang from Adam] they* [to wit, the Syrians] *shall be as the glory of the children of Israel,* [the Syrians shall be bereaved of their glory, as well as the Israelites. It shall happen to both alike, to the one as well as to the other. (as the glory of the children of Israel) fo] the Syrians cease all things, whereof they were proud, and whereon they relied; as namely, their Kingdoms, their strong and fair Cities, Castles, Forts, Money, and Goods, with their confederacies with other Kings; as Chap. 16. ver. 14.] *just the LORD of hosts.*

4 *And it shall come to pass in that day, that the glory of Israel,* [That is, the glory of the Israelites, or of the ten tribes, as ver. 3.] *shall be made thin:* [that is, their glory shall be impoverished, vanish away, be diminished] *and that the staff of his flesh shall wax lean.*

5 *For he* [To wit, Jacob] *shall be as (when) a reaper,* [Hebr. *the harvest*] that is, an *Harvest-man* gathered up the standing corn, and his arm reaper ears; yet, he shall be, as (when) one gathereth ears in the valley of Ephraim. [The meaning is, that all the ten tribes of Israel shall be carried away captive, as in harvest-time all the corn, even to the very ears, is gathered up, and carried into the barn. Others understand here by He, the King of Assyria. The valley of Ephraim was a pleasant and fruitful place lying near Jerusalem, *Job, 15. 8.*]

6 *But a gleanings shall be left in it,* [To wit, in Jacob, or in Israel, in Samaria. That is, some, but very few, (who shall likewise be afterward carried away captive by Elar-haddon) shall yet be left in the land. But as in the vintage the grapes, those that at first were passed by, are afterward brought out, and plucked off, or gleaned: So shall it likewise happen to the Israelites. See the accomplishment of this Prophecy, 2 Kings 17. 14. and those few shall be scattered here and there from one another] *as (in) the shaking of an Olive-tree, two (or) three berries in the top of the uppermost bough, and four (or) five on the fruitful branches thereof,* [or, on the branches of the fruitful olive-tree.] *saith the LORD God of Israel.*

7 *At that day shall man look to him that made him, and his eyes shall look upon the holy one of Israel.* [At that day, &c. To wit, when those judgments and plagues, shall light upon the people. The Prophet doth

doth intimate here, that the chastening of God shall yet at length bring forth some good effect in his children, in humbling them, and bringing them to a fight and knowledge of their sins. (shall man) That is, some or certain men; to wit, the believing Israelites. (shall man look to him that made him) Oth. *then man look, taking it for, a man ought to look to him, &c.* (and his eyes shall look upon the Holy one of Israel) That is, upon God, who is holy, and maketh holy, helpeth, instructeth, comforteth, and delivereth all those that come unto him, to seek help and comfort of him, and in him.]

8 *And he shall not look to the altars, the works of his hands,* [O. h. *place the words thus: And let him not look to the altars, &c.*] *neither shall he respect that which his fingers have made,* [O. h. *namely, he shall not, &c.*] *neither the graves, nor the images of the Sun, [Of the images of the Sun, see Levit. chap. 26. the annotat. on v. 30.]*

9 *In that day,* [To wit, when the enemy cometh marching on] *shall his City of Israel, and Syria's strong Cities,* [Hebr. *the Cities of his strength*] namely, whereon he had relied more, than on God Almighty, be as a forsaken bush [Hebr. *the forsaking of a bush*] and uppermost branch, [that is, as a branch in the uppermost part of the tree, which the pruners of trees either regard not, or which they are not able to reach. So shall it happen to the Israelites, and to the Syrians] *which they* [to wit, the Assyrians] *did forsake, because of the children of Israel;* [that is, because God would at that time yet spare some Israelites. The Assyrians did not indeed wittingly and willingly let these few Israelites remain, but this is here said in respect of the purpose of God, who would yet reserve a remnant among the Israelites. Therefore God so moved and inclined the hearts of the Assyrians, that they spared yet some; namely, those, whom God would have to be spared in Israel. As for the Hebrew phrase, that is used here in the text: See the like, Gen. 36. 6, 7. Exod. 9. 11. Job 37. 18, 19.] *howbeit, there shall be desolation.* [to wit, upon Israel and Syria.]

10 *For thou* [To wit, thou daughter of Israel; that is, thou people of Israel] *hast forgotten God, thy salvation,* [that is, Thou hast forgotten that God, who is the author both of thy temporal and eternal welfare] *and (hast) not remembered the Rock of thy strength;* [that is, the strong God, unto whom thou mightest have fled, and oughtest to flee for refuge and safety in trouble] *therefore shalt thou indeed plant pleasant plants,* [The meaning is, albeit thy land be diligently sown and planted, upon hopes of enjoying much fruit and precious fruit] *and thou shalt sit [Hebr. *owe*] it* [to wit, thy vineyard] *with foreign vine-branches.*

11 *On the day when thou shalt have planted them, shalt thou make (them) to grow,* [That is, thou shalt indeed do thy utmost endeavour to cause thy plantings to grow, namely, by watering and other ways] *and in the morning* [that is, in due season, without neglecting any fit opportunity] *shalt thou make thy seed to flourish;* (but) *it shall be as a heap of that which is reaped in the day of sickness, and of painful sorrow.* [The meaning is, thou maist have used all diligence and industry, according to thy utmost power and ability, yet that thou hast sown and planted, shall be for to great an army, but as a heap of corn, which they shall eat up, and devour as it were in a moment. (in the day of sickness, and of painful sorrow.) That is, in the time of the destruction of the land, of the invasion, of the siege, which the Assyrians shall

shall make. Oth. in the day of anguish] 12 *Wo to the multitude of great nations,* [Some begin here the 18th. chapter, because here beginneth a Prophecy against the Assyrians and the Ethiopians. The Prophet foretelleth here, and in the words following, that indeed many strange Nations should assault the people of God, but that it should not length tend to their own destruction. (*Wo to the multitude of great nations.*) That shall leve the King of Assyria in his camp or army again] the Israelites which roar like as the seas do roar: and (*wo to the noise of the Nations, that make a noise, as the mighty waters do make a noise.*)

13 *The nations shall (indeed) make a noise as great waters do make a noise, but he [To wit, the Lord] shall rebuke* [See the annotat. Psl. 9. on v. 6.] *him, [To wit, the King of Assyria. Oth. it, to wit, the people: Or, them; to wit, the Nations] then shall be [To wit, the King of Assyria.] see far away, [To wit, into Assyria. See 2 Kings 19. 36.] ye shall be chafed, [To wit, by the Angel, that purified and (more the camp of Sanheib) as the chaff of the mountains by the wind, [That is, as the dust, or dust, which lieth upon the mountains, where the wind may easily come at. Con par Job 21. 18. Psl. 1. 4. and 25. 5. and 83. 14. Hof. 13. 3.] and like a Cloud, [Or, round bow, or, bill, or, bottom of yam, or, clew. Oth. as a round thing. See Psl. 83. 14.] by the white wind.*

14 *At evening-tide, [Or, in the night] behold, then there is terror, [To wit, when the camp of Sanheib, when the destroying Angel came] before it is morning, he is there no more: [He, to wit, Sanheib, who fled away, when he perceived that his army was smitten by the Angel of the Lord. 2 Kings 19. 35.] This is the portion of them that spoil us, and the lot of them that rob us. [These are the words of the people of God. (This is the part, (or portion) of them that spoil us.] That is, this is the punishment, which God inflicteth upon them. See Job chap. 10. on ver. 29. (of them that spoil us.) Or, have trodden us under foot.]*

CHAP. XVIII.

A Prophecy against the Ethiopians, ver. 1. &c. A Promise concerning the defence of the Church, and the punishment of her enemies. 4. A Prophecy concerning the conversion of the Gentiles, 7.

WO to the land which is shadowy on the borders, which is on the side of the rivers of Ethiopia. [The Prophet proclaimeth *wo* against Ethiopia, to warn the Jews, that they should not trust to the help of the Ethiopians, because Ethiopia with Egypt, and other bordering Countreys, should be severely punished and destroyed by the just judgement of God, as came to passe, first by the Assyrians, and afterward by the Babylonians. See below chap. 20. 3. 4. 5. 6. and 43. 3. Ezech. 30. 4. 5. and 38. 5. Nahum. 3. 9. 10. Zeph. 2. 12. Oth. O lands, &c. Meaning that this whole chapter relateth to the times of the Messiah, and of the calling of the Jews and Gentiles unto Christ, under the banner of the Gospel, as also to the times of the rejection and long-lasting punishment of the obdurate Jews, and final conversion. (*Wo to the land that is shadowy.*) That is, which is full of shadows, or, which maketh a shadow. (on the frontiers, or, borders.) Hebr. *ut, or, on the wings:* That is, which is full of shadows on the frontiers, or borders, or limits, or bounds, 25 above chap. 11. 12. and below chap. 24. 16. and that by reason of the multitude of high mountains that lay there, which made those shadows. Some understand here by the shadowy wings, the great number of sails of ships, that did cast a shadow: then the meaning

is this, *Wo to the land where all those ships are. Others conceive that by the shadow of the wings here is signified, that the Ethiopians and Egyptians (as neighbours and confederates) were wont to take other nations and people under their protection. Compare below chap. 30. 23. 3. &c. (which is on the side of the rivers of Ethiopia.)* This is a Description of the situation of Ethiopia, lying on both sides of the rivers, *Nilus, Atlas, Afflatus, &c.* as the Maps and Geographers do shew. Compare Zeph. 3. 9.]

2 *That sendeth Ambassadors over the sea, and in ships of bulrushes upon the waters, [Oth. he sendeth Ambassadors, &c. Understanding this of God, who by his providence ordaineth, that the Ethiopians aie signified by the news of the enemies approach, by comparing Ezech. 30. 9. Others understand it of the Ethiopians, (or, of their King Tirshaka, 2 Kings 19. 9.) who sent Ambassadors, for (together with the Egyptians) to denounce war against the Assyrian at the Jews request, (as some) unto the Jews to promise them aid, (as others) unto divers near-adjoyning or neighbouring nations, to gather a huge army together against the invasion of the Assyrians. (and in ships of bulrushes upon the waters.) Such kind of ships and boats they used in those countries for the lightness of them, and because they did not so soon break or build against, as the wooden ones do, when they hit any where against the rocks, of which the river Nilus is very full. Hebr. *veletz*] (saying.) *Go your wayes, ye swift messengers, [Hebr. light messengers, See Job 7. on ver. 6.] to a nation that is drawn, and plucked (or, peeled), to a people which is terrible since they were, and thenceforth: [That is, from that very time that they were a people, and to forward, or, to continually. Oth. from their beginning hitherto] a nation of rule, and rule, [Hebr. a nation of rule, rule, or, of line line it] and of treating down, whose land is rivers shall. [This is, haply a description of the Assyrians, who were drawn away, far from their land, and were made bald and bare by long continuing war. (Compare Ezech. 29. 18.) A terrible people on the beginning and to continually, Genes. 10. 8. 9. &c. who would sit rule and measure to every one, and would tread down other nations, and who had in their land many rivers, which were wont to wash it away, as usually hapeth. Some apply it to the inhabitants of Ethiopia, and other nations thereunto adjoining, spread far and near, who were slender of body, had thin hairs, were wilde and terrible, lying far distant from one another, or, which way of rule should be troden down: Or, upon whom God would draw the line of his judgement. Compare 2 Kings 21. 13. below chap. 34. 11. &c. Othus take it as a description of the people of the Jews, which had suffered much, and received of God rule *upon* *ra*, *e*, *i*, *line upon line*, below 28. 10. and were very terrible in regard of the great wonders and miracles of God, although many enemies (as mighty rivers, above chap. 8. 7. &c.) spoiled their land: concerning all which the understandng Reader will be able to judge.]**

3 *All the inhabitants of the World, and the dwellers on the earth, when the banner shall be set up (on) the mountains, ye shall see (it,) and when the trumpets shall blow, ye shall hear (it.)* [In this verse is intimated, that this judgement of God should be surely and publicly fulfilled, as it were in the sight of all the World, so that other nations should be witnessers of the truth of this Prophecy, and the Jews should be ashamed of their confidence and relying on the aid of the Ethiopians, Egyptians, &c. (when the banner shall be set up, &c.) Oth. when I (to wit, God) shall see, &c. That is, when I shall call the enemies army to come against the Ethiopians: or, when I by mine Angel shall smite and slay the Assyrians, of which some do understand this verb. (It shall see it) or, see it; and so immediately, bear it.]

4 *For so the LORD said unto me: I will be quiet, and behold in my dwelling-place, as the glittering heat upon the rain, as a cloud of Dew in the heat of harvest: [Spoken of God after the manner of men: As Kings sitting in their palaces, ye look to all things, and minde their Kingdom, and take care for it: so doth God promise that he will spare, comfort, and do good to his Church, in the mean while that he is executing his judgements upon the heathenish nations, (whereof mention is made, ver. 5, 6.) as sun-shine is pleasant and delightful after rain, and a dewy cloud in harvest. Others conceive, that here beginneth the description of Gods judgement, as if God had said: I will indeed suffer the Ethiopians to make a stir, to assemble themselves for their own defence, or, as others] I will suffer the Assyrians to go on a while in their violence and oppression; but it shall tend to their own ruin at last, as immoderate heat after much rain spoileth the tender herbs, and a thick, wet, milky cloud spoileth the harvest.]*

5 *For [Or, but] afore the harvest, when the bud is perfect, and the unripe grape ripeneth (after) the blossom, then shall he cut down the branches with pruning-hooks, and take away, and chop off the boughs. [This is now a description of Gods judgement, to the consideration whereof the nations are invited, ver. 3. (afore the harvest, when the bud is perfect, &c.) By this similitude and borrowed Phrase is signified, that God will confound all defence and resistance of the Ethiopians, (or, as others) all the violence and cruelty of the Assyrians, before they shall bring it to full perfection, and will most fearfully destroy them.]*

6 *They [To wit, the Ethiopians, or Assyrians] shall be left together unto the preying-fowls of the mountains, and to the beasts of the carth, and the fowls of prey shall summer over them, and all the beasts of the carth shall winter over them. [Compare Ezech. 31. 12, 13.]*

7 *At that time shall I present be brought unto the LORD of Hosts, (of) the people, that is drawn, and plucked, [Of whom above ver. 2.] and of the people, that is terrible since they were, and thenceforth: [That is, of some of this terrible people. Thus mult likewise the particle of, be taken and understood, Math. 23. 24. And of them ye shall kill, &c. That is, Some of them ye shall kill] a nation of rule, (and) rule, and of treating down, whose land the rivers spoil: to the place of the Name of the LORD of Hosts, to the mountain of Zion. [In this verse (as elsewhere often) God maketh a comfortable promise, concerning the gracious calling of the Moors or Assyrians, and such like other heathenish enemies, to the communion of the Lord Christ and his Church. Compare below chap. 19. 19, &c. and see the like Prophecies concerning the Ethiopians, Psl. 68. 32. and 87. 4. below chap. 45. 14. Zeph. 3. 9. and a notable example, Acts 8. 27, &c.]*

CHAP. XIX.

The Prophet foretelleth the Egyptians, that the Lord would plague them many ways, ver. 1. with intestine dissension, ver. 2. so that they should finde neither counsel nor comfort by their Idols, 3. that severall Lords should reign over them, 4. he threateneth them with death, trading, 7. and that he would bring their counsels to naught, 11. Their terror before the Lord, 16. A Prophecy that the Egyptians should be called to the fellowship of the Christian Church, 18, &c.

The burden of Egypt. [See above chap. 15. 1.] Behold, the LORD rideth upon a swift cloud, and he shall come into Egypt: [Intimating that the Lord would suddenly and unawares seize upon the Egyptians. Com-

pare Psal. 18. 10. and 104. 3. (upon a swift cloud.) Hebr. light cloud. There are very seldom clouds seen in Egypt, there being no rain: therefore it is somewhat strange and fearful to see clouds there] and the Idols of Egypt shall be moved [Here unto Idols, which are nothing, motion is ascribed. The meaning is this, The Idols shall lose their authority with the Egyptians, because they were not able to deliver them from the hands of their enemies] at his face, [That is, by reason of his coming and presence] and the heart of the Egyptians shall melt in their inner-most (parts.)

2 *For I will entangle the Egyptians, (so) that they shall fight every one against his brother, and every one against his neighbour: [Hebr. the man against his brother, and the man against his fellow, or, companion. The meaning is, I will rite up an intestine war in Egypt, so that they shall delcroy one another. See the like passage, 2 Chron. 20. 27.] City against City, Kingdom against Kingdom. [That is, Countrey against Countrey, Province against Province. It kemeeth that the Prophet hath respect here, unto that which hapned in Egypt after the death of King Setbon, when twelve petty Kings rose up, and rent or divided the Kingdom of Egypt in sundry, and each of them drew a part of it unto themselves.]*

3 *And the spirit of the Egyptians [That is, their valour, courage, or, understanding. See Proo. 15. on ver. 13.] shall be emptied [To wit, by those long-lasting homebred wars] in their innermost (parts,) and I will devour [That is, difanal, or, bring to naught] their counsel: [That is, their enterprizes, purposes, designs. The meaning is, I will vex them, that they shall not be able to finde any counsel, or way of escaping] then shall they ask counsel of their Idols, and of the incanters, and of the sooth-sayers, and of the Necromancers.*

4 *And I will flout up the Egyptians in the hand of hard Lords, [Understand by these hard Lords, those twelve Tyrants, who thrust in themselves for Kings in Egypt, after the death of Setbon. Oth. of an hard, or, cruel Lord, and they understand this so, as if the Prophet here spake of King Nebuchadnezar, and they apply this unto that which is written, Jerem 46. 26.] and I severe King rule over them, [with the Lord LORD of Hosts. [A severe King rule over them, is a cruel, hard, fierce King, Meaning Pjammtychus; one of those twelve Tyrants, who being first expelled and chased out of the land by the other eleven, but afterward getting by force into Egypt again, and ruling alone, without any copartners in the government, committed great tyranny.]*

5 *And they [To wit, those twelve Tyrants. But some apply it unto Nebuchadnezar, and his succcessors] shall cause the waters to perish from the Sea: [To wit, by this means: They digged a great ditch, into which they carried the river Nilus, which channel and gathering of waters is called by the ancient Writers the Sea Astar 3 so that the Prophet will here intimate that they should carry away the waters from Nilus, and should lay the channel thereof dry. (Vox shall cause the waters to perish from the Sea.) That is, from the river Nilus. The Hebrews call all great gatherings of waters, *seas*. Oth. They shall cause the waters to perish, that they run not into the sea] and the river shall run out by drops (or by little and little,) and drie away. [If here by river, be meant Nilus, then is here expet by another word that which immediately before was called the sea]*

6 *They shall also drive the rivers [Oth. streams, or, floods, to wit, which run from Nilus, and which here and there were derived thorow the land, to molken and water the land by running thorow it] far back, they shall empty them, and drie up the damned streams, [Hebr. the streams of keeping, shutting up, or defence, understanding thereby the waters that were shut in with dams or dikes, and were carried thorow the land] the reed and the bulrush shall wither.*

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7 The purple-plant [The Hebrew word signifieth properly little thin skins, or, rinds. Here it is to be noted, that among the Greeks and Latines, Pappus signifieth a plant which chiefly groweth in moonish places in Egypt, about ten cubits high, which with a needle may be parted and divided a funder into thin broad leaves, which being dried and prepared, maketh very fit writing-paper. From this sort of paper hath ours, (and doth still retain to this very day) its name, although it doth not grow, as the other did, but is made of linnen rags] by the streams, by the banks of the streams, and all that is sown by the streams, shall die away, it shall be thrust away, and be no more.

8 And the fishes shall mourn, [Because they can catch no more fish, for want of water, and that therefore their gain and way of getting their living shall cease. There was great store of fish eaten in Egypt, in regard they did out of supertitancy, kill and eat but few bealls] and all they that eate angle into the streams, shall lament: and they that spread abroad in the casting-net upon the waters [Heb. upon the face, that is, upon the upper-most part of the waters] shall pine away.

9 And the workers in fine flax, [Or, in carded flax] that is, those that make cotton, or, fine linnen-cloth] shall be ashamed, [Or, be put to shame, be confounded, to wit, because they shall fall into poverty, their trading with foreign Nations ceasing, and that for want of flax, which otherwise was wont to grow very fair, and in great quantity by the brooks in Egypt.] also the weavers of white stuff. [To wit, made of Egyptians flax, of which kind of stuff or flax the Princes and Noble-men had their garments made, as appeareth, Etb. 8. 15. who from thence were called Chobrim, that is, white ones]

10 And they shall be broken to slivers [with, their foundations, Oth. with their councils, or, purposes. Oth. with their neis] all that [for] wages make pleasant standing waters, [I. e. by the profit of the soil] that is, of delight: that is, pleasant, delightful, pails, ponds, or great waters, as lakes, which Tyrants caused to be made for their own pleasure and delight. Oth. ponds, or, pools of fishes, or, of living things. It is conceived that the Prophet in this verse, speaketh of that great task, which the Tyrants that ruled in Egypt, laid upon their subjects, causing them both by money and compulsion to dig a sea, pool, channel, or depth, being 3600. furlongs in compass, whither they could carry the water from Nile, and could carry it in thither again, which was called the lake, gulf, or, a Nilros: To the digging hereof those Kings used or employed some thousands of their subjects. (And they shall be broken to slivers, &c.) As if he had said, They lie unto themselves for great wages labourers to make pleasant and delightful fish-ponds, but the foundations of the earth shall many wayes fall down in Egypt, so that all those that labour in and about those ponds, shall by falling down of the foundations be builed and broken to shivers]

11 Surely the Princes of Zoan [This city is called by the Greeks and Latines Tanis, lying hard by the river Nile. Hence the mouth of the river Nile is called Oth. Nantum. In this city the King of Egypt counteth hours held their college or assembly. Of Zoan is also mention made, Num. 13. 22. and Psal. 78. 12.] are fools, the council of the king, (even) of Pharaos Counsellours is become brutish: how can ye (then) say unto Pharaos, I am a son of the wife, a son of ancient Kings? [This is a speech made to the Counsellours of Sebon, who is called Pharo in this place, Pharo being a common name of all the Kings of Egypt: Yea some are of opinion that Pharo in the Egyptian language, signifieth a King. See Gen. chap. 12. on ver. 15. Oth. how speak ye in the person of Pharo? as if the Prophet had said, how do ye act the person of the King, and teach him to speak to you]

12 Where are now thy wife men? [To wit, O King, Oth. where are they now?] (where are now thy wisest-men let them tell thee now, or (let them) understand what the LORD hath determined against Egypt.

13 The Princes [That is, the chief ones] of Zoan are become fools, [This came to passe by the judgment of God, who turned their wisdom into folly] the Princes of Noph [Otherwise called Memphis, Hof. 9. 6. In the Hieroglyphs of pagans or heathens this city is called Memphis, and now-a-days Akair, or Cair, which at this day is a famous city in Egypt] are deceived, they shall also cause Egypt to wander [unto] the uttermost corner of the truth thereof. [The meaning is, They shall fit all Egypt in an uproar, so that no corner of it shall be free. Others take it thus: Yea even the chiefest among the Rulers, who are called Councillors, or, corner-stones, because the common-wealth resteth upon them as upon corner-stones]

14 The LORD hath poured in [Oth. shall pour in, and presently after, they shall cause Egypt, &c.] a very perverse spirit [Or, a spirit of error, a spirit of madness. Heb. a spirit of perverseness, or, of forwardness] in the midst of them, [The meaning is, God hath deprived them of all wisdom and understanding, so that they can neither give good counsel, nor know whence or whither to turn or winde themselves] and they have caused Egypt to erre in all (for, every neck thereof, as a drunkard is drunken to and fro in his vomit. [Or, casteth himself to and fro in his vomit. Heb. stray in his vomit. The more a drunkard, when he lieth in his vomit likewise, and turneth, the more he defileth himself: So likewise (as the Prophet here intimateth) the more these perverse Councillours grow in giving counsel, the more harm and mischief they do: Therefore it were better that they would keep themselves quiet]

15 And there shall be no work for the Egyptians, which the head or the tail, the branch or the rush may do, [The Prophet intimateth by these words, that all things should be in such a confusion in Egypt, as that neither persons of high nor low degree should have their wis or senses about them, so that no business should prosper, or be brought to perfection. Herodotus writeth in Europe, that Phamutichus King of Egypt lay with a mighty army 29 years compleat before the City of Aegyptus]

16 In that day shall the Egyptians be like unto women: [To wit, fearful, as it followeth] and they shall tremble and fear, because of the moving of the hand of the LORD of Hosts, [I. e. Heb. from the face of the moving, &c. That is, because of the threatening of the Lord, which he signifieth by the lifting up and moving of his hands] which he shall move against them. [To wit, against the Egyptians]

17 And the land of Shila shall be a terror unto the Egyptians, whose ever shall make mention of it, he shall be afraid in himself, because of the counsel of the LORD of Hosts, which he hath determined against them. [The Prophet doth intimate, that the Egyptians hearing, that Saniherib had marched thow the land of Juda, should be terrified and afraid, fearing that he would come, and take their land likewise, as it also happened, as Herodotus in Europe testifieth: wherhal relating that Sebo King of Egypt, being void of counsel, fell down before his Idol, complaining to him in what danger and distress he was Oth. understand these words thus, The Egyptians shall fear

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18 In that day there shall be five cities in Egypt, [That is, certain cities; that is, men dwelling in certain cities; to wit, such as by the determinate counsel of God are chosen or ordained unto eternal life] speaking the language of Canaan, [I. e. Heb. which shall speak with the lip of Canaan, as Gen. 11. ver. 1. that is, they shall speak of Gods word, which is written in the language of Canaan, that is, in the Hebrew language, or Hebrew tongue: and they shall suffer themselves to be instructed by the believing Jews in the way of salvation] swearing unto the LORD of Hosts, [that is, they shall ingage themselves to the true God by oath, forsaking, and forswearing false gods. The meaning is, they shall receive and embrace the true Religion. See Dent. 10. 20. and Jer. 11. 16.] one shall be called a city of destruction] to wit, because it had been destroyed aforesaid, or was nigh to be destroyed, but by the mercy of God was saved. Others, every one, as, above chap. 6. 2.

19 In that day shall the LORD have an altar in the midst of the land of Egypt, [That is, the true worship of God shall be exercised there, which in the time of the Prophet was wont to be done nigh or upon the altar] and a token set up at their border for the LORD, [that is, they shall publicly receive and embrace the Lord for their God, and make publick profession of him: in token whereof they shall set up this token openly. Compare herewith Gen. 28. 18. Exod. 24. 4. Isa. 4. ver. 8. and 20. and chap. 22. ver. 10. at their border; to wit, the border of the Egyptians: Or, at her border, to wit, Egypts border.]

20 And it [Or, that; to wit, altar] shall be for a token, and for a witness unto the LORD of Hosts in the land of Egypt, [that is, that the Lord is honoured and worshipped of the Egyptians. See Job. 24. 27.] for they [to wit, the Egyptians] shall cry unto the LORD because of the oppressions, and he shall send them a Saviour, [to wit, the Lord Jesus Christ] and a master, [Others, Great ones, or, Rulers, Captains] the same shall deliver them.

21 And the LORD shall be known to the Egyptians, and the Egyptians shall know the LORD in that day: and they shall serve (him with) say offerings, and meat-offerings, [Compare Maluchy 1. 11.] and they shall vow a vow unto the LORD, and pay (it.)

22 And the LORD shall smite the Egyptians valiantly [Heb. smiting (mite) and heal (them): [or, yet heal (them): that is he shall smite them, yet not to their destruction, but he shall heal them again, giving them faith in Ch rist, and the spirit of sanctification] and they shall return unto the LORD, and he shall suffer himself to be entreated of them, [See Gen. 25. 21. and a Sam. 24. 25.] and he shall heal them.

23 In that day there shall be a path-way, [That is, a common road or passage] from Egypt into Assyria, (so) that the Assyrians shall come into Egypt, and the Egyptians into Assyria: [The meaning is, the believers of the Assyrians and Egyptians shall show love and friendship to one another, when they both shall have embraced the Christian Religion: for the Prophet speaketh here of the calling of the Gentiles unto Christ] and the Egyptians shall with the Assyrians serve (the LORD) [or, shall do service; to wit, unto God, with an upright heart and affection. Others, the Egyptians shall serve the Assyrians, or, be at their service, embracing each other in Christian love, whereas formerly they were enemies one to another, and made war one against another.]

24 In that day shall Israel be the third with the

Egyptians, and with the Assyrians; a blessing in the midst of the land, [The Prophet streweth further in this verse, that the believing Jews should keep good correspondence and brotherly fellowship with the heathen or Gentiles that should be converted unto the true God, (In that day shall Israel be the third) or even the third, or, the very third, (with the Egyptians, and with the Assyrians) under these two Nations are also other Gentiles understood and comprehended, (a blessing in the midst of the land) or, in the midst on carth, that is, throughout the whole world, namely when the gospel shall be preached throughout the whole world.]

25 For the LORD of Hosts shall bless them, [To wit, the Israelites, or the Egyptians, or the Assyrians. Others, shall bless it; to wit, the land: or, shall bless it; to wit, the people,] saying, Blessed be my people the Egyptians, and the Assyrians the work of mine hands, born again of the holy Ghost, and being therefore new creatures] and Israel mine inheritance. [that is, my dearly beloved, whom of old I have, and do still possess as mine inheritance. Others, whom the LORD of Hosts shall bless, saying, Be blessed my people of Egypt, and O Assyria the work of mine hands, and O Israel mine inheritance.]

CHAP. XX.

God threateth the Egyptians and Ethiopians, by an outward token, that they should be carried away captive by the Assyrians, ver. 1, &c. which the Lord causeth to be set before the Jews, that they might not put their trust and confidence in them, 5.

In the year when Tartan [One of the chief Commanders in Sennacherib's army, 2 Kings 18. 17.] came to Ashdod, [Sennacherib a chief city of one of the five Principallities of the Philistines, Job. 13. 2. where the Idol Dagon was worshipped. 2 Sam. 5. 2.] when Sargon the king of Assyria [he is commonly called Sennacherib, as 2 Kings 18. 17., and elsewhere] had sent him and waged war against Ashdod, and took it: [concerning the taking of the city of Ashdod some count the three years whereof mention is made, vs. 6.]

2 At the same time the LORD spake by the ministry, Heb. by the hand, See Levit. 8. on ver. 36.] of Isatah the son of Amoz, saying, go thy wayes, [To wit, to preach or to prophety] and loose the sack from thy loins, [Heb. open the sack. A man must first open or loose a sack which he hath on his body, or a garment, when he shall pull it off, (loose the sack, &c.) that is, thy mourning garment, which as it seemeth, the Prophet had put on, for a token of the misery that was approaching to the Jews, and other Nations. Some are of opinion that it was a propheticall garment, which he wore ordinarily] and put off thy shoes from thy feet: and be bare-foot, going naked and bare-foot. [Going naked, that is, bare; to wit, without a sack or mourning garment, and without shoes. For to go stark naked would be an unseemly and shameful thing. The meaning is, that the Prophet went in a batic habit, like a poor slave or bond-man that is carried away captive; and to signifye that such misery as this was approaching to the Ethiopians and Egyptians, as is further expell'd ver. 4. Others take the word naked here, for bare or stript of his Propheticall garment. See 1 Sam. chap. 9. ver. 24. and the Annotat. there, (and bare-foot) or, unshod; without hose or shoes, See 2 Sam. 25. 30. and Jerem. 2. 25.]

3 Then said the LORD, like as my servant Isaiah walketh [Or, hath walked] naked and bare-foot [some take this to be only a propheticall vision; others take it to be a thing that was early and truly done]

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ing in Arabia desert, or desolate Arabia, formerly be- longing to the Imaclites: for Tema was the son of Imacl. Gen. 25. 15.] met the fugitives [Or, those that fled, or, wandered to and fro] with his bread, [that is, with the bread which he (to wit, the De- danite) had need of, that he might not die of hunger, and the Prophet calleth it his bread. (To wit, the De- danites bread) because they were bound to communi- cate it unto him in his want or need, at least here is described the great want and necessity into which the Arabians should fall, who fleeing from their enemies should be constrained to beg water and bread of their neighbours.]

15 For they flee from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war, [Heb. from the face of the swords &c. and lo in the sequel. And understand here the swords and bowes of the Assyrians, to wit, of the Souldiers of Sennacherib.]

16 For this hath the Lord said unto me, within a year, [Or within the year;] to wit, counting from that time when this was spoken [as the years of an hireling are, [See above chap. 16. 14.] then all the glory, Lo- honour, See Job 19. on ver. 9.] of Kedar [that is, of the Kedarines, formerly all a son of Imacl, Genf. 25. It signifieth Kedar was an Arabia Parva, or all the Itory Arabia, P[al]. 120. 5.]

17 And the remaining number of the Archers, the Champions of the Kedarims [Heb. the champions of the children of Kedar, the men retained still the nature and disposition of their forefather Imacl who was an expert Archer, Gen. 21. 20.] shall grow fewer, [many of them are slain by the Assyrians.] For the Lord the God of Israel hath spoken it.]

CHAP. XXII.

A Prophecy that the Land of Juda should be subdued and spoiled by the Assyrians: Anguish thence arising, ver. 1, 2, &c. how the Assyrians should devour them: how in the Land of Juda, &c. what the Graves should do, & wherefore God should punish them: 12 Sicut is revealed, and threatened for his pride. 15 Eliakim is put in his place, & whose glory is related 21, &c.

THE valley [See above chap. 13. on vers. 1.] of the valley of vision [the land of Juda is called a valley, because it lieth between many mountains, and likewise hath many mountains round about it, P[al]. 15. 2.] And Jerusalem is called a valley of vision, because there were many Seers, that is, many Prophets in that city, unto whom God was wont to reveal himself in or by visions. So that the prophet doth here chiefly speak unto those of Jeru- salem, foretelling them what misery was approaching unto them: what albeit they now, that thou wholly goest up to the rooms? [to wit, out of fear and astonish- ment to lament and mourn there. See above chap. 15. 3. and Jerem. 48. 38. Some apply this prophecy to the times of King Hezekiah, when Sennacherib in- vaded the Land of Juda. Others understand it of the beginning of the two Kings, Pekah and Rezin. See above chap. 7.]

2. Thou that wast full of great noise, thou stirring city, thou city skipping for joy: [That is, thou city, wherein there was wont to be a great noise, bruit, and stir, and a great rushing of mirth and jollity, of singing and piping, of dancing and leaping, and all man- ner of stir and tumult.] thy slain ones [others un- wounded ones] are not slain with the sword, nor dead in bat- tel [as if he said, how is the business thus altered?

ye that were wont heretofore to be valiant and con- tagious in battel, and to stand against your enemies; now ye are all fugitives and cowards, or suttir your selves to be carried away captive, as followeth. Others thus, [namely because] thy slain ones are not slain with the sword, nor dead in battel; and fo in the next verse. As if he said, do ye rejoice in this, that many of your fellow-citizens did not die by the edge of the sword, as honourable and valiant souldiers are wont to do, but suffered themselves to be carried away captive by their enemies, who abused them most hainously? See the next verse.]

3. All thy Rulers are fled away together, [Nor know- ing whether to turn or wind themselves, or what to take in hand] they are bound by the archers, [Heb. bowe, that is, bow-shooters, or men of the bowe. Others, they are bound by the bowe;] that is, as if their hands were bound, so that they could not bend the bowe] all that are forsaken thee, [Heb. all thy found ones;] that is, all those that are found of thine] are bound to- gether, they have fled away off [that is, while the enemy was yet far from them, yea even before they spied the enemy. Others, they are fled far away.]

4. Therefore I say Turn (your) fight away from me, [To wit, all ye that desire to comfort me] let me weep bitterly: [Heb. let me embitter with weeping, and weep not to comfort me,] or, trouble your selves no further, take no moie pains to comfort me] for the destruction of the daughter of my people. [that is, of every small city in the land of Juda, whereof Jerusalem was as it were the Metropolis, or mother city.]

5. For it is a day of troubles, [or, of tumult, of noise, or, of vexation: That is, a time wherein my people are vexed and troubled by their enemies. See 2 Kings 19. 3.] and of treading down, and of perplexity by the Lord, the LORD of hosts, [That is, which God as a righteous judge (by affliction because of the enemies invasion) shall cause to come upon them] in the valley of visions. [See above ver. 1.] [A day of unwalling the walls, [That is, a day that shall break down the walls, [of unwalling the wall] or, the walls; that is, the fenced cities in Juda, 2 Kings 18. 13.] and of crying towards the mountains, [as if he said, the Jews shall make an hideous cry, running to the mountains, to hide themselves there from their enemies.]

6. For Elam [understand here by Elam the Per- sians, as above chap. 21. 2.] took the quiver, the man is in the charer, there are horsemen: And Kir, [That is, the Medes, Kir was a famous city in Media, which is here put for the whole land of Media, or the inhabitants thereof. See above chap. 15. on verse 1. uncovereth the shield [the meaning of this verse is, that the Per- sians and Medes, with other Nations were ready & in arms, to assail, invade, and lay waste the land of Juda;] the man is in the charer, there are horsemen] Others, the horses are wholy of the mans charers. Understand here the Army-charers, or fighting-charers of the Assyrians (and Kir uncovereth the shield) that is, produceth, or bringeth the shield (under which all other weapons are to be understood and comprehended) to light, and prepareth it self for war or battel.]

7. And it shall come to pass, that thy [O thou valley of vision] choice valleys [Heb. the choice of thy valleys, that is, the best and fruitfuller low grounds] shall be full of charers, [in the Hebrew this and some other verses are put in the preter-perfect tense, according to the manner or custom of the Prophets] and that the horsemen shall set themselves in array [Heb. set- ting they did set] at the gates: [By the gates must be understood the fenced cities.]

8. And be [to wit, King Sennacherib] shall unco-

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ver the covering of Juda: [the prophet speaketh in the Hebrew tongue as of a thing that was already done, although the thing whereof he speaketh was yet to be done, or was to be done afterward. Others, and they uncovered the covering of Juda: So the Per- sians called the forts or strong holds that were in the borders of the land of Juda. So that to uncover the covering of Juda, signifieth, to take the strong places in Juda] and in that day shall thou [to wit, thou peo- ple of Jerusalem] look to the arms in the house of the Lord [that is, thou shalt look to get arms or weapons out of the armoury, to defend thy self, in hopes that thou shalt be able to free thy self out of trouble and danger. Understand rightly, but it shall be all in vain. By the house of the Forreist is re- ceived to be meant the magazine or armoury of the Kingdome, Compare 1 Kings 7. 2. with the Annotat.]

9. And ye shall view [Or, provide for, that is, men repair] the breaches of the city of David, [of the city of David, see a Sam. 5. 7. and 9.] because they are ma- ny; and he shall gather together the waters of the lower pool [so called in respect of the upper pool, whereof mention is made, 2 Kings 18. 17. and above chap. 7. 3.]

10. Ye shall also number the houses of Hierusalem: [That is, ye men in the houses, to know how strong ye are in people, or men, for to oppose and resist the enemy, and how much provision ye shall need. Or, according to the letter, ye shall not only view, but according to the houses that stand at or near to the 210 number the houses in writing, what houses, and how many shall need to be pulled down, when the city walls shall be repaired or amended, as is hin- ded in the following words] and ye shall break down houses to fortify the walls.

11. Ye shall also make a ditch [Heb. a gathering;] to wit of waters, as Genf. 1. 9.] under both walls, for the waters of the old pool: [to wit, to bring the water of Gion from the upper pool to the lower pool. Compare 2 Kings 20. 20. and 2 Chron. 32. 30. of the old pool see above chap. 7. vers. 3.] but ye shall not look up unto him that hath done it, neither have respect unto him that hath formed it from remote times (or long ago) [the meaning of the words of this verse, and ago] of these words ver. 8. (and in that day &c.) hither- to; that is, ye shall diligently heed and observe all the cities and singular points, and ye shall repair in the cities and all that is amiss, all that was fallen to decay, and ye shall not look up &c. As if the prophet said, ye shall wholly rely upon humane aid and means, and in the mean while forget the Lord your helper in time of need. (but ye shall not look up &c.) to wit, unto God in heaven: by whom these judgements are determi- ned and sent: upon you, and to whom ye ought to have returned, if ye would be helped by him.]

12. And in that day [See on ver. 1.] shall the Lord, the Lord of Hosts, call [to wit, by some one of his prophets] to weeping and to mourning, and to baldness; [others to making bald. This was wont to be an evi- dence of heart-grief and sorrow. See Mich. 1. 16.] and to giving up of a sack.

13. But behold there is joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine. [Com- pare below chap. 56. 12.] (and saying,) let us eat and drink, [Heb. eat and drink] to wit, we will] for to- morrow we shall die [this the wicked speak in a scoff- ing manner; as if they had said, our prophets tell us, that we shall soon be slain, let us then be jovial and merry, as long as we may. See 1 Cor. 15. 32.]

41. But the Lord of hosts revealed himself before mine eyes, [Others, it is revealed before mine eyes, I

that am the Lord of hosts] (saying) if this iniquity be remitted to you [It is a kind of oath. See the Annotat. Gen. 14. on vers. 2. The meaning is, this offence, or this wickedness shall not be covered, that is, not forgiven unto you] till ye die, [that is, all your life long, or never. See Genesis 28. 15. understand with- all, unless you do in time cease from sinning] saith the Lord, the Lord of hosts.

15. Thus saith the Lord, the Lord of Hosts, go thy ways, go unto that Treasurer, [Or, towards of the house. Others, heaving maffer, or, helper; that is, fa- vourer of the wicked ones.] Sebna the Scribe, [this same Sebna came afterward from Beward to be secre- tary, as appeareth 2 Kings 18. 18. Heb. who is over the house,] to wit, over the Kings house. See the Annotat. 1 Kings 4. on vers. 6. (and say.)

16. What hast thou here? [To wit, at Jerusalem] or, whom hast thou here, that thou hast bewed this out, [that is, hath caused to be heaved out] a Sepulchre here? (as) be hath bewed out a sepulchre in a high place, that causeth an habitation to be contrived for him- self on a rock, [as if he said, show hast neither date of inheritance nor kindred here at Hierusalem, but thou art a stranger here, therefore thou oughtest not to carry thy self so itately and proudly here.]

17. Behold, the Lord will cast thee away, with a man- full casting away: and he will cover thee quite over, [Heb. covering over cover thee over. To wit, with ig- nominy, or dilgrace. But o hers expound this whole verse thus, Behold the Lord covereth thee with a covering of a valiant man; and be covereth thee over glori- ously;] so that it is a relation of the mercies which God had shewed him.]

18. He [to wit, the Lord] shall surely roll thee for- ward, as they roll a ball, [Heb. he shall rolling roll thee, (with) the rolling of a ball] into a land large in compass; [As Gen. 34. 21.] there shall thou die, and there shall thy glorious charers [Heb. the charers of thy glory] be, O thou reproch of thy Lords house, [Or, (as) a reproch of thy Lords house.]

19. And I [To wit, I the Lord] will thrust thee down from thy state, and from thy station will be [to wit, King Hezekiah thy Lord] disturb thee [Or, remove thee,] thrust thee away, pull thee away, pull thee down. This was done before Sennacherib besieged Hierusalem, 2 King. 18. 18.]

20. And it shall come to pass in that day, that I will call my servant Eliakim, [the son of Hilkiah. Compare 2 Kings chap. 18. vers. 18, 26, 37.]

21. And I will clothe him with thy robe, [To wit, with that robe or coat, which thou as steward to the King wearst; that is, I will give him thy office. The robe or garment was formerly in Kings Courts a discovery or manifestation of the office which they bare at Court. See above chap. 3. 6.] and I will strengthen him, [Others, enstall him, to wit, into his office.] with thy girdle. [Understand here the girdle or belt whereby the ho- nour and dignity of a person was shewed,] and I will deliver thy government [command, authority, power] into his hand: and he shall be a father to the inhabitants of Hierusalem, and to the house of Juda.

22. And I will lay [Heb. give] the key of the house of David upon his shoulders; [When in Kings Courts, the key is delivered to any one, it signifieth, that author- ity and power is given unto him in his ministry or service. In Isa. chap. 9. ver. 5. the like phrase is used of Christ, whose type this Eliakim was. See likewise Revel. 3. 7. where the words of the prophet are al- so applied unto Christ] and he shall open and none shall shut, and he shall shut and none shall open. [See Job 12. 14. the Annotat.]

23. And I will knock him in (as) a nail in a sure place: [Here

[here Eliakim is promised, that God will confirm and establish him in his government, by a similitude borrowed from a nail, which being knoekt fast and deep into a wall or into wood, cannot easily be plucked out. See this phrase also, Ezra 9, 8.] and he shall be for a chib of honour unto his fathers house. [As thou Seba on the contrary waid a shame and reproach unto thy Lords house, See ver. 18.]

24 And they shall bring upon him [Or, upon it, to wit, upon that nail] all the glory of his fathers houses of old spinning, [Compare the Annotat. Job. 5, on v. 25.] and of the office, [Other Translators have for those two immediately foregoing words, sons and daughters; others, children and grandchildren. It cometh to all one sense.] [also] all small vessels, [or, all the means furniture or implements; that is, vessels of small use] from the vessels of cups even to all the vessels of flagons, [Others retain the Hebrew word Nebatim, rendered here flagons. The meaning of this 24, verse is, that all great and small matters should be committed to that nail, namely unto Eliakim: As also that all, both great and small persons, should address themselves unto him for reward and succour, and should find help and comfort by him.]

25 In that day saith the Lord of hosts, [shall that nail, to wit, Seba] that was stuck in a sure place, [this is the antithesis or contrary part of the 23. verse] he taken away, and it shall be cut down, and it shall fall; and the burden that is upon it, [or, that hangeth upon it; that is, that was laid upon it] shall be cut off: Compare 2 Kings 24, 13. with the Annotat. [In all mens judgements, Seba was in fo great authority, as that he could never fall, nor come to shame; but God can remove the great and high ones from the thrones, and pull out the nail, though it seem to be knoekt in never fo fall] for the Lord hath spoken it.

C H A P. XXIII.

A prophesy concerning the destruction of the city of Tyrus, v. 1. &c. that God would destroy it, & that for her pride. 9. He sheweth likewise how long this tribulation of the Tyrians should last, 15 their rising again, 17 and their conversion to Christ.

THE burthen of Tyrus [The meaning is, this is a heavy prophesy, foretelling what misery shall befall Tyrus. See above chap. 13. on v. 1. compare Jerem. 47, 4. with chapters 26, 27, 28. Zach. 9, 3, 4.] how ye ships of Tharsis, [that is, ye mariners and Merchants that trade beyond Sea with Tyre. Of Tharsis, see 1 Kings 10, on v. 22.] it is laid waste, [that is, it shall be destroyed. The Prophet uttered this when Tyre was yet in her prime, and greatest glory. And the Prophet threateth this not only against the city of Tyre, but also against the whole Island] (so) that there is no house more, (so) that no man dwelleth in any more; [Heb. from house, and from coming in, or entering in. Compare below chap. 24, to wit, Some render the words thus; It is destroyed by those of her own household, and by the comers in: that is, not only by strangers, but by her own servants and bond-men, or slaves. For when these saw that their masters power and authority was almost gone and come to nought, they did then combine together, and did murder and kill their own masters, all the free-men assuming the government to themselves, and making one named Strato their King. Justin in his History, lib. 18.] from the land of Chittim it is revealed to them. [that is, it shall be revealed to them (to wit, Mariners and Merchants) from the land of Chittim, that is, from Cilicia or Macedonia,

[See Genes. chap. 10, on v. 4.] from whence the newes of Tyres first adolation by Nebuchadnezzar should be spread abroad, by the fugitives that should from thence pass over into Cilicia, and from whence the destruction should afterward befall them. The meaning of these words is, this adolation shall befall those of Tyre first by King Nebuchadnezzar, Jer. 47, Ezek. 26, 14, and 29, 13, 19, 20. and a long while after by the Greeks and Macedonians, to wit, by Alexander the great, who many years after this took Tyre, and laid it all on a heap.]

2 Keep silence, ye inhabitants of the Isle. [As if he had said, brag no more of your great riches and glory, they shall soon be at an end (ye inhabitants of the Isle) to wit, of the Isle of Tyre. This city lay in an Island, when Isaias prophesied this] thou whom the merchants of Zidon, [this was also a famous city for traffick or trading, lying hard by Tyrus, being under one Lords jurisdiction or dominion. See Ezek. 28, 21.] passing over the Sea, replenished, [to wit, with all manner of wares and merchandise, which they brought in thither with their ships laden, Heb. the merchant of Zidon: passing over the Sea: replenished: hee.]

3 And whose revenue was the seed. [Here seeds put for flax, which groweth from seed] of Sitar [this is the name of a River which parteth Egypt from Canaan, Jos. 13, 3. See the Annotat. there. Egypt itself is sometimes called Sitar, from this river] upon the great waters, [some understand here by the great waters, the ocean; others, the great rivers of Egypt] the burvell [that is, the corn-fruits] of the river: [that is, the corn which groweth by the brooks or rivers, whereby it is watered, when Nilus overfloweth. Others of the book of Egypt.] The Prophet intimateth here, that Tyrus grew rich by trading in fruits that grew in other countries, and she was the man [that the place of trading. See Ezek. 27, 3, 12.] like the heathen.

4 Be ashamed, O Zidon, [That is, O ye Zidonians. Theye are the first that built the city of Tyre] for the Sea [that is, the Inhabitants of the Isles that lie in the Sea, as Psa. 65, 6.] speaketh, (ye the strong meaning the city of Tyrus, which by reason of the Sea, wherein it lay, seemed to be unconquerable.) saying, I have not travailed, neither have I brought forth children, neither have I made young men great, [that is, brought them to full and perfect growth (and brought up virgins. The meaning of these words is, as if Tyre had said, I that was wont to be so populous, am now in such a condition, as if I were grown quite barren, yea as if I had here had or bred up no children, or inhabitants; I am waxed stark dead, it is at an end with me.]

5 According as the rumours of Egypt hath been, [Understand here that judgement that formerly befel the Egyptians in Moses time, as Exod. 15, 14. or that judgement of Egypt, whereof mention is made above chap. 19.] shall they be also in pain, [the Hebrew word which the prophet here useth, signifieth properly the pain and anguish that cometh upon a woman in travail] when they shall hear of Tyre, to wit, when they shall hear that Tyre, that rich and mighty city, which seemed to be unconquerable, is so utterly wasted and destroyed. For all other cities will be afraid that it will happen to them so too, conceiving, that if that strong and mighty city of Tyre could not escape sacking, how then shall it go with us? Some render this verse thus, when the report (shall come) to the Egyptians, they shall be sorry for that which they shall hear of Tyre.]

6 Pass over to Tharsis, [That is, see out of Tyre, seek new countries and cities, where you may pitch your tents] how ye inhabitants of the Isle [to wit, of the

Isle of Tyre, as above verse 2.]

7 Is this your city [leaping for joy?] [Of the excellency and exceeding great magnificence of Tyre, see Ezek. 27, 24, &c.] whose antiquity is [indeed] of ancient days, but her own feet shall carry her afar off, to Jofoinoyes, but her own feet, that is, to go and seek other habitations. When the Tyrians were driven out of their own city and country, then they wandered up and down, and sought a convenient place where they might best pitch their tents, and in time they built the cities of Carthage, Lepcis, Utica, and Gades.] 8 Who hath devised this against Tyre [that crowning city] who hath devised this against Tyre, that city, which not only assumed the title of a crowned Queen, but also crowned all her inhabitants and Merchants with joys and honour, making many of them as Princes, as is hinted in the following words] whose merchants are princes, whose traffickers, [or, merchants, Heb. Canaanites. See the Annotat. Job chap. 40, on ver. 25. are the most honourable in the land?] [or, on the earth.]

9 The LORD of hosts hath decreed it that he would perform [That is, to wit, to bring into contempt and vilifying] the pride of all ornaments, [or the pomps, and to wit, of the stately Tyrians] to make contemptible [the Hebrew word signifieth properly to waste, to make light, as ships are lightened of the freight or burden which they bear. It is here opposed to a word which is here rendered the most honourable, but which properly signifieth the laden oars, yet withall honourable] all the most honourable of the earth, Others, of the land.]

10 Pass through [to thy land,] [This is a speech directed to the foreign merchants, or to the inhabitants of Tyrus, thus, pass through out of thy land] as a river: [that is, quickly, to wit, as swiftly as a river; that falling, running down from above, runneth into the sea. Others as a river; that is, continually without ceasing] thou daughter of Tharsis, [that is, ye that fall upon the sea into Tyrus, are wont to trade there. Some understand here by the daughter of Tharsis, or, of the sea, the city of Tyrus which lay in the midst of the sea, and seemed to be sprung from thence, yea which also lived, moved, and traded in the sea] there is no more girde [that is, Tyrus hath lost all her strength, glory, and trading. For a girde is used partly for ornament, partly to stiffen and strengthen the loins and back. See Job 12, 18, 21, and 40, 2. Prov. 31, 24. with the Annotat. also above chap. 11, 5, and 22, 21. with the Annotat. Others understand here by the girde the walls of the city of Tyrus, wherewith it was environed and as it were girded about.]

11 He [To wit the Lord] stretched out his hand [to wit, for to smite] over the sea; [that is, over the city of Tyrus lying in the sea. Others, over the ships of the sea that are wont to trade at Tyrus] he troubled the kingdoms: [that is, disturbed them, or stirred them up against Tyrus] the LORD hath given command [to wit, unto the strange kingdoms or kings. That is, God hath infused or inspired it into those nations; and incited them to it, as above chap. 13, 3. and 2 Sam. 16, 11, 12. See the Annotat. there] against Canaan, [that is, against the Tyrians, Canaan's posterity by Zidon, Gen. 10, 15. Others, the Lord hath given command unto a merchant; meaning Nebuchadnezzar, or great Alexander. Others against the merchant city. In the signification of merchant is the word Canaan taken above ver. 8, and elsewhere] to destroy the strong holds thereof.

12 And he [To wit, the Lord] said, thou shalt no more ship for joy, O thou oppressed virgin, thou daughter

of Zidon: [Others, O thou oppressed virgin of the daughter of Zidon: [fo the Prophet calleth the city of Tyrus, because it was first built by the Zidonians. And the Prophet calleth Tyrus here an oppressed or deflowered virgin, because she should be certainly deflowered or ravished, that is, destroyed and cut off] thou Chittim, [by this abrupt phrase is signified, that the Tyrians should flee in all haste, especially to those of Chittim, or, to the land of the Chittims (for the Hebrew word will bear both) comprehending under it all kind of places lying over sea, as Cilicia, Greece or Macedonia, Italy, &c. whereof also above ver. 1.] get thee up, pass over; there also shalt thou have rest. [That is, I thou shalt neither be able to rest or lie in peace there whither thou fleest, but shalt be plagued and banished, or driven away. See above ver. 7. others, Ye Chittim, or, people of Chittim, march on &c. taking it as a divine oracle or speech made to Alexander the Great and his army; that is, should make haste not only to destroy Tyrus, but also to march on against the Chaldeans and Babel. See above on v. 1.]

13 Behold, the land of the Chaldeans, this people was not, [God fettereth before the eyes of the Tyrians the example of the Assyrian or Chaldean Monarchy, as who were already partly subdued and laid waste, and should partly in time to come be laid waste and desolate, that it might not seem strange unto the Tyrians, that they likewise should be wailed and destroyed] Affur founded it for them that dwell in the wildernesses: [that is, the Chaldeans that were wont in the wildernesses to dwell in tents, were by the Assyrians assembled and brought together into cities. See Gen. 10, ver. 10, 11, and 11, 2, 8, 9. and compare Psa. 72, 9. and 74, 14.] they set up the strong holds thereof, [and] built the places thereof, [but] he [to wit, God, of whom is spoken above ver. 8, 9, 11, 12.] made it a ruinous heap. [It is, to wit, the land of the Chaldeans; or, he made them, or to wit, he subdued the Assyrians by the Chaldeans: or in a Propheticall manner he shall assuredly subdue the Assyrians by the Chaldeans or Babylonians, and shall afterward subdue the Babylonians by the Persians, and shall consequently make easier destroy thy city and kingdom, O Tyrus (the caud it is a ruinous heap) that is, he turned it upside down. Compare below, chap. 25, 2.]

14 How ye ships of Tharsis, for your strength is destroyed, [That is, the city of Tyrus, with all strong places lying near unto it.]

15 And it shall come to pass in that day, that Tyrus shall be forgotten seventy years, [That is, the Tyrians shall continue in their misery seventy years, as if so be God had forgotten them, or regarded them no more: (seventy years) to wit, as long as the Jews should continue in the Babylonish captivity] as the days of one king: [that is, as long as a king doth live, or in likelihood may live, or in general, as long as a man may live; to wit, that attaineth to a great age. See Psa. 137, 90, 10. others as long as our kingdom shall last. Thus the word melch is also taken for kingdom, Dan. 7, 17, and 8, 21. and here by the same word is meant the kingdom of Babel, which stood seventy years after the ruine and destruction of Tyrus] (but) at the end of seventy years, (there) shall be in Tyrus as in harlots long, [that is, Tyrus shall be inhabited again, and be in good plight or prosperity; and then the inhabitants being grown rich and voluptuous, shall follow again their old course in singing and dancing and exercising all carnal pleasures and delights, as is further affirmed, ver. 16, 17. others, that the particle as may also have its efficacy and virtue, expressed these words thus; the inhabitants of Tyrus shall know as plainly to allure and deceive the mer-

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chants, as the harlots or whores know to entice and seduce whoremongers by their sweet and pleasant songs.]

16 Take the harp, go round about in the city, thou forgotten [That is, that hath been forgotten, or hath been had in oblivion] harlot, [O Tyrus, thou city full of whoredome: or, the merchants of Tyrus, who with your pleasant talk and smooth commending of your wares know to allure and draw chapmen to you, as harlots do their lovers and followers.] play well, [Heb. make it well with playing, or make the playing good, See Pal. 33, on ver. 3.] sing many songs, [Heb. multiply the song] that thou mayest be remembered

17 For it shall come to pass at the end of seventy years, that the LORD shall visit Tyrus, and that she shall return to her harlots ways, and she shall commit fornication with all the kingdoms of the earth, that are in the world. [Almost all Expositors understand here by fornication the filthy lucre of the Tyrians, which they got by their merchandise of all rich and mighty people that dwell in the countreys that lay round about them.]

18 And her merchandise [To wit, the merchandise of the Tyrians] and her harlots ways shall be holy, or, be beloved, Heb. be in holiness] unto the LORD, it shall not be gathered for a trespass, nor locked up: but her merchandise shall be for them that dwell before the LORD, [Understand by these Christians in general, and especially the Teachers or Ministers of the Church] that they may eat unto satiety and that they may have durable covering, [that is, covering that is durable, or which may last long. Here is foretold, that some of the Tyrians in future times, being converted unto the true God and to Christian Religion, should not lock up and keep their wealth and riches in chests and coffers, but should liberally distribute them to the glory of God and to the necessity of poor Christians, See Acts 2, 44, and 4, 34.]

C H A P. XXIV.

A prophesy concerning the wasting and destroying of the Land of Judah, ver. 1, 6, &c. which should happen to all alike. 2 The reason why, 5 the vengeance shall extol and praise God, 13 An exhortation to thanksgiving for it, 15 The prophet speaketh again of the destruction of the people of the Jews for their wickedness, 16, &c. he speaketh also again of Gods grace and mercy towards them, 21, Christs glory in his Church.

Behold, the Lord maketh the land [To wit, the land of Judah, and of them that take part with the Jews] empty, [or he emptieth it, or he deserveth it out] and he maketh it wast: [this was to be done first by the Assyrians, and afterward by the Chaldeans] and he overturneth the baze of it, [Heb. the face of it; that is, the form, countenance, shape thereof; that is, he will turn the land, with all that is in it, upside down, so that it shall not be like it [self] and be scattered abroad the inhabitants thereof.]

2 And as the people, so shall the Priest [Or commanders, or Ruler. The Hebrew word chozin signifieth the one as well as the other, See Genes. 41, on vers. 45.] be; as the servants, so his Lord; as the handmaids, so her mistress; as the buyers, so the sellers; as the lender, so the borrower; as the usurer, so he of whom he receiveth usury, [the meaning is, that the miseries whereof he speaketh, shall befall all sorts and degrees of men, one as well as another. See Hof. 4, 9. Compare also Ezek. 7, ver. 12, 13.]

3 That land [to wit, that land whereof mention

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ment is made vers. 1.] shall be utterly emptied, [Heb. being emptied be emptied] and it shall be utterly spoiled, [Heb. being spoiled be spoiled, [that is, it shall be utterly spoiled and plundered] for the Lord hath spoken this word.]

4 The land mourneth, it fadeth away, the earth [To wit, that part of the earth wherein Judah lieth] languisheth [to wit, through grief and heaviness of heart] the highest of the people of the land do languish, [or they grow weak, weary, faint.]

7 For the land is desiled because of the inhabitants thereof, [Other, under; the inhabitants thereof, wit, of the land of Juda, are so wicked and corrupt, that they pollute and prophane the land they tread on] for they transgress the laws, they change the institutions, [to wit, the statute or ordinance of God] they disdain the everlasting covenant, [to wit, that covenant which God made with Abraham and his seed, and confirmed by the sacrament of circumcision, Genf. 17, and which God afterward renewed, Exod. 24.]

6 Therefore the curse [To wit, that curse which the Israelites make themselves liable unto, when they entered into covenant with God, binding themselves to keep his lawes and commandments, Exod. 19, and 24, and Deut. 29. Others, the oath of the curse, Of this phrase see Genes. 24, 41.] cometh upon the land, and they that dwell therein shall be wofull: therefore the inhabitants of the land shall be wofull: that is, they shall perish either by fire or other waies: Or by the burning and heat of Gods wrath, Compare above chap. 9, 18, & 10, 16. there shall be few men left [the great part of men was slain, or carried away out of the land into bondage and slavery, See above chap. 1, 9, and 17, 6.]

7 The new wine mourneth, [To wit, because it shall be wastfully drunk and swilled down by the enemies] the vine languisheth [that is, it decayeth or fadeth away, to wit, because it shall be troden down and destroyed by the enemies] all that were merry-hearted sigh, All the words of this verse and some following leave to shew the fearful judgements that should come upon the land.]

8 The mirth of tabrets [That is, the joy or delight which men are wont to take in the found of Tabrets] resteth, [that is, ceaseth, The Hebrew word signifieth as much as to keep a sabbath] the foina [or, the rumbering, or the noise] of them that leap for joy ceaseth, the joy of the Harp [that is, the joy or delight which men are wont to take in the found of harps] resteth, [That is, ceaseth as before, Compare Jerem. 7, 34, and 16, 9, and 25, 16, Ezek. 26, 13, Hof. 2, 11.]

9 They shall not drink wine with singing: [or, in singing; that is, when they are joviall and merry with singing and roaring in their drunken meetings] strong drink shall be bitter to them that drink it.

10 The desolate city [To wit, which shall be made desolate by the violence and cruelty of her enemies that shall take it, And understand here the city of Hierusalem, with other cities that lay round about, See below chap. 30, 14.] is broken down, all the houses are shut up, [so that no man can come in] [Heb. from entering in, or coming in, Compare above chap. 23, on ver. 1.]

11 There is a lamentable cry in the streets, because of wine; [Be cause the wine is spoiled, or because there is no more to be had] all joy is darkened, [or, hath [tis] evening: That is, it decreaseth, it hath its end, as the clear or bright-shining sun-light in the evening or at night - time waxeth dark, and withdraweth it self.] the joy of the land is passed away.

12 Desolation is left in the city, and with a crack the gate is broken in pieces.

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13 For thus shall it be in the innermost [part] of the land, [Or thus shall it come to pass] this shall be the case and condition of the land in the midst of these nations, [understand here the tribes of the Jewish nation, as also the Syrians, Egyptians, Moabites, and other nations, against whom the Prophet prophesied above] as the shaking of an Olive tree, and as the gleaming of grapes, when the vintage is ended, [the meaning is, as when the fruit is gathered from off an Olive tree, and the vintage is done, yet notwithstanding some Olives are left still on the tree, and some grapes remain still on the vines: even so though the land shall be laid waste, and my people shall be slain, and scattered abroad, yet notwithstanding some shall be left, to whom the Lord will shew mercy, Compare above chap. 17, 6.]

14 They shall lift up their voice, [To wit, those few which shall be left, and shall have obtained favour and mercy from God] they shall sing merrily: because of the glory, [or majesty, or highness] of the Lord [shall they shout from the sea, [that is, being in far and strange countries, or wheresoever they may be.]

15 Therefore honour the LORD in the valleys, [That is, in all places where faithful and godly persons are, Others in the fires; that is, ye that are yet in great afflictions and persecutions] (even) the name of the Lord the God of Israel in the Isles of the Sea.

16 From the uttermost end of the earth [Heb. From the wing of the earth, do we hear P salmes (in) the gloifying of the righteous: to wit, God, See the former verses. Others that glory [is given] to the righteous; to wit, unto all those whom God justifieth of grace; and understand then by glory, the glory of the children of God, Rom. 8, 30.] but (now) say I, I grow lean, I grow lean, [Here the prophet beginneth again to speak of the destruction of the land of Juda: as if he had said, but when I consider the perverseness of men, and know for certain that God will not suffer the same to go unpunished, then do I speak in a mournful and lamenting manner as followeth: I grow lean, &c. I am me! the treacherous deal treacherously, & with treachery the treacherous deal treacherously, [I grow lean, I grow lean, &c. that is, I take this to be heart, that I do languish and pine away for grief and sorrow, considering the treachery and perfidiousness of the greatest part of my country-men, whereby they provoke Gods anger against themselves, Others, I consume away, I consume away.]

17 Fear, and the pit, and the snare [Others the net] (are) upon thee, O inhabitant of the land: [See Pal. 11, on ver. 16. In this seventeenth verse are three Hebrew words used, All found alike Pathac, pathac, which elegance we are not able to express in our language.]

18 And it shall come to pass, (that) whosoever shall flee from the voice of the fear, [That is, from the voice of enemies, which shall cause fear and terror; he shall fall into the pit, and that that cometh up out of the pit, [Heb. out of the midst of the pit] he shall be taken in the snare: [the meaning is, though a man should escape one danger, yet he shall fall into another, Compare Job chap. 20, ver. 4, &c. Jerem. 48, 44, Amos 5, 19.] for the fences [or, flood-gates, wears, Others windows, See Genes. 7, on verse 11.] in the high place are opened, and the foundations of the earth shall tremble [The prophet doth intimate, that God would reveal and pour out his wrath upon them, both from heaven above, and on earth beneath, as happened in the time of the flood or deluge.]

19 The earth shall be utterly broken down: [Heb. breaking be broken] the earth shall be utterly rent asunder, the earth shall be utterly moved [The meaning is,

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all things shall be destroyed on earth, and shall be turned upside down, But understand here properly those countries wherein the Jewes and their confederates lived in those times.]

20 The earth shall utterly low like a drunkenard, [Understand here continual by ythe earth the inhabitants of the land, See above chap. 19, 14.] and it shall be moved to and fro, like a night-cottage; [which may easily be shaken to and fro by the wind, or also be carried and removed from one place to another: I see Jerem. 9, 2. So by Shepherds, above chap. 1, 8, by soul-diers, above chap. 10, 29.] her transgression [that is, the punishment of her transgression] shall be heavy upon her, and she shall fall, and not rise again, [Heb. not add to rise: to wit, in such excellent prosperity and glory as she was aforetime.]

21 And it shall come to pass in that day, [That is, in the time appointed for it by God] that the LORD shall visit, to wit, in his wrath, that is, shall punish] the host of the high one in the high place, [or, of the highness: intimating the host of the high exalted Kings of this world] and the Kings of the earth upon the earth.

22 And they shall be gathered together (as) the prisoners in a pit, and they shall be shut up in a Prison, [Heb. they shall be gathered (with) the gathering as a prisoner, that is, as Prisoners are gathered together, shut up together in a pit or dungeon; but after many days [Heb. after the multitude of days] shall they be visited (again) [to wit, in mercy, at the time of Christs coming.]

23 And the Moon shall blush, and the Sun shall be ashamed, when the Lord of hosts shall reign upon mount Sion and at Jerusalem [That is to say, here in the Christian Church] and before his elders [to wit, those whom he appointeth to be protectors and defenders of his Church] shall be glory. Others most gloriously: or there shall be glory in the presence of his elders. The meaning of the whole verse in brief is, the clear brightness and shining of the Sun and Moon shall be nothing at all in comparison of the glory of our head Jesus Christ in his Church, and when he shall come in the glory of his Father.

CHAP. XXV.

A thanksgiving of the people of God for the destruction of their enemies, vers. 1, especially of the city of Babel. 2 A prophesy concerning the calling of the Gentiles in the time of the Messiah, 6 And the deliverance of all believers, 7 as also the destruction of their enemies 10.

LORD, thou art my God, I will extol thee, I will praise thy name, [This is a song of praise of the people of God; to wit, of the Church of believers in the new Testament] For thou hast done wonders: [Or, wonderful things] (thy) counsels from afar off, that is, of old] are truth (and) stability, [or faithfulness.]

2 For thou hast made of the city an heap of stones, [Or, for cleanness sake the words of this verse are somewhat otherwise displaced then they are in the Hebrew text. By this city here is meant Babylon and consequently all other hostile cities and nations, and especially Rome, Heb. set for an heap of stones, Compare above chap. 21, 9, and 23, 13, Revel. 14, 8, and 19, 2.] the fenced city a ruinous heap: the palace of strongners, that is, it no more a city, it shall never be built again.

3 Therefore a mighty people shall honour thee, the city of tyrannical nations [Or terrible, violent, cruel, haughty] shall fear thee [A mighty people, meaning that people that will turn unto thee, that by such terrible judgements shall learn to fear and honour thee.]

4 For thou hast been a strength unto the poor, [Or a strength of the poor] a strength to the needy, when he was in distress;

from the floods, [or, from the overflowing waters : as above chap. 4. ver. 6.] a shadow from the heat: for the blowing of tyrants [Heb. the wind (or, as fame, spirit, that is, wrath) of tyrants; or, of cruel, or terrible ones] is as a flood (against) a wall. [or, when the blowing of tyrants was as, &c.]

5 *Thou shalt press down the rage of strangers as the heat in a dry place.* [The meaning is, as the heat in a dry place is soon quelled or allayed by the rain : So hath God by the cloud of his gracious help (wherby he refreshed and revived his Church) quelled and extinguished the raging heat of strangers; that is, of infidels and enemies of his Church] the song of tyrants [that is, the unity, joy, and triumph, which they were wont to make over the godly] shall be brought down, (as) the heat by the shadow of a thick cloud. [See above chap. 4. 6.]

6 *And the LORD of hosts shall make on this mountain [That is, in the Christian Church, which is typified and represented by mount Zion] unto all nations [as well Gentiles as Jews, whom by the preaching of the Gospel he will call to the knowledge of himself] a feast of fatness, [Heb. a feast of fatnesses. In a spiritual sense the meaning of this and of that which followeth is, that God will make his elect partakers of his exceeding great grace and mercy in Christ, namely of everlasting joy and salvation, which he hath prepared for us above in heaven, Compare herewith Psal. 22. 27, 30. Matth. 8. 11. and 22. 2. See the Annotat. Psal. 36. on ver. 9. The Prophet speaketh in this verse, as he doth also ver. 7 and ver. 10.] a feast of pure wines, [or, refined wine [that is, in which there is no lees, or which is refined or purified from the lees. Others, that lish on the lees] of fat full of marrow, [that is, of fat well-marrowed bealls] of pure wines that are refined.*

7 *And he shall destroy [That is, disannul, make void] on this mountain the wrapping up of the faces, wherewith all nations are wrapped up [Heb. the face of the wrapping up, covering, wrapped up or covered upon &c. and so in the sequel; and understand hereby the blindness and ignorance in divine and heavenly things wherin all the heathen or Gentiles thicken before the preaching of the Gospel. See 2 Cor. 3. 16] and the covering wherewith all nations are covered, [that is, wherewith the eyes of the understanding of all nations, or of all the heathen are covered, and as it were blinded, concerning things divine. That which was said immediately before, is repeated again in other words.]*

8 *He shall swallow up death, [That is, deprive it of its power, so that it shall have no power to reign over his elect, or be able to separate them from his love] unto victory, [so the Apostle took these words, 1 Cor. 15. 54. Others, for ever, or everlastingly. See of the Hebrew word, Psal. 4. on ver. 1. & 13. on ver. 2.] and the LORD shall wipe away the tears from off all faces : [To wit, from off the faces of his people. See Revel. 7. 17, 59. & 21. 24. and the reproach of his people he shall take away from off all the earth, [that is, in all lands] for the LORD hath spoken it.]*

9 *And men shall say in that day, Lo this [To wit, Jesus Christ] is our God, [we have waited for him, and he will save us : [or, delivers, preserve us. This word, and the last of this verse are both derived from the Hebrew or original word from whence the word Jesus is derived] this is the Lord, we have waited for him, we will rejoice and be glad in his salvation [that is, in the salvation which he procureth for us, Others, in his saving.]*

10 *For the hand [That is, the power] of the Lord shall rest upon this mountain : [that is, God will continually preserve and defend his Church, For by*

mount Zion here is meant the Church of God] but Moab [that is, all the enemies and persecutors of the people of God] shall be thrusted under his wing [to wit, under the Lord, who shall tread down and destroy him] as straw is thrusted to dung [I understand hereby the worst sort of straw, which serveth for nothing else but to make dung of it. Others, it is troden down to the dung-hill. Others, at Madanna, there were two cities of this name : one in Juds, 1 Chron. 2. 49. and another in the land of the Moabites, Jer. 48. 2. it seemeth that abundance of corn grew there, above chap. 10. 3, 11.]

11 *And he [To wit, the Lord] shall spread forth his hands in the midst of them, like as a swimmer spreadeth [them] forth to swim, [that is, he will with all his strength and power seize upon and destroy his enemies, as a swimmer spreadeth forth both his hands to swim well] and he shall bring down their pride, [to wit, the pride of the Moabites] with the strength of their hands, [the meaning is, Moab is proud in heart, and in his hands is deceit or guile, in which respect he fancieth great things unto himself : but God will confound them both, as well the pride of his heart, as the fineness of his hands. So that the particle with signifieth here as much as together with. Others, with his lurking hands. As if he had said, with his hands that lurk or lye in wait for to rent the godly in pieces, as the lion lyeth in wait for a prey.]*

12 *And he shall bow, (and) bring down the high fortresses of thy walls, [That is, the fortifications of thy high walls, (of thy walls)] [to wit, Moab's walls; that is, the walls of the enemies of Gods Church] (yea) he [to wit, the Lord] shall cause them to carry to the earth, (even) to the dust, [That is, he shall cast them to the ground, even to the dust.]*

C H A P. XXVI.

A song of praise, wherby the people of the Jews thank God for their deliverance, ver. 1. &c. together with an exhortation to trust in God, 4. And to walk in his ways, 7. How necessary the Lords aids are, 9. But the wicked are and remain still hardened, 10. How the Lord did deal with the Jews, 15. Their repentance, 16. Their hope and comfort, 19.

IN that day [To wit, when the people of the Jews shall be delivered out of the Babylonish captivity, and the children of God out of the hands of their enemies, both corporal, and especially spiritual] shall this song be sung in the land of Juds : [that is, in the Church of God, wherofore the same shall be at this time; for under the name of Juds is oftentimes meant the Church of God,] *we have a strong city [the Church is so called, because he is strong and sure, and continueth so] under Gods protection, Hure, a city of strength, that is, a city of power] (God) appointeth [Heb. he appointeth] to wit, God] salvation for walls and outworks [Or, fore-wall fences, and bulwarks. The meaning is, the salvation which God giveth it, is that wall and strength thereof, whereto it may safely rely he will preserve and keep it; well thereby, so that even the gates of hell shall not prevail against it, Matth. 16. 18. Or thus, God who is our salvation, (or our favour and deliverer) will be the wall (or protector) of this city, (that is, of his Church) therefore it shall be strong, yea, invincible.]*

2 *Open the gates, that the righteous nation which keepeth faithfulness, may enter in. [In these words the faithful exhort one another. Others, to receive and entertain*

entertain those that offer themselves to the communion or fellowship of Saints. Compare Psal. 118. 19, 20. [the righteous nation] that is, the elect people of God, which are justified by faith in Christ, and keep all truth and faithfulness [which keepeth faithfulness] that is, readily which keepeth the truth or faithfulness which it hath promised to God and men. Others, which keepeth, or, preserveth all faithfulness.]

3 *It is a fabled passage, [O, thought, decrees to wit, with thee, O God] thou [O God] wilt keep all manner of peace [Heb. peace, peace; that is, all manner of peace : Or, durable, strong continual peace. And understand by the word peace all manner of salvation and prosperity. See Gen. 37. on ver. 14.] [or they trusted in thee. Others, That (to wit, people) which is staid in thoughts, wilt thou keep in all manner of peace, for it trusted in thee. The sense or meaning wherof is, that people, which being once justified, ver. 2. is not wavering or unconstant in mind. See Jan. 1. ver. 6, 8. Some read this third verse thus, (whose) purpose is sure, or, steadfast (in thee) unto him wilt thou keep a sweep, or, steadfast peace, when he trusteth in thee.]*

4 *Trust in the LORD for ever, [Hear the faithful do again exhort one another] [for in the Lord Lord] (there) is an everlasting rock, [Others, confesse the rock of ages; that is, the everlasting rock. The meaning is, he that is in the Lord everlasting God, he is an everlasting strong rock unto those that go to him for refuge.]*

5 *For he boweth down the high-fortified ones, [To wit, the Babylonians, together with other mighty and powerful enemies of his Church, them that dwell on high. See above chap. 25. ver. 12.] the exalted city : [meaning the city of Babel] he shall bring it unto the ground, [of the reputation of one and the same word, see Ezek. 21. on ver. 9.] he shall cast it to reach unto the other.*

6 *The foot shall tread it down, the feet of the afflicted, [O, of him that is trodden away, or, consumed away] the steps of the poor, [that is, the meanly; that is, the steps of the poor, [that is, the meanly; that is, the steps of the poor, and contemptible in the eyes of the world, and are for a while grievously persecuted and oppressed by their enemies, yet at length they got the victory by the power of God, and trod as it were with their feet upon their enemies.]*

7 *The path of the just is wholly even : Heb. are righteousnesses, or, uprightnesses; that is, were uprightness] the going of the just, that weigheth upright, [that is, in a just or right balance. Others, the path of the just is wholly even, O thou righteous one, thou a weight the path (that is, the way) of the just. Others, the way of the just are righteousnesses, he is righteous, thou shalt weigh the track of the just : Or, ponder thou the track of the just, that is, do thou, O God, weigh or consider, whether the just be no: wholly upright, and whether his way be no: just and righteous]*

8 *Also, ye, O LORD, have visited [for thee in the theory of thy judgments:] the desire of (our) soul is to thy eyes, and to the remembrance of thee, [The meaning is, it is even now at this time when thou dost visit us so sorely by the Babylonians, yet notwithstanding we do still wait upon thee, and hope in thy favouring help, and we desire and wish with all our hearts that thy name may be magnified, and always had in remembrance, to thy praise and glory, both by us and others. The godly are not like unto the wicked, that fall foul upon God, when he fineth them with his rod. See Psal. 44. ver. 18, 19, &c.]*

9 *(With) my soul have : [That is, we thy people, every one of us] desired thee [to wit, by prayer] in the*

night, also (with) my spirit, (which) is in the uttermost [parts] of me : will I seek thee early : [See Job chap. 7. on verse 21.] for whom thy judgments [that is, punishments, or chastisements] are on the earth, then the inhabitants of the world learn righteousness, [The meaning is, by the chastisements or punishments; are those that are gone astray brought again into the right way, and learn to mind the commandments of God. See Psal. 119. ver. 67. and ver. 71.]

10 *Let favour be shewed to the wicked, (yet) doth he not learn righteousness, he committeth iniquity, in a most upright land, [Heb. in the land of uprightness] That is, in the land where the word of God is taught, which sheweth the right way to salvation. The meaning is, although they be in the outward fellowship and communion of the Church, yet notwithstanding they lead a wicked and ungodly life] and he shall not see the highness of the Lord, others, therefore he shall not see the highness (or, glory, or Majesty) of the Lord.*

11 *LORD, (though) thy hand be lifted up, (yet) they [To wit, thine enemies, the wicked] see it not : [that is, though thy great and wonderful works be manifest and apparent to the eyes, yet they perceive it not] (but) they shall see it, [that is, they shall be forced to see it, whether they will or no; namely, when by thy great judgements, and to their own utter ruin and destruction they shall find, how strong and powerful thou art for to punish thine enemies] and be ashamed, (because of) the zeal (or thy) people, [Heb. (because of) the zeal of the people. The meaning is, they shall be ashamed, when they shall see the great zeal which thou shalt shew in delivering thy people out of the hand of their enemies] also the fire [of the word fire taken for the wrath and vengeance of God, see Job 30. on ver. 26. and Job 22. on ver. 30.] shall consume : those adversaries, [others, by the zeal of thy people (that is, by the zeal wherewith thou art kindled over thy people) by the fire of thine enemies (th at is, whereby thou hast thine enemies) shall thou consume them. According to which sense two causes are here shewed, which moved God to punish the wicked, of whom is spoken ver. 10. First, the love which he beareth unto his people. Secondly, the fierce anger wherewith he is kindled against his enemies.]*

12 *LORD, thou wilt ordain [Or give, grant] peace unto us : for thou also hast performed all our affairs [Or wrought all our works] unto us [or, for us, or in us, that is, whatsoever was needful for us either in foul or in body, that hath thou procured for us]*

13 *LORD our God, (other) lords besides thee, [To wit, the Babylonians, and other enemies of thy Church] have had dominion over us : (but) by thee only will we remember thy name. [The meaning is, that we remain alive unto this day, we have cause to praise thee alone for it, and therefore are bound to bless and praise thy holy name, & to rely steadfastly upon thee.]*

14 *Being dead, they shall not live (again,) [That is, no: become alive again, and consequently they shall not hinder us any more from praising thy name. See Ezek. 14. and 15.] being deceased, [See the Annotat. Job 26. on ver. 5.] they [to wit, those enemies, or others like unto them] shall not rise : [to wit, for to live here upon the earth] therefore hiss : [thou visited them,] to wit, in thine anger] and hast destroyed them, and thou hast made all their enemies to perish.*

15 *Thou O LORD, hast increased this people, [To wit, the Jews, Heb. thou hast added unto this people; that is, given them many blessings. Or, as some, added many judgements to them : by both which God getteth glory unto himself] thou hast increased this people, [of the like repetition of one word, see above*

above on ver. 5.] thou wast glorified, to wit, by the mercies shewed unto this people. Others, thou wast grieved; to wit, by the sins which they committed against thee, (therefore) thou hast &c. [the Hebrew word signifieth to glorify, it signifieth also to grieve, (but thou hast removed them far) that is, driven them far away, banished them out of the land; to wit for their fins] (unto) all the ends of the earth.

16 LORD, in trouble have they [To wit, the people, when thou didst chastise them] visited thee: [that is, they called upon thee for help] they poured out their still prayer, [the Hebrew word Lachus, signifieth properly a sob or low kind of muttering which can hardly be heard, as in Sam. 1, 13. The Prophet will shew hereby, that in their distresses they sighed or groined unto God, and prayed in a still and silent manner, which is a loud cry in the ears of God, Exod. 14, 14.] when thy chastening was upon them, [That is, when thou didst chasten them.]

17 As a woman with child, when she draweth near to travailing, hath sorrows, and crieth out in her pangs: [Compare Job, 16, 21.] O have we been, [to wit, in the Babylonish captivity] O LORD, because of thy face. [That is, because of thine anger, See Gen. 32, the annotor, on ver. 20, and Psal. 21, on ver. 10.]

18 We were with child [That is, we were in great affliction and misery] we had sorrows, [to wit, like a woman in travail] (but) we brought forth (nothing) but wind: [that is, we troubled our selves in vain, how we should get out of captivity and misery. To bring forth wind is as much to say as to labour in vain, Heb. we brought forth as it were a wind] we brought no [s]fury [of, deliverance, or salvation] to the land [that is, to the land of Judah, our own country; that was we were not able by our own strength to smite & I bide our enemies that had taken our land] neither did the inhabitants of the world [to wit, the Babylonians, that had possession of our land, and of other kingdoms and countries besides] fall down [or, they fell] : that is, they perished not.

19 Thy dead shall live, (also) my dead body, they shall rise: [by these words the Chuchin general and every believer in particular, do shew the sure confidence which they have concerning the blessed resurrection of the dead, to the glory of etc. nall life: whereof the deliverance out of the Babylonish captivity was to be a type and figure, and therefore was confidently to be expected and looked for by the Jews, Compare Ezek. Chap. 37, (the dead shall live,) that is, they shall be delivered, and raised up again by thy powers, (also) my dead body, they shall rise:] this every believing man speaketh for himself, or in his own person] awake, and shout, ye that dwell in the dust, [that is, ye that are as it were in the graves] for thy dead shall be (as) a dew of pop-phees, [that is, as a dew that falleth upon pop-phees, understand hereby, the grass, and all other herbs that grow out of the earth. The meaning is, the favour whereby thou shalt embrace us, shall cause us that are thy Church and people, to be so comforted and refreshed, as the dew doth refresh the green herbs] and the land shall cast out the dead. [Others, after that thou shalt have cast the giants (that is, the mighty and terrible enemies of thy people) down to the ground]

20 Go thy ways, my people, enter into thy innermost chambers, and shut thy doors after thee. [Heb. before thee, as 2 Kings 4, 4.] Hide thy self as it were for a little moment, [Compare 2 Cor. 4, 17.] until the indignation pass over. Hitherto extendeth this hymn of the people of God: now henceforth doth God, or the Prophet in the name of God, speak, exhorting the Church, to have: ye a little patience, until the time of her deliverance be come]

21 For behold, the LORD shall go forth out of his place, [That is, out of heaven, Mich. 3, Rom. 1, 18.] to visit the iniquity of the inhabitants of the earth upon blood of his people, which the enemies have shed; and the earth shall discover her blood, [See the Annotor, Gen. 4, on ver. 10, and Job 16, on ver. 18.] and shall no longer keep her stain covered.

CHAP. XXVII.

The destruction of the enemies of Gods Church ver. 1. and that he would protect and bless his people, 2. Sec. when they should cease from sinning, 9. herewith the Prophet addeth a threatening, concerning the destruction of Jerusalem, 10. and the return of some Jews from the lands into which they were dispersed, 13.

IN the day [To wit, when God shall deliver his people out of the Babylonish captivity] the LORD will smite the Assyrians, and great, and strong sword [that is, by the Persians and Medes, above chap. 13, 17, and 21, 2.] shall visit [that is, punish, destroy, See Gen. 21, on ver. 1.] the Leviathan, the long-winding serpent, See Job 26, 13. with the Annotor. [Upon the Leviathan, the crooked serpent: and he shall slay the dragon that is in the sea.] Or the sea-dragon. [By the Leviathan here some do understand the King of Babel, who was crafty or subtil like a serpent, venomous or hurtful like a dragon. Others do also here understand by the Leviathan, the Devil, Antichrist, and all both spiritual and corporeal enemies of the Church of God, See further of the word Leviathan, Job chap. 40, on ver. 20, and Psal. 74, 14.]

2 In that day there shall be a vineyard of red vines, [Red wine was held in the land of Juda to be the best and strongest wine, See Gen. 49, 12; Prov. 23, 31. But the words of this verse are to be understood of the Church of believers, which should bring forth precious fruits of piety. Of the spiritual signification of the vineyard, see above chap. 5, the Annotor, on ver. 1.] [as of it by vines] [the Hebrew word signifieth properly answering, as Exod. 15, 21. See the Annotor, there. It signifieth also to sing by tunes in the dance, as other ways; 1 Sam. 18, 7, as also here, and elsewhere besides. It is here an exhortation to all the godly, to rejoice because of their redemption by Jesus Christ.]

3 I the LORD do promise, I will water it all (or, every) moment: lest the enemy visit it. [That is, hurt it, See Gen. 21, on ver. 1.] I will keep it night and day.

4 Fierceness is not with me, who would set me (as) a thorn (and) briar in ways, that I should fall on against it. [To wit, against my vineyard] (and) should burn it together? [The Prophet speaketh this in the person of God; as if he had said, I am now quite appeased and reconciled with my people. Christ his sake; so that none shall any more provoke me to anger against them, as that making war against them I should become as thorns and thistles, or burn them up: Others, let that be far from me. Some conceive, that God having spoken of his love to his Church, speaketh now here of his anger and judgements against the enemies thereof, unless they do sincerely repent and turn unto him: and render the words thus, who would set me in ways as a thorn or briar, I will fall on against him, I will burn him on once: or he ought to take hold on my strength, he must make peace with me &c.]

Or he must take hold of my strength [Others though he (to wit, the Vineyard; that is, my people, the Church) should take hold of my strength] he shall make peace with me, peace shall he make with mee.

6 In the time to come Jacob [That is, the posterity of Jacob] shall take root; others, O ye posterity, Jacob shall take root; others, concerning the posterity, Jacob shall take root: that is, the Church of God shall stand fast, grow and flourish [Israel shall flourish and grow. Compare Psal. 72, 16.] and they [to wit, the posterity of Jacob or Israel] shall fill the world with incomes [or fruits].

7 Hath he [To wit, the Lord] smitten him [to wit, Jacob; that is, the people of God] as he smote him that smote [that is, as hard as he smote him that smote, &c.] him? [to wit, Jacob, Heb. hath he smitten him, as he smote his mixer? to wit, Jacobs mixer, namely, the Babylonian] is he [to wit, Jacob] slain as his slain ones [to wit, the King of Babels slain ones; others, his slain ones; to wit, Gods slain ones, those whom God slew in his wrath] were slain? [the meaning is, that God dealeth far more graciously with his own people when he chastisheth them, than he doth with the enemies of his people.]

8 In measure [See of the Hebrew words, Gen. 18, on ver. 6.] hast thou [O Lord] contended with him, [to wit, with thy Vineyard, with thy people] when thou didst thrust him away: to wit, by the Babylonians. He speaketh of a thing that was yet to be done, as if it had been already done] (when he) [to wit, the Lord] the prophet uttereth the person, which occasioneth some kind of darkness or obscurity in his speech] took him away by his hard wind: others, he (the enemy) took him away by his hard wind; [that is, by war, or other grievous plagues] in the day of his cast-wind. [That is, of the enemies, a great part whereof came from the east, and were a rude and fierce people, as the east-wind in those countries, was a most rough, sharp, and hurtful wind, See Job 25, 2; Psal. 48, 8. Heb. 12, 2.]

9 Therefore by it [To wit, by such punishments and facheily corrections as the Babylonish captivity was] shall the iniquity of Jacob be purged, [to wit, in that regard that the elect should be thereby brought to sorrow and repentance for their sins, and to amendment of their lives, and so should obtain forgiveness of their sins by true faith in Jesus Christ.] and this is all the fruit, [to wit, which shall come by the Babylonish captivity] that he [to wit, the Lord] will take away his [to wit, Jacobs] sin, when he will make all the fons of the Altar, [understand that here is spoken of the stones of those Altars, that were here and there set up in the high places to the honour of idols] as scattered chaff-stones; [the meaning is, after he shall have taken away all idolatry, which is the original of all other sins] the groves [of idolatrous groves, see Judges 3, on ver. 7.] & the images of the sun [of these see the Annotor, Le. 26, on ver. 30.] shall not stand; [others, when no groves nor images of the Sun shall be left standing, understand withal, but shall altogether be cut down, and broken to pieces.]

10 For the defence city [To wit, Jerusalem, See above chap. 22, 2, and 24, 10, Ezek. chap. 21.] shall be desolate, [here the prophet returneth to a description of the judgements wherewith God would visit those of Juda] the inhabitants, [or dwellings] shall be rejected and forsaken, like a wilderness: there shall the calves feed, and there shall they lie down, and shall devour the branches thereof. [Meaning, the branches that shall grow in it, (to wit, in the city of Jerusalem) on the trees that should sprout up, and grow of themselves in their desolate houses, and in their

streets, in their gardens and orchards. See the Annotor, Job 18, 16.]

11 The boughs thereof shall be withered, they shall be broken off, (and) the women coming, shall sit them on fire [to wit, the boughs, or the city] for it is not a people of my understanding: [meaning the people of the Jews, with whom at this time no understanding was to be sought or found] therefore he that made them, [that is, God, Heb. their maker] will not have mercy on them, [understand withal, but he will destroy them; to wit, by the Babylonians, as presently followeth, ver. 12.] and he that formed them, [Heb. their former] will despise them no favour.

12 And it shall come to pass in that day, [To wit, when the people of the Jews shall be in the Babylonish captivity] that the LORD shall thresh, [Heb. shall beat out, or, knock out. Compare before chap. 28, 27, where threshing and beating out are distinguished: but here the word threshing is used for cleanths sake] from the stream of the river, unto the stream of Egypt; [that is, from the River Euphrates, unto the river of Egypt, called Sinar, See Job. 13, on ver. 3.] but ye shall be gathered up one by one, [or, and one, or one for one: each in particular] O ye children of Israel. [The meaning is, after ye shall have been for a while dispersed here and there, ye shall then be brought again into your own country, and be gathered together, as ears of corn are gleaned or gathered up in the field in harvest-time.]

13 And it shall come to pass in that day, that great a trumpet shall be blown: [Understand by this great trumpet, first the proclamation and publick grant of King Cyrus, who suffered the Jews to return again into their own country, 2 Chron. 36, 22. Ezra 1, 1. Secondly, in a spiritual way, the trumpet of the Gospel, whereby God called and gathered together unto himself a Church out of all people and nations of the world] then shall those come, [they shall come again into their own country, into the land of Juda] that are left [that is, those that wander up and down: to and fro] in the land of Assur, [that is, the captives of the ten tribes of the Kingdom of Israel] and those that were cast into the land of Egypt: [thither were the remnant of the tribe of Juda fled, 2 Kings 25, 26.] and they shall worship the Lord, [See Gen. 24, the Annotor, on ver. 26.] on the holy mount [Heb. on the mount of holiness: to wit, in the new-builded Temple, and consequently in the holy and Christian Church] at Jerusalem.

CHAP. XXVIII.

A prophesy of the destruction of the Kingdom of Israel by the Assyrians, ver. 1. &c. but that the Lord would bring the remnant of his people unto honour. A complaint of the drunkenness of those of Juda, 7, 8. and their uncharitableness, 9, 10. A threatening, that they shall be overcome by strange nations, 11, &c. because they were mocked at the word of God, and at his threatenings, 14. A most glorious description of the Messiahs person, 16. A fore threatening against the people of the Jews, 17, &c. An exhortation to amendment of life, 22. As a foolish husbandman knoweth his folly and idly of acting, so doth the Lord much more know it, who instructeth the husbandman in it, 24, &c.

VO to the proud crown of the drunkards of Ephraim, whose glorious drunkenness is a flower falling down, which is on the head of the very foolishly, of them that are smitten of wise, [Heb. in to the crown of pride, &c. It is a description of the Kingdom of the

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the ten tribes of Israel, when Samaria was the chief city, which he here called the head of the fat valley; because it lay upon a mountain, and below it was a very fruitful valley. See below *vers.* 3, *Hof.* 5, 5, and 7, 10, [whose glorious ornament is a flower falling or, a withering flower. That is, whose glorious state and condition [to wit, Ephraim, or the Kingdom of Samaria's state and condition] which heretofore flourished so mightily, but withereth and fadeth now, and will soon utterly decay and perish: (which) to wit, flower: (is on the head of the very fat valley) which is set upon a very fat valley: of them that are smitten of wine] that is, who are daily replenished with wine, so that their brains are as it were smitten and wounded by wine.]

2 Behold, the LORD hath a strong and mighty one, [To wit, the King of Assyria, by whom the Lord hath purposed to punish the ten tribes of Israel, and to destroy their land] there is as a flood of hail, a gate of destruction: [this signifieth the ruine and destruction of the whole state of the Kingdom of Israel. In the city-gates Magistrates did use to sit in judgement. Or it may be taken thus: a gate of deliv'ation; that is, a wide opening unto ruine or destruction. Others a temple of destruction] as a flood of strong waters [or of many waters] that overflow, will be cast them down to the earth with the hand, [that is, with power, or might. Salmannasser in few years time subdued the Kingdom of the ten tribes, 2 Kings 18, 10, 11.]

3 The crowns of the drunkards of Ephraim shall be trodden under feet, [or, the crown, the pride of the drunkards of Ephraim shall be trodden under feet.]

4 And the falling flower of his, [to wit, Ephraim's] glorious ornament, which is on the head of the very fat valley shall be as the foam-ripe [or too ripe, ripe before due time] fruit before the summer, [or, before it is summer; that is, before its season] which, when any man seeth it [Heb. (when) the feet seeth it] while it is yet in his hand, [that is, presently. Or, as soon as he getteth it into his hand (Heb. palm) he swalloweth it up.] [Or, he swalloweth it down. The meaning of this verse is, that Ephraim shall be suddenly and with great pleasure be devoured of his enemies.]

5 In that day [To wit, when the Lord shall have poured out his wrath upon the wicked] shall the LORD of hosts be for a glorious crown, and for a beautiful garland, [that is, the Lord shall bring them to honour, and beautify or adorn them most gloriously] unto them that are left [Heb. unto, or, for the remnant] of his people.

6 And for a spirit of judgement, to him that sitteth in judgement, [Or, to him that shall sit over the judgement. That is, God shall richly communicate his holy spirit unto the Judges and Rulers of his people, that they may rightly govern, and protect their subjects well] and for strength unto them that turn away the battle to the gate. [That is, God still also gave unto his people valiant champions, to fight against their enemies, and to beat and drive them back to the very gates of their enemies. When men are able to beat and chafe their enemies unto and into their own gates, and are able to make them keep in, and not fir out, then those that beat or chafe them in have their own borders.]

7 And also these [To wit, many among the Jews, or of the tribe of Juda] do erre through wine, [or, in wine. That is, they have so wholly given themselves to drunkenness, and to carnal pleasures and delights, that they are almost bereaved of all their wit. This may be also understood of spiritual drunkenness, whereby men are proved in sin and wickedness, as below chap 29, 9. See Prov. 20, on *vers.* 1.] And they

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go astray through strong drink: the Priest [or, Prince, Ruler. See Genes. 41, on *vers.* 4.] and the Prophet [to wit, the false Priests, as below chap 29, 10.] mine, [the meaning is, as they have taken in or swallowed down wine in great abundance, so doth wine also swallow and destroy them] they go astray through strong drink, they erre in a vision, [that is, the Priests erre in expounding the prophesies, they wrest and turn them as they list, and after their own pleasures and fancies] they stagger in judgement. [Or, stumble in judging.]

8 For all tables are full of vomit [Or, are filled with spung] (and) dung, [or, filthines] [so that there is no place (clean.)] [Understand withal, but all places are bespitted and bespawled or defiled. Or so that there is no place more; to wit, which is not polluted or defiled.]

9 In whom should he [To wit, the Lord by his Prophets] (thin) teach knowledge; [to wit, the knowledge of necessary things, or of things worthy to be known] and whom should he make to understand the thing that is heard? [Heb. hearing. The meaning is, that which I Isaiah have heard of the Lord. Or praying. See below chap. 53, 1.] that can they boast [from the milk? then that are decayed from the breasts? [The Prophet doth intimate, that they are altogether [to wit, full of wind, as that they are like unto little children, that are incapable of instruction.]

10 For it is precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little. [These are the words of God by the mouth of the Prophet, and this is the meaning of them: one precept or commandment is given after another, and yet it doth not avail: for they are children in understanding, both old and young.]

11 Therefore by ridiculous lips and by another tongue shall he speak unto this people. [The meaning is, so much as to this people would not suffer themselves to be instructed by the plain word of God, therefore he will deal with them after another manner, cause them to be spoken to in an unknown language, for a punishment of their unthankfulness and obduracy. See 1 Cor. 14, 21, and below chap. 33, 19. (with ridiculous lips, and &c.) That is, with strange languages, or tongues; for men do use to laugh at them whom they do not understand. Others, by ridiculousness of lips. The meaning of these words of God, as also of the next following, is, that he would visit them with foreign or outlandish enemies and armies, whose language they should not understand.]

12 Unto whom [That is, unto which people] he [to wit, the Lord by his ministers the Prophets] said, this is the rest, give rest to them that are weary, and this is the refreshing: [that is, thus shall ye attain unto rest and peace, and obtain the blessing of the Lord, namely, if ye comfort and relieve those that are weary. See above chap. 1, *vers.* 17, or, this is the rest, that ye keep Gods commandments, and in doing so you will bring your wearied country unto rest] but they would not hear.

13 Therefore shall the word of the LORD be unto them precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little. [The meaning is, because they have despised the word of the Lord, therefore they shall be left in their ignorance and folly, and be like unto little children, that must be taught one precept after another, and one line or rule after another, &c.] that they may go and fall backward, and be broken, and snared, and taken. [That is, that they may fall into destruction and all kind of misery that doth commonly follow, when men will

not

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not receive and embrace the word of God.]
14 Therefore hear the word of the LORD, ye scorners; ye rulers over this people which is at Jerusalem, [Heb. ye men of scornings, or, mocking: ye rulers of this people.]

15 Because ye say, we have made a covenant [See the Annotat. Genes. 15, on *vers.* 18.] with death, and will not have me made prudent agreement: [or we will not have a consideration with the grave or hel. It might also be read thus, according to the modern style, we have, or, hold intelligence, or, correspondence with hel, or the grave. The pleasures and honours of this world do make the wicked commonly to presume, and to bold, that they presume that they dare need not fear either death or hell, so that they dare even challenge and defie the Almighty himself. See above chap. 5, 19, and Job 5, on *vers.* 23.] where the overflowing scourge [the meanness the army of the King of Babel, which as a flood of waters should overwhelm and cover the land] shall pass through, [others passeth through, or, goeth through (the land)] it shall not come unto us; for we have made lying [thus the prophet calleth the defignes and enterprises of this people, which they conceived would not fail or miscarry] our refuge, and under false hood [that is hypocritic] have we hid our selves.

16 Therefore thus saith the LORD, behold, I lay in Zion a corner-stone, [Heb. I am he (that) foundeth a stone in Zion. Christ is the true corner-stone of Zion, that is, of his Church; which secureth us against death, hell, and all misery and calamity. He ought, & that justly, to be the Jewes comfort and refuge, not their lies and hypocricia] a tried stone, [consequently precious and costly. See 1 Pet. 2, 6. (a similitude taken from precious stones, which upon trial are found to be precious) and fit, and sufficient to bear up the building of the whole Church. Others, a touch-stone, a precious cover-stone.] Compare Psal. 118, 22. Math. 21, 42. Acts. 4, 11. Rom. 9, 33, and 10, 11. Exod. 2, 20. 1 Pet. 2, 6, 7, 8.] which is indeed surely founded: [Heb. which is founded; that is, which is deeply founded, or to good purpose] who so heareth, [to wit in Christ, as the Apostle expoundeth it, 1 Pet. 2, 6.] he shall not make haste, [others, he maketh not haste. Understand with all, and therefore he cometh not to shame, Rom. 5, 4, 5, but obtaineth at length the blessed end or issue which he waited for with patience; being satisfied and contented, looking for no other comfort and refuge than the Christ Jesus. The Apostle Paul Rom. 9, 33, and the Apostle Peter 1 Pet. 2, 6, put for these words, he shall not make haste, that is, he shall not be ashamed, having respect to the sense or meaning of the words.]

17 And I will lay judgement to the line, and righteousness to the plummet: [God threateth in these words, that he will deal with his people according to their works. See 2 King 21, on *vers.* 13.] and the hail shall sweep away, [as it wereth with beloms or brooms] the refuge of lying [or, of lies; that is, the false refuge. The hail, as also presently after the waters signify here the army of the Babylonians, as above *vers.* 2. Some expound this and some following verses also further of that final destruction and desolation of the Jewes by the Romans] and the waters shall overflow, [or overflow; overwhelm] the hiding place.

18 And your covenant with death shall be disannulled, [Heb. be pitched over, or be chafed over, or be (meared) over, or be danted over. That is, it shall be destroyed, or, disannul] and your prudent agreement with hell [or, with the grave] shall not stand; when the overflowing scourge shall pass through, then shall ye be trod-

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down by it. [Heb. shall ye be trodden down to them.]
19 From the time when it [To wit, the overflowing scourge or the flood] passeth through it, [it shall take you away] [to wit, the wicked and obstinate men] [for it shall pass through every morning, by day and by night; [the meaning is, it shall come in the morning, and so continue all day and all night. That is, it shall not cease, but last from time to time, Heb. in morning] and it shall be that to understand the reports, [Heb. the hearing; that is, the report of the judgements that shall come upon you] shall be more trouble, [the meaning is, when ye shall be confounded and ruined, and be carried away captive to Babylon, it shall make all those that hear it afraid. Others take it thus, the bare report of the enemies coming shall fo afflict you, as that you will not be able to know what to do, or what counsel to take.]

20 For the bed shall be shorter than that a man can stretch himself on it; and the covering shall be too narrow, when a man stretch himself [Heb. gathereth himself]; to wit, by contracting the body, [under it] the meaning is, ye shall endure want and misery in the Babylonish captivity. Some apply it to the refuge and covering of falsehood, whereof mention is made *vers.* 15, and 17.]

21 For the Lord shall rise up, as on mount Perazim, [On this mount did God formerly fight the Philistines by David, 2 Sam. 5, 20, and 1 Chron. 14, 11.] he shall be urged, [or he shall be moved: that is, he shall be wroth] as (in) the valley of Gibeon: See Job. 30, 10, and 1 Chron. 14, 16.] that he may do his works, his work shall be strange, [God is a gracious and merciful God, who is slow to wrath, and slow to punish, and therefore in comparison of his former loving kindness & mercy continually shewed unto his people, his work of justice or punishment is called a strange work.]

22 Now then mock not, tell your bands [wherewith the Babylonians shall bind you] to be made faster: the meaning is, by daily sinning are your bands made daily faster and faster, burby sorrow and repentance for sin, they are made looser: Therefore would you be eased of your bands, then return unto the Lord, and cease from sinning.] for I have heard from the LORD Lord of hosts a conclusion, that is firmly concluded [or, a conclusion, So above chap. 10, *vers.* 22, and 23, that is, which is firmly concluded and determined by the unchangeable God, and shall surely come to pass] upon the whole land.

23 Give ear, and hear my voice, hearken, and hear my speeches:

24 Doth the plowman plow all the day? [That is, always] doth he open and break the clods of his ground (all the day)? [or, doth he call up in (swallowers), doth he make furrows always?] The meaning of this verse is, as a skillful husbandman knoweth the time when he should plow, sit, sow, and harrow: So doth God likewise know his time when he should assay or effect one thing or another to or about his Church, to preserve the godly, and to punish the wicked.]

25 Is it not so? when he hath made plain the uppermost (part) thereof, [Heb. the face thereof: to wit, of the earth, or of the land or ground] then he strenteth fetters [what kind of feed it properly was, is very uncertain] and spreadeth Cummins, [or the castles in Cummins] he is casteth in of the best [or, noblest] wheat, [Heb. prince, or, princely, lordly wheat. So is wheat called, because it is among the Princes, or King, that is, the chiefest feed among all feedes] or choice [Heb. marked out] barley, or salt, each in its [or, the feeds, or, in her; to wit, the earths, or the grounds] place, [that is, each in its proper field or ground.] And

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26 And his God instructeth him concerning the manner [That is, how he should do, The Hebrew word significeth here the way or manner how each thing ought to be done] he teacheth him. [That is, God teacheth him, to wit, the husbandman to do as he ought; he teacheth and instructeth him how he should deal with every kind of seed or grain, according to its nature and kind, at what time of the year he is to sow it, and what time of the year he is to reap it.]

27 For stubbles are not threshed with the threshing-cart, neither is the cart-wheel suffered to go about upon the cummin, but stubbles are beaten out with a staff, and cummin with a sickle. [The Jews did in former time thresh their feed-fruits or their grain divers or sundry ways. Over some feed or grain they dragged a threshing-cart, or threshing sledge; over some they drew or thrust a wheel; some they cauled to be troden out by oxen; the feed that groweth in little hills or bladders, they did beat out with sticks or staves. So then this is the meaning of this verse; As the husbandman doth not thresh the seed all one way, but diverse; So neither doth God always punish one way, but smiteth and punisheth one foreer then another, according to the nature and quality of the offence.]

28 Bread-corn must be bruised, but he [To wit, the husbandman] doth not thresh it threshing continually: [Heb. everlastingly, always, neither doth he break it with the wheel of his cart, or neither doth the wheel of his cart break it] neither doth he bruise it with his horses. In the 27. verse he shewed what judgement or discretion the husbandman useth in threshing of several sorts of feed or grain: here he sheweth what discretion the husbandman useth in handling of wheat; this must be bruised before it can be made fit to make bread: yet he doth not bruise it by long and often threshing to and again, for so it would be spoiled in the threshing floor, and be good for nothing: therefore wheat, after it is threshed, must be ground and bruised small with mill-stones. Therefore the husbandman knowing and understanding this full well, he useth discretion and understanding in dealing with bread-corn or bread-feed. Now this judgement or understanding and discretion cometh also from the Lord. In the Hebrew the word bread is used for bread-corn, as also Psal. 104. 15.]

29 This also cometh forth from the Lord of Hosts: [To wit, this general destruction, whereof mention is made vers. 22. cometh also from the Lord. See 2 Sam. 16. 10. and 2 Kings 18. 25.] he is wonderful in counsel, he is great in deed. [Heb. he maketh the counsel wonderful, he maketh the deed, or the being great. See the Annotat. Job 5. 12. and 38. 2. The meaning is, God is glorious in deed, or working, causing his counsel and purpose to be put in practice, and to get as it were being: he performeth or executeth all things gloriously. Compare Jerem. 32. 19.]

CHAP. XXIX.

A prophesy concerning the besieging and destroying of the Temple and city of Jerusalem, vers. 1. Of the miserable state and condition of the Jews, 3. etc. The insatiable wrath of their enemies is represented by two similitudes, 7. 8. Because of the Jews hardness, and blindness, 9, etc. A threatening that they shall be cast away, because of their hypocrisy, 13, etc. A promise concerning the conversion both of Gentiles and Jews,

VVO to Ariel, Ariel, [Ariel significeth as much as a strong lion, or, a lion of God, as Ezek. 43. 15, 16. But we must here understand by Ariel the Altar of burnt-offering in the Temple as Jerusalem, yea even the Temple itself: now the Altar is called a lion of God, because like a strong lion, it devoured daily much cattle by the fire that was come down from heaven] the city [wherein] David was camped: [That is, lodged, kept his Court. That is, the city of David; namely the upper part or quarter of the city of Jerusalem, where David with his Court resided, as also afterward other Kings of Juda did. But under the name of the city of David is here understood the whole city of Jerusalem, as elsewhere besides] add year unto year, [This is an Apophtheg or speech directed to the Jews. The meaning is, keep every year your feast-days] let them [to wit, the Priests and Levites] flay the feast-offerings, [or, cut off the heads of the] feast-offerings, or cut the throats of the feast-offerings. See Psal. 118. the Annotat. on vers. 27. and Exod. 13. 18. The prophet reproveh the folly of those that imagined that they had acquitted themselves sufficiently before God, when they did only perform outward worship and service unto God by offering of sacrifices, &c. meaning, that by only doing this they should thereforeward go quite unpunished, because sundry years one after another were expired, and they had still escaped unpunished. See 2 Pet. 3. 4.]

2 Yet will I distress Ariel: [As if he had said, it is in vain that ye think to appease and pacify me with outward ceremonies. Compare above chap. 1. 11.] and there shall be heaviness and sorrows, [to wit, among the Jews, for the breaking down of the Altar of burnt-offering and that city] shall be unto me like Ariel [that is, I will likewise distress it, suffering it to be wasted and destroyed by the Babylonians, or, as in the Temple dead beasts do lie before the Altar, which were slain to be offered up in sacrifice: so shall likewise many dead bodies of Jews that are slain lie in and about this city. Heb. And it shall be unto me like Ariel; and to wit, that city of Jerusalem.]

3 For I will lay a camp [To wit, the camp, or army of the Babylonians] in a circle [Heb. with, or as with a Ball, that is, in manner or form of a ball, round about, in a circle, or in a rounding, or compass] about thee [round about thee, O Jerusalem] and I will besiege thee with bulwarks, [properly with works standing up, or lifted up. Others ramparts, and I will cast up forts against thee] [or round about thee.]

4 Then shalt thou [O city of Jerusalem; that is, ye inhabitants of Jerusalem] be brought down, thou shalt speak out of the ground, and thy speech shall proceed softly out of the dust. [Or be still, weakly, or thy speech shall be deep & low; as the speech of those that lie in a pit or ditch. The meaning is, thou shalt be brought to such a sad and miserable condition, as that thou shalt hardly dare speak or open thy mouth to make thy moan. Others, shalt be lover than the dust] & thy voice shall be out of the ground as a voice [or, forthsaying spirits, divination, Wizards and conjurers, & such as by the devil do give answer to those that ask counsel of them, are wont to answer them softly, and in such a way and manner as they cannot well understand what they say, to wit, with a dark and doubtful voice, as it were proceeding out of hollow ground. See above chap. 8. on vers. 19. and Levit. chap. 19. on vers. 31. and thy speech shall whisper out of the dust, 5 And the multitude of thy strange [soldiers] [These words

words may be taken in a twofold sense. First thus, that the words of the Prophet may be here understood of the strange soldiers that should come against the Jews. Secondly, they may be understood of the strange soldiers that were hired by the Jews to help and assist them] shall be like thin dust, [that is, (according to the meaning of those that understand this of the enemies of the Jews) they shall be in as great a number and quantity, as the small thin flying dust, which cannot be numbered: but according to the sense and meaning of those that understand it of such as were hired to help and aid the Jews, it will be a matter of no importance, they shall vanish away, and come to nothing] and the multitude of tyrants [or, of the terrible ones] as chaff that steepest away, [Compare Job 21. 18. Psal. 1. 4. and 35. 5. above chap. 17. 13.] and it shall be done in a moment suddenly. [Compare below chap. 30. 13.]

6 Thou shalt be visited of the Lord of hosts with thunders, & with earth-quake, & a great found with whirl-wind and tempest, [That is, with terrible storming and assault of the enemy; to wit of the Babylonians, that shall over power and destroy all things. It may be also understood according to the letters, (and great found) or noise; that is, with a great cry and of war] and the flame of a devouring fire. [To wit, of adversities and plagues. See Job 15. on vers. 30.]

7 And as the dream of a night-vision is, [so] shall the multitude of all the heathen be that shall fight against Ariel: even all that shall fight against her, and be strong holds, and [shall] distress her. [The meaning is, it shall happen to the enemies that shall distress thee, as if to be they dreamed of a night-vision. See vers. 8. and Psal. 73. on vers. 20. Of Ariel see vers. 1. all that shall fight against her,] to wit, against Jerusalem.

8 It shall be as when an hungry man dreameth, and he shall be eaten, but when he awaketh, [Heb. that holdeth, he eateth, but when he awaketh, do presently again] thou his soul [that is, he himself: to speak properly, his body. Thus the word soul is taken for body Psal. 16. 10. I am empty: or like as when a thirsty man dreameth, and he holdeth drink, behold then he is yet weary, [or, faint; that is, thirsty. See Psal. 63. on vers. 2. below chap. 32. 2.] and his soul [that is, he himself, properly his body, as before] is greedy; [so shall the multitude of all the heathen be that war against mount Zion, [That is, against Jerusalem. The meaning is, they will not be satisfied with the horrible cruelties and outrages which they shall have committed unto you or against you, but they shall be still greedy to commit yet more abominable villanies against you, as having not yet sufficiently wreaked their spleen against you, all the tyranny and cruelty which they formerly practised, shall be but as a dream in comparison of that which they intend to do yet further unto you.]

9 They [To wit, the wicked Jews] linger, [to wit, to believe the words of the Prophets, and to mend their lives] therefore wonder ye [ye religious and godly ones] they are weary, [that is, they give themselves to all pleasures and delights] therefore cry ye: to wit, unto the Lord, that he be favourable and merciful unto you] they [to wit the wicked Jews] drink as, but not with wine, [but with a spirit of giddiness, which blinded their understandings] they stagger, but not with strong drink. [The meaning is, they are so partial and self-conceited, as if they were void of all understanding, wisdom and prudence, not willing to entertain or follow the advice and counsel of the Prophets.]

10 For the LORD hath poured out [Heb. mingled] upon you [O ye wicked Jews] a spirit of a deep sleep, [to

that you neither feel nor mind it;] though men do pray a long while and often unto you, and threaten you with Gods judgements; and he hath shut up your eyes: [to wit, the eyes of your understanding] the Prophets, [namely, the false Prophets, and your heads, [that is, your Rulers] (and) the fears [See 1 Sam. 9. on vers. 9.] hath he blinded, [Heb. covered. To wit with darkness: that is, with blindness of mind. Compare above Chap. 25. vers. 7.]

11 Therefore all vision [That is, all the predictions and Prophecies of the true Prophet which God sent unto you. Or, the vision of all] is become unto you as the words of a sealed [that is, hidden, unknown. See above chap. 6. on vers. 16.] book, which they deliver to one that can read, [Heb. that knoweth letters, or, writing, or, a book] [saying, Read this, I pray: and be said, I cannot, for it is sealed.]

12 Or if they deliver the book to one that cannot read, saying, Read this, I pray: and he saith, I cannot read. [The meaning of the 11 and 12 verses is, that neither the learned nor the unlearned should understand the predictions or prophecies of God published and preached by the Prophets.]

13 For the Lord saith, Because this people draw nigh [unto me] with their mouth, and they do honour me with their lips, but remove their heart far from me: [Such were in Christs time the Pharisees & Scribes, yea also the greatest part by far of the people. Therefore Christ applyeth this speech or saying unto them, Matth. 15. 8. Mar. 7. 6.] and their fear [whereby they fear] [that is, serve] me, [Heb. their fear, or towards me] are the precepts of men, which are taught them.

14 Therefore behold, I will hence forth deal wondrously with this people, [Or, I will proceed to deal wondrously with this people] wondrously, and marvelously; for the wisdom of their wise men shall perish, and the understanding of their men of understanding shall hide itself [that is, it shall not stand them in any stead at all. Compare Jer. 49. 7. Obad. vers. 8. Mal. 11. 25. 1 Cor. 1. 19.]

15 No man knoweth what he hideth himself, & dep from the LORD, hiding (their) counsel: [That is, which think that God seeth them not, but that their devices are hid from him. Or thus; which hide (their) counsel deep from the Lord] and whose works are done in darkness, and they say, who seeth us? and who knoweth us? [Compare Psal. 94. 7.]

16 Your overbearing is as if the Potter should be esteemed as clay, that the thing made should say of its makers, he made me not; and the formed vessel should say of its potter, he doth not understand it. [Your overbearing, &c. To wit, that you pervert the nature of things, desiring as we say, to lord it or play the master above God, whereas thou art but his creature. Others, O your pervertness! shall the potter be esteemed like unto the clay? to wit, which neither doth nor understandeth any thing. If the clay deny that it is formed by the potter, and that he understandeth any thing, then the potter is esteemed as the clay. The meaning is, in that you have such an opinion of your own dexterity, craftiness and subtilty, as if you were able to deceive even God himself, and were able to hinder and frustrate his purpose; is not that as senseless, as if the clay should exalt it self against the potter, to dispute with him, and to control him for not doing his work well? Compare below chap. 45. 9.]

17 Is it not but for a little while yet that Lebanon shall be turned into a fruitful field? [Or, Carmel. See the Annotat. 2 Kings 19. 23. and Jerem. 2, on vers. 7.] and the fruitful field [or Carmel, as before] shall be esteemed as a forest. [The meaning is, Barren places shall

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

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

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

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

21 Which make a man guilty [Heb. cause him to sin, or, make him a sinner; that is, accuse him, as if he had committed a great offence] for a word, [not being able to endure that their sin should be seriously reproved. This was fulfilled in our blessed Saviour Christ and his Apostles,] and lay snares for him that reproveh (them) in the gate: [that is, in judgement. See the Annotat. Genes. 34. 20. and 22. 7. Or, in the gate, that is, openly in the public assembly. See Amos 5. 10. Others, And lay snares for him in the gate that reproveh them; that is, and seek his destruction by false accusations] and which divide away the righteous into the desert. [Where they can find no food nor relief, and where all things are dreadful and terrible. The meaning is, which by their false accusation cause the righteous to be condemned in judgement, and to be scattered to misery and calamity. Others, for a thing of naught.]

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

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

hallow the holy one of Jacob, [that is, the true God, whom Jacob praised and magnified] and fear [or, reverence; that is honours glorify] the God of Jffrae, [That is, of the Israelites.]

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

C H A P. XXX.

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

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

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

3 For the strength of Pharaoh shall be (shame unto you, and that refuge under the shadow of Egypt, confusion. 4 when his Princes [To wit, the King of Judas Princes. See Eze. 17. 15. Others, their Princes; to wit, the Princes of the people of the Jews] shall have been at Zoan, and his Ambassadors [or, messengers] shall have come near unto Hanes. [Zoan and Hanes were cities lying in Egypt. See the Annotat. Num. 13. 22. Psal. 78. 12. Hanes is Daphne. See Jerem. 2. on verse 16. and 43. on verse 7.]

5 He [To wit, God, or the King of Egypt] shall make them all [to wit, all those of Jerusalem, as well Ambassadors as subjects] ashamed [that is, despisable, or contemptible. Others, he will make them all] hink

ing; to wit, the Egyptians. See Jerem. 37. 7. by a prophesie that cannot profit them, nor (be) an help nor an advantage unto them,) but shall be a shame and also a reproch (unto them.)

6 The burden of the beasts of the South: [That is, the prophesie against the Jews, concerning the Camels or other beasts that bear burdens: which they sent to other parts of the King of Egypt against the Chaldeans, assistance of the King of Egypt, so called, because of the south] that is, toward Egypt, [the cause is lieth fourtherly of the land of Juda] into the land of trouble and anguish, [So is Egypt called or detested, because many troubles and anguish befell the Jews there in former time, and should yet befall the Jews that seek for help and counsel there] from whence is the strong Lion, and the old Lion, the Cockatrice and the fiery flying Dragon: [Such mischievous, venomous, renting, & devouring creatures are found in great abundance in Egypt. Some understand by those creatures, the Souldiers of Egypt, from whom the Jews could expect nothing but mischief and destruction; they, To wit, the Ambassadors of the Jews, that brought great presents to the King of Egypt, and they carry their goods upon the backs of their Camels, and a people (that) shall not profit them:] [That is, unto the Egyptians, as verse 5.]

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

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

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

10 which say unto the Seers, [That is, unto the Prophets. See 1 Sam. 9. 9.] See not [that is, Prophesie not; as if they had said, though God reveal somewhat unto you, yet publish it not, but conceal it, as if he had neither seen nor heard it:] and to the Priests, who is, Prophets] View for us that which is right, speak unto us things: [as if they had said; but preach unto us that which is pleasurable, and acceptable.] view for us deceits, [or workings.]

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

12 Therefore shall faith the Holy One of Israel, because ye call off this word: [That is, this Prophecie, that which I cause to be preached unto you by my Prophet, concerning the aid of the Egyptians, from which he dissuaded you,] and trust in oppression: [That is, in your wicked devices, which tend to the oppres-

sion of the poor and innocent. Others in oppression, to wit, of the Prophets, that counsel or advise you for the best. See Jerem. 20. 2. and 26. 11. and 37. 15. 16.] and ye will persevere, and stay thereon: [To wit, upon oppressions.]

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

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

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

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

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

18 And therefore will the Lord wait that he may be gracious unto you: [These and the words that follow, are a comfort or consolation unto those whom the Lord should spare, or suffer to remain, (the Lord will wait) to wit, upon your repentance and amendment, (that he may be gracious unto you,) delivering you from your captivity, 3.] and therefore will he be exalted, [To wit, by his judgements, whereby ye shall be brought to repentance and amendment,] that he may have mercy upon you, for the Lord is a God of judgement: [Who doth nothing rashly or inconsiderately, but all things justly, and upon good grounds; who knoweth to moderate and mitigate punishments, as Jerem. 20. 24. where it is said thus, Covert me Lord, but with measure, or, judgement: God punisheth them that deserve punishments, and sheweth mercy to them that repent and turn unto him [blessed are all they that wait for him.] Compare Psal. 2. 12. and 34. 9. Prov. 16. 20. Jerem. 17. 7.]