He word which Is it the fon of Amor (iw, [That | maketha lamentation concerning the Jews, that were reis, the Prophecie which was revealed unto him by God in a vition] concerning Juda and Jerusalem. [Or, 0], &c. that is, how it flould fare with the people of the Jews by reason of their sins and impeni-

2 And it shall come to passe in the last of dayes, | To wit, at the time of Christs apparition, when the Gospell shall be preached thorowout the whole World, Contpare Mich. 4. 1. and the annotat] that the mountain of wickednesse of the nations, that dwell East-ward.orto. the LORDs house shall be established upon the top [Oc. ward the Sun-tiling : meaning the Chaldeans, Syrians. beight. Hebr. beat! of the mountains, Ithat is, it shall Melopotamians, and other Eastern-Nations, who were be exalted above all other mountains. This is immeter that the properties of the control of the properties of the case of the mountains and it shall be exasted above the hills, and all and a Kings 21. 6. I like the Phillistines, and they show the heathen, [That is, some out of all Heathenish na- their delight [the Hebrew word significath as much as to tions, as appeareth verf. 3.] finall flow unto it. [By the | fnew or manifest, delight or pleasure, by or with hand. mountain of the LORDS boufe, 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 Apofiles : But afterwards it was greatly encreafed and enlarged by the accelle or addition of the heathen, or Gentiles, which is here fignified and expect by the word is filled with filver and gold, (there) is no end of their flowing to. See Alls 2.41,47.7

3 And many nations fiall go, and fay, Come let us go up to the mountain of the LORD, to the boule of the God of Jacob, that he may teach us of his wayes , [To wit , the manner how we ought to honour and ferve him for to be faved. This is immediately repeated in other words? and that we may walk in his paths: for the Law shall go hands, [That is, before the Idols, which they themiclyes forth out of Zion, and the Word of the LORD from Je- have made] before that which their (own) finger have rufalem. [Thefe latter words of the verfe are the words | made. of the Prophet, not of the people, or nations.] (The Law) [So the Doctrine of the Gospel is called in this place, frall go forth out of Zion, and the word of the LORD from Jerusalem. [See the fulfulling of this Prophecie, Act. vert. 3, and 49.3.] bumbleth bimfelj , therefore then 8. 1, 14. and 11. 20, &c. and 12. 2, &c. See also the ball not forgive it them. [Oth. forgive it themnot ; and

the Lord Chrift. Oth. it; to wit, the word of God : It latry] is all one; for God ruleth or governeth in Christ by his word] and rebule many nations, [to wit, by the preaching of his word : That is, he shall convince them, that they of the terrour of the LORD, and for the glory of his Majehave deserved eternal death by their fins , and that they //y. [Here the Prophet turneth himself to the stupid and cannot be delivered from it by any other means, then by hardened Jews, and he denounceth Gods judgement him alone and they fall beat their [words into spades, against them : as if he had said, The Lord shall send eneand their (pears into fieles: And they fhall, &c. or then, or mice against you, which shall so terrify and afflighten that is, hereby they shall be moved to beat their swords, you, that you will be fain to hide your selves in caves and (57. (into fpader) Or, mattocks; an inftrument which rocks. See below verl.19, and 21.] gardeners do use, for to pluck up and destroy tares or roots out of the ground. (and their spears into fieles) Or, calleth a proud man, one that is lofty of eyes, or of lofty files; or, priming-body] (one) people fold not life up eyes. See also Prov. 21. 4.] [but be bumbled, and the a fword against (another) people, [The Prophet doth in-leftinesse of men shall be bowed down, and the L ORD timate, that all nations that are truly converted unto alone shall be exalted [To wit, as a mighty conquerour Christ, shall be of one judgement, in point of faith, and avenger] in that day. [To wit, when God shall off. 4. 32. and shall live together in love and unity: so finite and humble the Jews by the Chaldeans. See furfort from faith sloweth love. Compare Isia. 11. vers. 6.] neither shall they learn war any more. [They shall live in Christian peace and unity together, without ftrife and diffention, therefore they shall not have need to learn New Testament. See Fob chap. 23. on vers. 1. and

that are descended from Jacob] and let us walk in the up, that he [That is, every one among them] may be light of the LORD. [That is, in the faving knowledge abafed.
of God, which proceedeth from his word. The Prophet 13 exhorteth the Jews, to embrace likewise the Doctrine of non, [That is, which grow upon mount Libanonin

6 But thou haft forfaken thy people, the house of Fa- rely.] cob , L The Prophet here turneth himfelf to God , and

Chap, ii, jected and cast off by God. The meaning is , But why do I exhort my countrey-men to embrace the faith in Chift, feeing it is but in vain? for, O Lord, thou haft decreed to reject, or caft them off. (Thouhast for-(aken thy people;) To wit, a part of thy people; for blindneffe bath in part bapned unto ffract, faith the Apofile, Rom. 11.25.] for they are filled (with wickedness) more then the East, [Or, of the East; that is, with the gesture, or (as it were) by or with clapping of the hands? in the children of ffringers. [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, Deu: 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? treasures : their lind is also filled with horses, and (there) is no end of their charets.

8 Their Lind is also filled with Idols , [Hebr. with v.mities, or, nothings. So are Idols called, 1 Cor. 8.4. See Ifai. 44. 10. and the annotat. Levil. 19. 4.] they bow themselves down before the work of their (own)

9 There [To wit , before the Idols] the common (cr. mean) man bowerh himfelf, and the honourable man, [Of the great and honourable man, let the annotat, Pfal. 4. annotat. P[st. 1. on verl. 2. Compare P[st. 110. 2.] To they are words of the Prophet, speaking unto God, 4 And he shall judge among the heathen, [He; To wit, and befeeching him to punish Idolaters for their Ido-

> 10 Enter into the rock, and bide thee in the duft, [That is, in dens and caves under the ground] by reason

11 The lefty eyes of men, [In Plat. 101. 5. David

12 For the day of the LORD of Hofts [That is, the judgement or punishment of the Lord in the Old and Isai. 13. 6.] Shall be against all (or, every) proud one, 5 Come ye house of facob , [That is , ye Ifraelites, | and lofty one, and against all (or, every) one that is listed

13 And against all high and exalted Cedars of Liba-God, or, of the Golpd', according to the example of the great number and quantity] and againft all oaks of Bulin converted heathen or Gentiles, which he propeunded, or [A Land beyond the Jordan. The meaning is againft all highnesse, power, might, and glory, whereon men do

Chap.iii.

the bills that are lifted up.

cry Jeneta water 16 And against all the ships of Tharsis , [Understand | Church, or Common-wealth] here not onely the ships, but also the riches and costly wares that by thips are transported over the fea and watheir houses]

17 And the loftinesse of men shall be bowed (down:) sione hall be exalted in that day. [To wit, after that the well-spoken man] proud shall be destroyed]

18 And every one of the Idols Shall utterly perish.

exes of the rocks , and into the holes [To wit, into the childiff men] shall rate over them. hollow places, clefts, and chinks or crannics of the carth, To wit, the earth it felf, as also the inhabitants thereof. nourable. And understand this first of the land of Juda, and the in- 6 Worn any one shall take hold of his brother [That is, of Melliah throughout the whole world. And to verf. 21.

unclean and contemptible corners 7

mightly.

22 Cesfe ye (then) from man , whose breath is in his him? he is nothing at all. See P[al. 39. 12.]

CHAP. III.

baughtineffe, 16.

staff, [That is all that whereon men do rely, whether his glory. an exan ple thereof. Hitee, 1.6. 7

14 And against all the high mountains, and against all Prophet, and the Diviner, [That is, the far-teeing, provident, prudent man, that feeth a thing coming after off, annotat. If it. chap. 4.1. on verf., 15:] and against all (or, and the ancient. [To wit, not onely ancient in yeers, but every) forced will. tours man are riped up.

15 And against all (or, every) high flower, [See the, or fore-feeth it, before it come to passe. See Prov. 16.10.]

3 The Captain of fifty, and the honourable man, [Hebr. the man lifted up in face, or, countenance; that is, the howares that by imps and pictures, [Or, images, and nourable man, or the man in authority] and the Counters] and against all desired pictures. the shortings, which they had in their thips, and in fellour, both. Counfel-giver and the wife [organning expert) one among the artificers, and him that is cloquent in [[peech. [That is , he that bath a fluent tongue , and is and the hanghrinesse of men shall be abased, and the LORD able to utter himself upon any occasion; an eloquent or

4 And I will appoint young men [To wit, young in yeers, or young in understanding, or in both. See Ecclef. 10 Then they, [To wit, the Idolaters] shall go into the 10. 3,16.] (to be) their Princes, and children [oth,

5 And the people thatt be profed 3 [Or, be driven hard 1 by reason of the terroir of the Lord; and by reason of the to wit, to payment of taxes, 600. or, to heavy service and by reapond the terror view in hiding themselves for feer labour 3 one spatis Majelly, [To wit, hiding themselves for feer labour 3 one spatis Majelly, [To wit, hiding themselves for feer labour 3 one spatis Majelly, [To wit, hiding themselves for feer labour 3 one spatis Majelly [To wit, hiding themselves for feer labour 3 one spatis Majelly [To wit, hiding themselves for feer labour 3 one spatis Majelly [To wit, hiding themselves for feer labour 3 one spatis Majelly [To wit, hiding themselves for feer labour 3 one spatis Majelly [To wit, hiding themselves for feer labour 3 one spatis Majelly [To wit, hiding themselves for feer labour 3 one spatis Majelly [To wit, hiding themselves for feer labour 3 one spatis Majelly [To wit, hiding themselves for feer labour 3 one spatis Majelly [To wit, hiding themselves for feer labour 3 one spatis Majelly [To wit, hiding themselves for feer labour 3 one spatis Majelly [To wit, hiding themselves for feer labour 3 one spatis Majelly [To wit, hiding themselves for feer labour 3 one spatis Majelly [To wit, hiding themselves for feet labour 3 one spatis Majelly [To wit, hiding themselves for feet labour 3 one spatis Majelly [To wit, hiding themselves for feet labour 3 one spatis Majelly [To wit, hiding themselves feet labour 3 one spatis Majelly [To wit, hiding themselves feet labour 3 one spatis Majelly [To wit, hiding themselves feet labour 3 one spatis Majelly [To wit, hiding themselves feet labour 3 one spatis Majelly [To wit, hiding themselves feet labour 3 one spatis Majelly [To wit, hiding themselves feet labour 3 one spatis Majelly [To wit, hiding themselves feet labour 3 one spatis Majelly [To wit, hiding themselves feet labour 3 one spatis Majelly [To wit, hiding themselves feet labour 3 one spatis Majelly [To wit, hiding themselves feet labour 3 one spatis Majelly [To wit, hiding themselves feet labour 3 one spatis Majelly [To wit, hiding themselves feet labour 3 one spatis Majelly [To wit, hiding themselves feet labour 3 one spatis Majelly [To wit, hiding themselves Luke 13.30. Revel. 6.16. and 9.6.] when he shall get him | equinft the ancient, the concemptible [that is, the mean up to terrify the earth. [Or, to break the land in pieces; ones, or not effected among the people] against the ho-

habitants thereof, and likewife of the judgements of the his kinfman] (of) the house of his futher, [That is, that is of his fathers house, or kindred] ([aying,) Thou hast a 20 In that day fall a man caff away his filver Idols, garment, [that is, Thou art well to paffe, orthou haft and his golden Idols, which they had made themselves to means enough to live : Thou art one of the chiefest and boy them cleves down (before them,) for the moles, and the honourablelt persons among us. Commonly riches are bus: [Hebr. of the digger of pits, or, bules. It is a de- feen, or do discover themselves in mens apparel, or clothfermion of the mole. And the Prophet doth intimate in ing | be (thou) our Ruler, let, I pray thee, this flumbling their words, that they should cast away their Idols into [or, this calamity, or, ruine, or, defired ion be under thice band : [That is , under thy conduct. The meaning is, 21 Going into the chinks of the rocks, and into the clefts Take, I pray thee, the lad and decayed case of our State or [Hebr, branches, or, sprigs] of the ragged rocks, because of Common-wealth into thine hand, and help to support the terrour of the LORD, and because of the glory of his and underprop it, as much as thou canst. Oth. lee now Majeffy , when be shall get him up , to servify the earth | thine hand be under this ruine. A thrale borrowed from a decaying or falling house]

7 (Then) fall he lift up (his hand) [To wit, toward nole, [The meaning is, Seeing ye hear that great ones heaven; that is, he shall swear. See Gen. 14.22. Oth. he cannot help, therefore put not your trust in men, whose shall lift up (his voice)] in that day, [that is, forthwith, breath and life is in their nottrils; ftop but their nose and without taking long deliberation] fixing, I cannot be an mouth, and die they mult immediately. Compare flob bedter, [lebebidter up] to wite 10 out wounds. I cannot chap; 2. v. 22.] for wherein [or, wherefore] is he to be be a Chirungion, or Phylician. As if he had faid, things accounted of ? The meaning is, what is there (I pray) in are too far decayed in our State, the wound of our Comman, for which we should put our trust and confidence in mon-wealth is too corrupted: I am not able to remedy the matter that is fo decayed. In brief, the Prophet doth intimate, that the case of the Jews should be to sad and miserable, that nothwithstanding every one would fain be great, yet no man would be ready to embrace the government of the Jewish Common-wealth, though it were Gricvous and manifold threatnings and judgements, that offered unto him; as is further flewed in the verfe. See [hould befall the fews., as well the common people, as also fob 34. on v.17.] there is also no bread, nor clothing the Rulers because of their manifold sins, v.1, erc. But in mine house: [As it he had faid, I am so poor, as that I the righteons are comforted, 10. Especially the womer - am not able to provide necessaries for my self, and mine kind or female fex are onely threatned for their gride and own relations , much lefte am I able to succour and help you] make me not a Ruler of the people.

8 For Jerufalem bath flumbled, [That is, it will furely Or behold, the Lord LORD of Hofts, will take away fall very shortly and fuda is fallen, because their tongue from ferusalem, and from Juda, the staff stay and the

great or small, honourable or mean : Oth. the leaning 9 The behaviour of their face doth witness against them, (man) and the leaning (woman)] all the staff of bread, [That is, 2 man may see by their looks, and by their very and all the staff of water. [That is, all the nourishing countenance, that they are wicked impudent people. Och, vertue of locad, and all the nourithing vertue of water, lo the hardnesse of their face, in which fignification the Hethat they shall not be filled and satisfied, though they cat brew word is also taken; 700 19.3.] and they speake opens much bread, and drink much water. With this kinde of of their fins, [or, proclaim them, brag of them. Hebri judgement the Lord also threateneth the transgressours of they publish their fins] us Sodom [that is, as the inhabihis Laws, Levit, 26.26. See the annotat, there. And ice tants of Sodom did theirs. See Genef. 13, t 3. and 18.20. and 19. 5.] they hide them not : we unto their foul, for 2 The champion, and the man of war, the Judge, and the they do cvill to themselves. [To wit, by provoking Ppppp

use to do. See fob 1. 20.]

the Lord to Judgement by their fins. See of the Hebrew | daughters of Zion feabbie : [Or, a feab. Oth. bald. Upon word gamal, Pfal 13. on verf, 6]

Chap.iii.

10 Say unto the rightcous, that it fhall go well (with him:) [See of fuch ule of the Hebrew word Tob, fer. 22.15.16.] that they shall eat [That is, enjoy] the fruit shave their hair clean off with a rezour, and make them of their works. [That is, God will graciously reward | bald, as slaves and vassals are wont to be used] and the

the Hebrew the word evil, or, micked is onely mentioned fo that they shall be fain to go naked, and shall not have Oth, when he is wicked; that is, when he continueth fo much, as to cover their shame withal wicked I for the reward of his hands thatt be done unto him: [That is, the very fame which he hath done unto others, of the garters, | Concerning the 18,19,20,21,22,23, and shall be fall him; he shall be punished for his evill deeds?

12 The drivers [That is , fevere Rulers , or opwhich lead thee, miflead (you,) [Or, jour Lealers, that is, could guess at them. For ornament of the garters, oth have your Teachers and Rulers, they feduce you, and cause networks, or, grated garments, which were knit or made you to erre. Och. The fe that count you happy ; or call you bleffed : Meaning fuch preachers as fow pillows under mens elbows, crying, There is no danger and they fraller down the way of thy paths. [That is, they deftroy the way, which thou oughtest to walk in , as he that devoureth or fwalloweth down a thing that he putteth in his mouth : ment in the form or fashion of little moons. See Fude, 8. or they cover and darken the way, as a thing that is fwallowed down, is hid, and as it were woon'd up. Compare Num.4.20. or, they passe over it very lightly. Compare Fob 39. 27. with the annotat.]

13 The LORD fetteth himfelf to plead, [That is , to argue and debate the matter, as If a. 1. 18.7 and he ftandeth to judge the nations. [To wit, the people of liracl, neck-laces, or fuch like thing] and the little chains, and the which is great, and many in number, as Alls 4.27.1

of his people, and the Princes thereof, [That is, against the shine upon them, as if they had been glistering flus. Judges, Rulers, Magistrates, which were wont to be chosen Oth. Shaking, or, quavering scaves 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 : [Hebr, burned, or confumed it with fire. See Numb. 14. 22. The meaning is, in flead of drefling and manuring foul, or, of the breath: fo are the sweet-balls called, bemy vineyard, and bringing me good fruits from it, ye cause, they cheer the heart, and strengthen breathing] and wafte and deftroy 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 Ifa. 5.1. Matth. 21.33.] the spoil of the afflicted one is down upon the note, Genef. 24. 22. in your boufes.

15 What mean ye, that ye bruife my people, [That is, what cause or equity have ye for it ? that ye, &c.] and verings. It may well be, they were great vails, which are grinde the faces [That is, the persons] of the afflicted now called in French lagrand voile] and the small buts, manely. Oth. best them most cauelly, and most inhumanely. Oth. best them as in a mortar, or, deface them to wit, of gold or silver, such as now also some young with foratching & filthine fifiith the LordLORD of hofts. daughters wear in their hair]

16 Moreover, the LORD faid, Because the daughters of Zion [That is, the women and maidens of Jerusalem, who | hoods, [Or, top quoives] and the fearffs. [Oth. launes, or, in the following words are threatned with fore judgments | thin vails, or fine, thin, and light garments, which were for their abominable pride | lift up themfelves, [that is, go with a nech she ethoria, [Heb. stretched out in nech, in stead of sweet smell] there shall be stink [Or, comsumpor, in throat] and wandering with (their) eyer, [Heb. deciving with (their) eyer; or, lecring long, going and tripping, [oth, they go tripping along, as if hair combed smooth, or, hair laid neatly] and girding of a they were little children, making [mall |leps] as if their | such about (the body) in slead of a wide coat, [Or, suspection of cet were bound. [Or, settered. Oth. yea, they were slit- gown] and burning [Understand the burning or pecling of tle fetters at their feet. Oth. making a found 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 treading. But the most and chiefest Interpreters understand it of certain costly tying ornaments on fay, the Nobility of the land, for the Noble men of the land the feet, other the manner of little or fmall fetters 7

Chap, iii,

feabbiness, baldness, or, falling out of the hair doth commonly follow, Others understand it thus, that they should fa'l into the hand and power of the enemy, that flould of their works. [That is, God will graciouny revalue better piety. See Prov. chap. 3, the annotation verf., 11.]

11 Wounto the wicked, a shall go ill (with him:) [In the Lord shall cause them to be stripped of their garment,

18 In that day the LORD shall take away the ornamene 24. verses, they are very variously translated. Allothe proud dames in those times had many other braveries and preflours] of my people are children, [That is, unexpert, dreflings, which ours have not now, to that many of those or unexperienced men, that follow their own lufts, like names are unknown to us, many of them bringing the unto children and momen [that is, effeminate men, that name along with them from the country where they were have no courage at all rule over them: O my people, they first invented. They are here set down as nigh as we transparent, or pinked, which some call windows of difbonefty and the little ners, [Or, (carffs, or, chain work, fuch as are your fine-knitted fmall nets, or tiffenies, thin cloth, and all kinde of knitting, or weaving, that is transparent] and the little moons. [This was a kinde of ornav.21. Now a-dayes some do wear in their car tips, jewels

of gold, filver, pearls, or, precious stone, like to little moons 19 The freet boxes, Understand here the gold or filver boxes, which had musk, or other (weet-smelling spices in them, which the young women wore about their neck, or upon their brefts , or between them. Oth. neck-chains, glittering garments. [That is, clothes be-spread with 14 The LORD cometh to Judgement against the Eldest gold or filver spangles, which glittered when the sun did

20 The head-tire, [See Ezech. 24. on v. 17. and 44. on v.18.] and the arm-bracelets, [See 2 Sam 1.10.] and the bindings [Or, head-strings, head-bands. See fer. 2. on verf. 32.] and the freet-balls, [Hebr. little houses of the the car-rings.

21 The rings, and the fore-head-ornaments. [Thele were certain ornaments, that hang from the fore-head

22 The changeable fuits of apparel, [As Judg. chap. 14. on v.12] and the little mantles, [Heb. the upper-co-

23 The mirrors and the fine linen coverings, and the worn in Judea, and in the hot Countries round about]

the face , occasioned by the heat of the fun] in stead of

25 Thy men [O Jerusalem, or, Zion] thall fall by the fword, and thy Champions [Heb.thy strength : fo we use to in the battel.

17 Therefore the LORD will make the head of the 26 And her gates To wit, Jerusalems, or Zions gates] shall

Zion, are meant the Courts of justice, or publick places See the annotat. Plat. 69.29.] of judicature in Jerusalem., which should lament and wife of the Hebrew word, Prov. 14. on verf. 4.] [hall fit upon the ground. [As fad, mournful, and dejected persons

CHAP. IV.

Further threatnings of miseries that should be fall the fews: Especially that few men should be left alive, v. 1. comfort to the faitbful that should be left, namely, that they thould be cafed, purged, and defended by the Meffiah that was to come, z. &c.

Nd in that day [To wit, after the afore-mentioned calamities, whereof among others there is a be gathered, that but few men should be left alive. See wives, we will earn our own bread, and our own apparel, name, [Hebr. let thy name be called upon us, as Genef. 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 Luke 1.25. Hebr. Snatch, or, gather our reproach. See Pful. 26. on verf. 9.]

2 In that day thall the Branch of the LORD be for orbe fulfilled, which the Lord threatened. This is added judgements, and plagues] here for the comfort of the people. See above chap. 1. verf. 26. (the Branch of the LORD) To wit, Jefus Christ. Compare If i, 11.1. Ferem. 23.5. and 33.15. Zach. 3.8. and 6.12. with the annotat. (Ihall be for ornsment, and The Prophet, by a fong concerning the Lords Vineyard, for glory) That is, it shall bring ornament, or glory] and the fruit of the carth [that is, Christ, who shall be made man, and be born of the Virgin Mary here on carth, when the stock of Isai, or of David, shall be cut down to the very root, Ifai. 1 . 1.] for excellency, and for adorning to them that Shall escape in Ifract , [Or, for eminency, or, for highnesse. The Prophet fore-telleth here . that Christ shall not onely be beautiful and glorious in and for himfelf; but also for his Church, whom he shall make partaker of his heavenly beauty and glory, after that Ifrael should be fallen into oppression and contempt, See the Book of the Canticles speaking in divers places of the glory and beauty of the Spoule. (to them that shall escape in Israel) Hebr. to the escaping of Israel; that is, to them that should escape the afore-mentioned judg-

towest, and mourn , [By the gates of Jerusalem , or of | tion of Believers. See this phrase, Exod. 32. 32. Phil 4.1.

4 When the LOKD Shall have washed away the dung or purkance in Jeruscate, since mount annex and mount, because the Judges and Counfellours should prish, or be deftroyed] and the being made empty, [To fignifier all manner of filth or exercment that goeth from with, of inhabitants goods and houshold-fluff. See likefin] of the Daughters of Zion, [that is, of the inhabitants of Jerusalem] and grall have driven away [or , shall have purged, washed away, dried off I the blood-guiltineffes of ferusalem, [that is, of the inhabitants of Jerusalem. Heb. the bloods of Ferufalem. Understand here the manifold blood-sheds, that were committed in Jerusalem, and the authours thereof ; and understand further under this term or notion all the fins and iniquities of the people. See Pfal. 51. 16.] from the midft thereof, [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 clest unto salvation] and by the Spirit of burning away. [Or , by the off-burning Spirit. Hebr. by the spirit of burning, or, of heat, or, of taking

5 And the LORD shall create upon all (or every) droelnotable example, 2 Chron. 28. 6, 8. Others joyne ling place of mount Zion, and upon her affemblies | That mount examines 2 2000 at 2000 to 300 Creates poster large power mount zeros, and upon our allements this verie to the former Chapter Jeven women [That is is, upon all the Churches and Congregations of belief many women] Jhall take boild of one man [that is , shall vers. The Prophet useth in this and the following verse woe one man, or feek to be married to him. Hence may many Rhetorical, or borrowed phrases a cloud by day, and a smoak, [that is, a cloud as black, or as dark, as smoak. begatheren, that out twither mound be ret anyet. See April 20, 11 and the shiring of a stantage above chaps. 2.5. I sping, We will eat our (own) break, See Exod. 20. 21. I and the shiring of a stantage and we will be clothed with our (own) apparel, [The night, [The meaning is, that God will defend and promating is, Whereas men are wont to maintain their teet the godly, as he did the Israelites in former time, when they came forth out of Egypt, and marched thorow the thou that not need to take care for us, we will take care wilderness. See Exad. 13.21. and 14.19.7 for upon all that for our own lively-hood onely let us be called by thy is glorious, [To wit, in the fight of God: that is, upon all the godly, that are made glorious by the fellowship and 48. 16. The meaning is; let us onely have the name, communion which they have with God] fall be a de-

6 And there fhall be an but for a shadow [That is, to make a fliadowing-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 nament, and for glory, [In that day, &c. to wit, after the \refuge, and for an hiding against the flood, [Or, overflowabove-mentioned calamities : Or, after those things shall | ing stream | and against the rain. [That is , calamities;

CHAP. V.

putteth the people in minde of the great mercies , which God had shewed unto them, verl. 1. On the contrary of their great unthankfulneß toward him, 4. Which was the cause, that God rejected them, 5. A wo denounced against the rich and coverous, 8. And against Drunkards, 11. and riotous persons, 12. A consolation for the godly, 17. A we against unrighteous persons, 18. and against the scoffers at the threatnings of God, 14. and those that pervert every thing, 20. against the proud, 21. against drunkards, 22. and unrighteeus Judges, 23. their punilbment, 24. The gathering to-gether, the marching, and cruel practice of the army of the Chaldeans againft the Fews, 26.

Ow will I fing to my Beloved [Thus the Prophet calleth Jefus Christ three times in this verse. The 3 And it shall come to passe, that he that remaineth in meaning is, He is the Bridegroom of his Church, I am Zion, and he that is left in Ferusalem, shall be called Holy: his Minister, and Friends, Can. 2.2. feb. 3.29.] a song of [Hebr; Holy shall be said unto him. Compare below chap. my best beloved [that is, a song which he himself endited] 5.20. That is, he shall be counted and effected Holy be- to me, and put into my mouth; this song will I sing, and fore God by reason of the merits of Christ curry one that also set down in writing, that it may not be forgotten, is written [To wit, by God] unto life at Ferufalem. [To but may be remembred, read, and fung by all, as Mojes wit, unto eternal life, in the book of life; for here is spoken also penned a song for the same end and purpose, Deut. of Gods elect. See Att. 13. 48. Gal 4.26. Heb. 12.22. 32.] concerning his Vineyard : [that is, concerning his Oth. every one that is written unto life, shall be at feru- Church. See the like phrase, below v.q. and Exo. 15.17. Pf. [stem ; to wit, in the Spiritual Jerusalem, or Congrega- 44.3. & 80.9. Ifa.27. 2. Fer. 2.21. Mat. 21.33 Mar. 1211;

Ppppp 2

Luke 20. 9 365, 15.1.] My Beloved halb a vineyard on I finall be turned from a vineyard into a thorn ground , that ata: bill. [Hebr. on aborn of a fon oil, or fatneffe; that is, lie utterly walte and wilde] and I will command the is, in an excellent place of fat fruitful ground. See fob 5. | clouds, that they rain no rain upon it. [As if the Lord had

fire exhance it; to wit, with a wall or hedge. See verf. 5. away in gricf and featow in Babylon and elfewhere. See That is, senced & protected it against the power and vio- Pful. 137. See also fub 36. on vers. 32.] lence, of all his and his Churches enemies] and cleanfed 7 For [Oth. Surety] the vineyard of the LORD of (ic) of the stones (thereof.) and be planted it, (with) no- Hosts is the boxse of tract, [In this were the Prophet ble vines : and be built a tower in the midft of it, [To expoundeth the above mentioned parable. Compare Ple. wit, to keep watch in it, to watch theeyes and wilde | 80.9.] and the men of Juda [That is, the men pertains beafts, and to drive and hunt them away] and all brains ing to the tribe of Juda] are a plant [O., plants, planting of bis delights: [Manning the pepter whom verfe is described in Rhetorical terms, Gods care for bis the Lord was wont to take delight] and be looked for Church and be looked, that it should bring forth, [Hebr. judgement, [that is, that the Judges should do justice. make : and so again twice in this verse, that is , bring and relieve the opposited] but behold it is scalbingle. forth yeeld bear, as Matih. 3. 8. and chap. 7. verf. 17, [that is, the Judges are leabbie; that is, wicked, and [Ot, berries, or, fruits] Lut it brought forth flinking graper. [Ot, fower, unripe, untinch, unfedonable, wilker and to unent the poor epp.eff.d people, as the field or cabblineffe doth vex and torment men] for righteng-graper. [Ot, fower, unripe, untinct), unfedonable, wilker [Other content of the flowld fay, I looked that they flowed help or, harfh grapes. Yet the Hebrew word is derived from widows, and fathe lelle, and others that were eppetifed, to Rinking. Compare the two last clauses of this yesse with their right; but, &t.] but behold it is a cry. [Or. below verf. 7.]

3 Now then, the inhabitants of Ferulalem, and the men of Juda, judge, I pray you, between me, and between my vineyard. [Here God himself speaketh, and he resets is done unto them. See Genef 18.20. Some under-

complaineth]

4 What is there to be done more to my vineyard, which that are to be used in pleading of causes? I have not done to it ? [As if the Lord had faid : Seeing I have beltowed so many bleffings and favours upon my | joyn] house to bouse, bring field to field , [To wit, unpeople, and they have been to enthankful towards me for | juffly, and with the harm and damage of their neighbour] the fame; therefore Judge ye now your felves, what elfe till there be no more place. [To wit, where the poor may can be done for time to come; but that I should lay my unprofitable vineyard waste? Compare Math. 21, 40, talts alone in the mill of the Lant. [Compare Mich. 41. where our Saviour Christ having propounded almost [2.2.] the same parable unto the High Priest and Eldest of the Jews, maketh them by way of interrogation Judges of the caute, and thereupon receiveth the like answer, as the my hearing I f not many houses shall be for a desolution Lord here giveth, verf. 5. Others take it thus, that God | [This is a form or kinde of an oath, fee 14. 23. Others will fignify by these words, that he had done so much furely or verily, many houses shall be, &c.] the great, good unto his people, above other nations, that they and the excellent (houses) [Hebr. the good, that is, the ought every way to be thankful for it : but in regard they excellent, or fair houles without inbabitant! [Becaule were untiankful, they were to be convinced as well of their own corruption and finfulnefs, as of the juffice of 10 Tea ten arres of vineyard, full yield one Bub; the punishments which they had deferved. Of the inward and an Homer of feed, shall yeeld [Hebr. make. So likepowerful working of the Holy Gholt is not spoken in this | wife in the former clause] an Epha. [The Lord parable, which onely looketh at the outward calling, being threateneth in this verse, to make the land barren; betaken from the outward labour and pains of the Lord or cause of the abominable sins of the people, so that they owner of the vineyard | wherefore did I look that it should should not resp the tenth part of what they had sowen and bring forth (good) grapes, and it hath brought forth [Hebr. made] stinking grapes ? [Spoken after the manner of men: as men are wont to thew themselves to be is, as much land as ten yoke of oxen are able to plow in fore discontented, when they have done much good to one day. But and Epha were of one fize or bignesse: an unthankful and undeferving person, and are ill re- but Bath was a measure to mete moist commodities by, as warded by him. Hercupon followeth the fentence of wine, oil, &c. and Epha was a measure to mete dry com-God, verf. 5. 7

. 5 Now then, I will tell you now, what I will do to my . ine) ard: [That is, how I will punish the unthankfulnelle of my people] I will tage away the healge [or, fence] thereof, that it may be for a feeding of cattel, I will rent the wall thereof, that it may be for a treading down. [Or, that it may be troden down. That is , I will not hence forward defend this people against their enemies, but I will fuffer them to be walted and deftroyed]

6 And I will make it (to be) a defolation, [Or, I will make it defolate, or, lay it waste; That is, I will deprive inflamed them. [Compare Prov. 23. 19, 20.]
Juda of their government, which hitherto hath been 12 And barps, and tweet, tabetes and pipes, maintained in the Land, according to the manner and are (in) their feists: but they behold not the work of the cultome preferibed in my law it shall not be pruned, nor LORD, [That is, they give no heed to the work of the digget about, Or, be cleanfed, weeded. That is, the Lord; that is, to the carrying away of the ten tribes Ministery, and other hely exercises shail cease] but briers esprive into Affyria; to wit , by Salmanafir , 2 Kings

faid, I will no more comfort and retieft this people, as 2 and he hedged the fence about , [Hebr. properly, I have done in former times , but will fuffer them to pine

crying out, clamour, rowing; To wit, of the poor that are mightily oppressed, crying unto God, and complaining to him with tears of the oppression, and wrong that the matter to be judged of, even by those, of whom he shand this of the complaints of the poor, that are oppelled by long and tedious fuites, under a pretence of formalities

8 Wo unto them that draw Oc, caufe to firetch, or, tants alone in the millt of the Land. [Compare Mich.

9 The I. OR D of Hosts (Bake) before mine cars; [That is, the Lord revealed it unto me, or he faid it in

planted. An acre is so much land, as a couple of oxen are able to plow in one day. Oth. ten yoke of exen; that modities by, as corn, grain, &c. Of Bub fee 1 Kings 7. on verl. 26. and of Epha, Levit. 5. on verl. 11. Of Homer called otherwife (or) feethe annotation, 1 Kings 4 22. and Ezceb.45.11,14.]

11 Wo unto them that getting up early in the morning, bunt after ftrong drink , [Hebr. Schecher. See below on verf. 22.] and continue [or, tarry up] until twilight, [The Hibrew word fignifieth as well the morning-twilight, or glimmering, as the evening twilight or glimmering, as fob 7. 4. Prov. 7. 9.] till the wine hath

12 And barps, and in cs, tabrets and pipes, and wine and chorces fall come up (in it :) [The meaning is , It 17.6. and 18.12. Compare Amos 6.6. Others take

Chap.v. the word more more generally, in this fense. They con- mail places of the fat ones) that is, the houses, or fields. the word word more section, or nears, or nears, fider not his judgments, which he will put in practice; and lands, which the tich were fain to for lake, being drithat is, the punishments which shall overtake them, which | ven out of them, and carried away captive. Fat for rich indeed they ought to prevent by hearty forrow and repen- men living in pleature and delight, is also used, P/st. 22. rance) neither do they look upon the operation of his hands. v.30. Ifa.10.16. 2:mos 4.1. they are called Kine of Ba-Home understand this of beholding the Sun, Moon, Stars, &cc. which do fet before our eyes the power and gers.] wildome of God, and which ought to excite and ftir us 18 1Vo unto them that draw [Oth. draw (towards up to honour, praife, and magnific him.]

name; that is, the most honourable and chiefelt among towards them with strong cords or ropes,] the people fhall fuffer famine] and the multitude [that is, the common people, as v.14.] Shall wither for thirst.

tword. Oth, the grave but pread it felf wide, and fo in the fequel] that her glory [to wit, Jerufalems glory; but hereby may be understood all the people of the lews ! and her multitule [that is, the common people : or, their riches, as above, v.13.] with their noise fto wit, with that flir and loud noite, which the wicked and ungodly but God meaneth no harm towards us. 7 crew make in their carowing and rioting, fee 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 Juda] may descend (into it.)

15 Then the common (or mean) man fhall be bowed down, and the honourable man shall be humbled, [See a dently say, that darknesse is light, and light da bove, chap. 2.9,11,17.] and the cies of the proud shall that put bitter for sweet, and successor bitterness. be bumbled. [to wit, after they shall be visited with fa-

mine, pettilence, fword, and captivity.]

16 But the LORD of hofts shall be exalted by judgment : [To wit, when he shall shew himself to be Judge, punishing evil doers for their fins] and God that boly one, fall be hallowed by rightcoulnesse. [That is, God shall be acknowledged and extelled to be holy, after he shall punishing evil doers, & defending those that are violent-

ly wronged and oppreffed.] 17 And the lambs (hall feed after their manner, and the strangers shall cut the wast places of the fat ones. [Here now the Prophet layeth down a comfort or confolation, after the afore-mentioned threatenings, hereby to intimate that God will at length fave and deliver his people. (And the Limbs) Oth. Jicep: that is, the godly innocent, harmlesse poor, which were formerly wronged & oppressed by wicked rich men. (Shall feed) that is, God will fustain and preserve them in such a common and general calamity, and will supply them with necessaries. (After their manner) Heb. 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 ftrangers by wicked rich men, or those that were so vexed and molested by wicked men or likewise it seemeth to lick, as the tongue doth] consumeth tyrants, that they were fain to forfake house and home, [Hich. cateth up, that is, confumeth, devoureth] the stub-

fan. Oth. And they fhall cat the wafie places of fat ftran-

themiclyes | iniquity with cords of vanity, and fin as it 12 Therefore my people shall be carried away captive, were (with) thick eart-roges. [With cords of vanity, To wit, to Babel. Fleb, my people is carried away. This or, with coras or fnares, or bonds of hing. The meanwas not yet done at this time; but the Prophets are ing is, that with fair and smooth speeches, under this or wont to fixed of things to come, as if they had been all that clock or covering, practife wickednesse, and as it ready done and performed, in respect of the certainty of were pull it to them, and hold it saft, imagining that they Gods predictions] because they have no knowledge: [that thall alwayes profper, and that all that the Prophets threais, because they have not known nor considered the work ten, and preach unto them concerning the approaching of the Lord] and their honourable men soil suffer sa- judgments of God, are but meer fancies. It is a mine, [Heb. and his benour frall be men or persons of pluase borrowed from those that pull or hale a ship or care

19 That fay, let him make speed, let him baften bis work, that we may fee it : and let the counfel of the holy foth, and their cities shall wither for thirst. So also, one of Israel draw night and come, that we may perceive (it.) [That f.y, &c. to wit, in a jeering and flouting 14 Therefore the grave shall spread it felf wide, [Heb, way, As if they had faid, They threaten us every time, his load, &c. that is, shall enlarge her felf, or spread her but we seeing nothing follow, If God be in earnest, then felf wide. Oth, her half or defire, (namely, the luft or let him make half, &c. we care not for thy thicatenings, defire which the grave hath to swallow up and devour let God come when he will. Thus they scotle and mock many men) as P[ul, 17. v. 12. and 41. 3. and 105. 22. at the patience and forbearance of the Lord. See above, Hany men for a large mouth without measure: [oth. v. 12. (Let him hasten his work) That is, his judgabove or beyond suftome. See the annotat, Judg. 11. 39 ments, wherewith thou threatenest us so often. (Let the The Prophet doth intimate hereby, that very many shall counfel) or advice, decree; that is, that which he hath paith and fall, either by famine and strait, or by the decreed or determined in his counsel. (of the holy one of I (racl) that is, of God, who is that holy one, whom men ought to honour and fear, fee above, ch. 1. on v. 47 (that we may sperceive it) or may apprehend it, or may know it. As if they had faid, Thou Itaia, and other Prophets, you fcare us with vain and idle threatenings :

20. Wo unto them that call evil good, and good evil : [Heb. that fay to, or of evil good, &c. compare above, chap. 4.3. That is, who by their cunning and crafty difcourfes 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 holdly and impudently fay, that darkneffe is light, and light darkneffe]

21 Wo unto them that are wife in their (own)e)es [That is, in their ewn conceit, or judgment; so in the sequel. Heb. before their (own) face; that is, in their own fight] and are understanding (or prudent) in their own fight. [compare Prov. 3.7. Rom. 12.16.]

22 Wounto them that are champions to drink wine : and that are valiant men to mingle strong drink. [The have exercised judgment and justice upon wicked men, 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 fignifieth here as much as to drink it off: for no fliength or valour confifteth in filling of wine, or mingling of it] |trong drink, [Heb. Schechar. Some think that this word includes the wine alfo; but others, that it fignifieth all manner of ftrong drink , befides wine. See Lev. 10. on v.o. 7

23 Which justifie 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 rightconfness of the rightcons from him. [by condemning them, as if they were guilty of some bainous crime. Compare Prov. 17.15. and 24.24.]

24 Therefore as the tongue of fire [That is, the flame of fire, which hath some resemblance with a tongue; and because of them, (Shall cat) that is, injoy, pesselle (The ble, and the chasse it confumed [Heb. is flackened, or de-

gainft ibem, [To wit, to fmite them, fee above, ch. 1.5.]

Sobelow, chap. 9.11, 12, 17, 21, and 10.4.]

like phrale, Ifa. 7.18. Zach. 10.8. (and bebold, they Shall

come haftily, swiftly.) This hath relation to that which

was faid above, verf. 19. As if he should fay here, Ye

flout and mock at my threatenings, faying, Let him

make speed, let him hasten his work, Ge. Behold, now he will make haft, procuring that the enemies shall come

speedily and swiftly, for to deltroy you (they shall come)

Heb, it shall come; to wit, the banner or enfign, with

the people that belong to it. Oth. he; to wit, the King

of Babel, with his army. Oth. it; to wit, the

27 No weary nor stumbling person shall be amongst

them : [Intimating, that none in that camp, or among

those fouldiers should be weary of marching in that long

journey, thereby declaring the willingnesse and forward-

Chap, v.

ISAIA.

creaseth, or is meakened] by the finne: (so their root 18 Whose arrows shall be strain, and all their bower shall be as a consumption, and their slower [or bad] shall benr: [Heb. whose in the singular number; to with proples, which shall be in the camp or army. So in the garments, by the flowers the children. Oth, conceive fequel the fingular number is put for the plural. The gatherns, by the jumers the chinach. The third is the pair of the world doth intimate, that the people or vanishing away of the wicked. So that to ascend or go up (which is used in the Hebrew text) signifieth here to on upon his own people, shall be well armed, and well come to nothing, to vanish away, to perish, as a smook sitted and prepared for the work. (their bowes bent) that goeth up, (their root shall be as a consumption.) Heb. troden, because they use to fet their feet upon the Och. Shall become as fnot; that is, their root shall putri- crosse-bow, when they bend it. See Pfal. 7. 13. I their fie, and become as finot; for the putrifying roots become horses hooss [Heb. chims] shill be counted like a reck. to wit, they shall be esteemed to be as sharp and as hard 25 Therefore is the anger of the LORD kindled aas a flint or rock, fo that they shall not wear cut with gainst his people, and he hath stretched forth his hand arunning and galloping. The contrary happened, Judg.

and he hath |mitten them, fo that the mountains did trem- their charets shall come very swiftly.] ble, [this is an excessive kind of speech, called in the 29. Their roaring Shall be tile (the roaring) of an old Schools, Hyperbole. It is a prediction of the approachtion, [or fierce, or cruck, or terrible Lion] and they fall ing ruine and destruction of the people of the Jews and roar like the young lions, and they shall make a noise, and sheir carcafes [to wit, which were flain by the enemies] Lay hold on the prey, [The Hebrew word rendred here became as dung in the midft of the flecers : [Or, were prey, fignifieth properly a beaft that is rent and torn in torn or destroyed in the midst of the streets. Compare pieces with the teeth and claws of another beaft and carbelow, chap. to.6.] for all this his anger turneth not a- ry (ii) away, and there shall be no deliverer. In the way, but his hand is stretched out still. [to smite them words of this verse the Prophet describeth the cruelty of yet more, see levit. 26.v. 14, 15, &c. Or, with all this, the people or nation whom the Lord would fend against &c. As if he had faid, Although the Lord hath punish- the Jews for to destroy them.]

5.22.] and their wheels like a whirl-wind. [that is.

ed his people fo feverely, as is even now related, and

30 And in that day they [To wit, those strange natherefore might feem to be appealed and reconciled with tions, the Chaldeans and others] Shall rost against them. them : Yet notwithstanding he continueth still incen-fed against them 3 forasmuch as they turn not unto God. pitifully missed as the rearing of the Sex: then fall pitifully mifused] as the roaring of the Sea: then shall they look unto the earth, but behold, there shall be dark-26 For he will lift up a banner among the heathen from far, and he will hiffe them (hither) from the end of neffe (and) trouble, Lthis is a comparison taken from those that being in a storm and tempest at sea in great the earth, and behold they shall come on hastily, swiftly. danger of their lives, do spie land afar off, wishing that [Here the Prophet doth now further relate that whereof they might get in, and land at some harbour; They alhe had begun to speak in the end of the foregoing 25th. fo look often up towards heaven, to fee whether the weaverse; to wit, that the Lords hand was lifted up. (For ther doth not begin to clear up: So shall those of Jerube will lift up, (or raife up) a banner.) That is, an arfalem, when they are affailed or fet upon by their enemies, my of enemies. (among the heathen from far) That is, look round about, to fee it there be no where help or fuehe will give them a token for to come and fall upon the cour to be found for them, but all in vain, for they shall people of the Jews. Or, he will allure and entice the finde none. Compare below, ch. 8, 22. (there fall be dark-Chaldeans, Babylonians, Affyrians, (which are here ness and trouble) Oth, there is darkness of trouble. The meant by the name of heathen) by his fecret and righmeaning is, There shall be no hope left; that which is teous providence, and will provoke and ftir them up awont to bring joy, the same shall bring nothing but angainst the Jews. (among the heathen from far) or, aguish and forrow unto them | and the light | thall be darkmong the heathen that are afar off; that is, that shall ned in their defetations. [Oth. in or at, or under their cone from a far countrey. (and he will hiffe them (hi-ther) [50]. Ot, will whifte pipe, 50. Oth he will which the land of Juda lieth. Of darkneffe, see Gen. 15. his them to him. The meaning is, that God can foon, on v.12. Of light, Job 18. on vers. 5. Of both, Job yez cafily, raife up an huge army to execute his judge- 30. 26.] ments upon those whom he intendeth to punish. See the

CHAP. VI.,

The Prophet beholdesh in a vision the glory of the true God, v.1. At which he is greatly affrighted, 5. he is confirmed and strengthened in his office and calling, 6. his willingnesse and readinesse to serve unto God, 8. he is fent to the fews to declare unto them their finall ruine and destruction, because of their obstinacy and bardneffe of beart, 9. yet fo, as that still an boly feed Should be referved and left among them, 13.

TN the year when King Uzzia [Hebr. Uzziahu] died, See Gen. 15.0n v. 1.] I faw [in a prophetical vision. nefle of thole Nations whom the Lord should imploy or exitted throne, [by the Lord is meant here, the Father, fit on work] none [ball flumber nor fleep, [they shall be Son, and Holy Ghost. Compare vers. 3. and 8. Thereall wakeful and prudent in their enterprizes] neither fore this vision is applied unto Christ, fob. 12,40,41 and (shall) the girdle of his loines be loofed, nor the shove- to the Holy Ghost, Acts 28.25,26,27.] and his borders Jiing of his shooes be tern off. [that is, they shall be [that is, the borders or hems of his garments ; to wit, of continually ready for to fight, being alwayes arm- his royal robes, wherewith the Lord was arrayed] filling the Temple.

like unto white fnot. 7

Chap. vi.

Chap.vi. 2 The Seraphims [The Hebrew word fignifieth probecause they are zealous, yea burning in zeal, to execute the commandment of the Lord; or, because they burn and confume the wicked like a five 3 or because they ap-

pear in fiery colour. to wit, red, like fire flood above for upon it [to wit, as Ministers or servants tending and waiting upon the service of the Lord. Compare, Dan 7. 10. Rev.4.6.7.] cach one had fix wings : [Heb. fix wings fix wings (were) to one. See the annotat. Gen. ch.7. on v.z. compare Rev. 4 8.] with twain (every one) covered God; or because they were not able to indure the brightnelle of his gloty] and with train he covered his jeet, and with train he did flie. [to wit, to perform the commandment of God spredily. For the Angels are mini

thing spirits, P[11,34.8. and 91.11. Heb. 1.14.]

3 And the one cried unto the other, [Heb. this cried unto this and fail, Holy, Holy, Holy is the L ORD of holts: [10, Rev. 4. 8.] The whole earth is full of his glory : [Heb. the fulnelle of the whole carth (is) his honour, or glory. That is, all the works of the Lord that are in the whole world, they give testimony, and are a clear proof and demonstration of his glory, Plul. 24. 1.

Rom.1.20.] 4 So that the posts of the thresholds were moved, [Hereby is intimated the herce anger of God, as above, chap, 5.v. 25. the mountains were moved. And understand here the polts of the Temple] at the voice of him that cried: [that is, of every one of the Scraphims, as v. 3.] wife a token or evidence of Gods anger, smoak, and va- 8.] pour issuing out of his nostrils.7

5 Then [uid I, [Or, therefore fuid I ; to wit, because I faw those tokens of Gods wrath, who was ready to exercisc his judgments? Wo (is) me, for I perish, because clean lips, have feen the Lord, as ftraightway followeth. See the annotat, Gen. 16.12. and Deut. 5. 25, 26. Exed. 24 11. Judg. 13.22. (because I am a man of unclean Ups) lips; that is, of the words whereinto a man foon or eafily flippeth, doth he understand his whole finful estate. people that worshippeth Idols, is bent to lying, and flow minde.] or backward to worthip, honour, and thank the true God, and to edific their neighbour] for mine eyes bave seen the King, the LORD of hosts.

6 But one of the Scraphims flew unto me [To wit, by Gods appointment, for they flood by the Lord, ready to receive his commands, and to execute the same at his and divers assaults of the enemies of the people of the pleasure] and he had a burning coal in his hand, [this Jews. As touching the blindnesse of the people; to glowing or burning coal was a token of the burning off, wit, of the Jews, the same often happened before the coor burning way of sin; that is, of the cleansing and ming of Christ; especially in Christs time, as appearpardoning of fin] (which) he had taken with the tongs | eth, Math. 13.14. Mark 4.12. and elsewhere : yea, it from off the altar, Lunderstand here the altar of burntoffering, upon which fire was continually kept, this altar being a type of Chuist, and of his facrifice for our fins,

Heb.13.10.]

7 And he touched my mouth therewith, [Compare Ferem.1.9. Dan.10.16.7 and faid, Lo, this hath touched thy lips : (o thine offence is departed (from thee) and thy fin is purged. [oth. graciously covered. This , &c. to of the Altar. In like manner, that the Holy Ghoft like unto a fire, burneth away fins, and consumeth them.

8 Then I heard the voice of the Lord, who faid, [To nely burning; thus the Angels of the Lord are called, | wit, the voice of the Father speaking to the Son, and the Holy Ghoth, Compare this with Genef. 1. 26.] Whom Iball I fend? [to wir, unto the rebellious people of the Jews, to preach and declare unto them my decree concerning their blinding and ruine] and who shall go for 1 to wit, in the service of God, the Father, the Son, and the Holy Ghost; for it is God alone that calleth and fendeth the Prophets. Compare Gen: 1. 26. and 3. 22.7 then I (aid, Lo (bere) am I, fend me. [The Prophet doth now here freely offer his ready fervice, being his face, Un token of reverence which they bare unto threngthened and confirmed by God, being now far more willing and ready to go upon the Lords errand or mellage, then either Moles or Fereny was, Exod. 3. and ferem.1.7

Chap.vi.

9 Then faid be, Go, and fay unto this people, [Here the Lord faith not, unto my people, because they were cone away from him; but he (aith, Unto this people) bearing hear, but understand not, and seeing see, but perceive not, fas if the Lord fhould fay, Thou fhalt not labour in vain, in teaching and instructing this people, nevertheleffe go thy wayes, and do that which I comman thee, to convince them of their obstinacy and rebellion. (hearing hear, but understand not, & c.) As if the Lord thould fay, Ye thall indeed hear the words of these Prophecies, but not understand them : and this fhall be my just judgement, who will in this manner punish your stubbonnesse and rebellion, namely, with blindnelle and hardening. In this tenfe are thefe words uled in the New Testament, Manb. 13.14. Mark 4. and the boufe was filled with moak. Lihis was like- 12. Luke 8. 10. John 12. 40. Acts 28. 26. Romans 11.

10 Make the heart of this people fat, and make their cars beauy, and that their eyes, [Or, anoint, befmear, time their eyes 1. It they (ce with their eyes, and hear with their ears, and understand with their heart, and convert, I am a man of unclean tips, [or, I am undone. Oth, I and he [to wit, God] heat [namely, by forgiving their am dumb, or tongue-tied, or I am dead; that is, I must fins, Mark 4, 12, see Pfal, 30, 3,] them. [to wit, the presently die; to wit, because I that am a man of un- prople. Make the heart, &c. To wit, by the preaching of my word. By these words the Lord will not fignifie what his Word preached properly, and in its own nature worketh and effecteth in men : but he foretelleth what that is, I am a poor finful man. By the faultinefie of the | should follow upon the preaching of it in the wicked Jews, namely, that they should thereby not onely convert themselves, but grow rather yet more stubborn, and Compare v.7. and likewife, fam.3.2.] and 1 dwell in more obstinate, because God in his just judgement the midft of a people that is unclean of lips : [that is, a would give them up to a perverie and reprobate

11 Then faid I, Lord, how long? [To wit, shall this desolation of the people continue. Oth. how long shall this blindnesse and hardnesse of the people last ?] and he faid, Untill the Cities [to wit, the cities in Juda] be wafted, Loth be furely wasted; to wit, by the many continueth still unto this day, as appeareth in the greatest part (by far) of the Jews that are this day alive; and shall continue still so long, untill the fulnesse of the Gentiles shall be come in, Rom. 11.25.] Jo that there be no inhabitant, and the houses (fo) that there be no man; and that the land be deftrojed with defolation. [that is,

be usterly wasted, so that no man do dwell any more in it, and therefore the fame lieth still untilled and unmanuwit, this glowing or burning-coal, which I have taken red. Examples of this defolation fee in the reign of from off the Altar. Hereby is fignified, that the pardon King Hizkia, 2 Kings 18. of Manasich, 2 Chron. 33. of fin proceedeth from the lacifice & offering of Chrift, of Josiah, 2 Chron.35. of Joahaz, Jojakim, Jojachin, which was shadowed out by the facrifices and offerings and Zedekia, 2 Kings 25. and 2 Chron. 36. and especially after Christs ascension.]

12 For the LORD shall remove those men [To wit, the people of the Jews] far away, [to wit, into

2 The

captivity in Babylon: Here the Prophet hinteth, that it tham was the fon of Uzia King of Jula, Ithis hath captivity in Babylon. Here the Prepart anateta, unacte than the state of Achaz] that Refat the King of Sprin, that was the work of God that the Jews were carried away trelation unto Achaz] that Refat the King of Sprin, was the work of Couldrat the Jors white carried and Captive to Babylon] and the Jors highing [meaning that [Eleb. Aram, who was one of the fons of Sem, Gen, to. captive to Banyion 1 and the paragrang linearing and 22. From him frang the Syrians 1 and Pola [he was foldating, whereby this people was intested by Joseph a wicked IJolater, who mutated his own King Pekkala,

of Juda. 7

13 But yet in it foull be a tenth part, [That is, a fmall company, in comparison of the great number of those that shall be carried away and destroyed. The Prophet would intimate, that this people shall not utterly perish the King of Brael] prevailed not by fighting against one with another, and none cleape] and it shall return, it, and be to cut up. [Oth, but it shall be again eaten up. For some understand by this tenth part, those that were King Achaz, and the chiefest Lords of the Realm, or left in the land of Juda, after that the people were carti- his kiniman Jaying, The Syrians rest upon teptraine: ed away captive, and from thence went down into Egpyts, and perithed all most miterably. Others under-tgpts, and perithed all most miterably. Others under-tgated by the tenth part, the Jews that thould return from greed to fee upon thee with one accord. Heb. Aram, the the Babylonish captivity, and were to suffer much at the is, Syria rifeth upon, &c. Hpon Ephraim, that is, upon hands of the Kings of Syria and Egypt, in the time of the ten tribes of the Ifraelires, as Pfal. 78.9. and 80.6. the Machabets, and at laft of the Romans, and all this and below, v.17, among which tribes the tribe of Ephraby reason of their great and manifold sins] (but) as the im was the chiefest, and in which tribe the Kines of his oak, and as the hard oak, wherein (there) is jet a prop rael also kept their Court, to wit, in Samaia ilen his (or flay) after the casting off (of their leaves:) (10) the holy leed shall be the prop (or stay) thereof. [this is and the heart of his people, as the trees of the forest are a promile for the comfort and confolation of the godly, moved by the winde. Ethis fear iprang from a bad connamely, that the tribe of Juda should not utterly perish science, unbelief and mistrust, or be destroyed, but that because of some holy children of God, that were found in it, it should be kept and preferved until Christ should come in the flesh. (but as the o.t., &c.) or elm-tree. In the Hebrew text are two words used, both of them fignifying an oak or oak-tree. For one of them some Translatours render the word the remnant shall return, to wit, out of the common toelm-tree: others, the lime-tree: others expound the line or captivity, or shall convert themselves. Hence it Hebrew words thus; But as by oaks which fland at the appeareth, that this name was given unto this fon in a (gate) Schallecheth (the entry) hath a firm prop (or flay) Prophetical way, to put the people in minde of Gods (10) Shall the holy feed be his firm prop (or flay.) Accord- promises concerning the return of some of the people, ing to this expolition the Prophet here compareth the See below, ch. 10.21 and compare below, chap. 8.3, and godly unto oaks, wherewith the Kings entry was sup- Holea 3.4.6,9.] at the end of the conduit of the upper ported and under-propped; or to the cawley or liveet pool, in the high way of the Fullers field. [See concerthat was made, by which they passed from Salomons ning this the Annotat. 2 Kings, chap. 18. on veile house into the Temple, of which see, 1 Kings 10. 5. and 17. 2 Kings 12.21. and 1 Chron. 26.6. and 2 Chron. 9.4. and 11. (fo fhall the holy feed, Ge.) that is, the remnant afraid and be quiet, fear not, neither let thine heart grow of the godly; that is, the godly children descended from | weak (or faint) because of those two tails, of these smooth godly parents. As it he had faid, God beareth yet in king fire-brands, because of the kindling of the anger of tome measure with the corrupt tree, in respect of the good Regin, and of the Syrians, and of the son of Remilia. branches that sprang from it. For some few godly ones [Because of those two tails of the smoothing fire-brands, fake doth God sometimes spare many wicked ones, Gen. | Ge. Thus the Prophet calleth the King of Syria, and 18.3. (Shall be the prop (or stay) thereof :) to wit, of the King of Ifrael in a disdainful and a contemptible that land; that is, of the inhabitants of that land. Oth. of that tenth part ; it is all one, or to one ef-

CHAP. VII.

Ferufalem is befreged by Regin and Pekab, v.1. God fenans and Affrians, 17. The miferable flate and condi- lia.] tion of the land of Juda, 22, &c.

N of Jotham, the jon of ligia, [That is, which jo- jon of Remulia, faying :

Chap, vii.

captivity | fall be great in the innermost (part) of the 2 Kings 15.25,28.] the lon of Remalia, King of Israel. Lind. [Or, in the midfl of the land; to wit, in the land marched up towards Fernjalem, to war against it, but he [to wit the King of Syria, who waged the war, and was come to aid the King of Itrael, and (according to the opinion of fome) was the principal author of this war, although it had the name that he came to aid and affile

2 When it was told the house of David, [That is, Lthat is, the Syrians rely upon the aid and affiffance of heart [to wit, the heart of King Achaz] was moved.

3 And the LORD faid unto Ifaia, Go forth now to meet Achay, [The Prophet is therefore properly fent to Achaz, because he was specially afraid, and because this matter concerned the welfare and profestity of the Realm] thou and thy fon Schear-Faschab [that is to say,

4 And fay unto him, Take heed [To wit, of being manner, and he intimateth that their anger (which feemed to be like a burning fire, and as if they should have fet the whole world on fire) was little to be regarded, and would foon passe away, or have no more strength or vertue, comparing them to a flick that was almost burnt away, and had very little or no fire at all any more, but onely had yet some Imoak. The King of Syria was al-most quite burnt out, or subdued by Joas, the son of Jodeth Ifaia unto Achar, to comfort and incourage him, ahaz, 2 Kings 13.25. The King of Ifract was almost 3. foretelling, that they should effect nothing, 7. but utterly wasted and brought to nothing by intestine muthat they themselves should be destroyed, 8. For confir- | time and war, 2 Kings 15.v.10,14,16, and both of them mation hereof the Lord giveth Achaq a token, and de-hy Pul, King of Allyria, 2 King 15,19, and 1 Chrot, clareth unto him the conception and hirth of Chris, 5,16. (and of the son of Remalia) The Prophet think-14. But in regard Acha? rejestesh this tender of eth him not worthy to call him by his name, or to give grace, the Lord telleth bim by the Prophet, that the kim the title of King; whereas he meant notwith-Kingdome of Juda should be destroyed by the Egypti-standing, Peka King of Israel, the son of Rema-

5 Because the Syrian [Thus doth the Prophet call Rezin, the King of Syria, in a dildainful and contemprible manner] hath advised evil against thee (with) E-Tow it came to passe in the dayes of Achay, the son phraim, [that is, with the ten tribes of Israel] and the Chap.vii.

of Juda in twain, and to divide it amongst them both, [6, 16,] or january and in the name of them both to make the fon of 13 Then faid he, [To wit, the Prophet Isaia] Hear

28.7

8 But Damafeus Shall be the head of Syria : [That is, R zin shall be and continue head or governour one- to you.] ly at Danascus, and not at Jerusalem, as he and his

is, King or Ruler] of Samaria: [That is, Samavia shall be the chief City of Ephraim; that is, of ve have by reason of your enemics, but ye shall be al- men unto God.] waves disquiet in heart. Och. If ye believe not (this) jour faith? to wit, by a token or miracle?]

10 And [Oth, therefore] the LORD went on to feeth unto Achay, [To wit, by me his Prophet, because | derstanding, and discretion, that he knoweth how to dihe law that Achaz gave no credit to their promifes, neither his people alto, which fufficiently appeared by

their quaking and trembling] saying,

11 Ash thee a token of the LORD, thy God: [Ash thee, &c. That is, for thy good, namely, for confirmation of thy faith, in that which was even now (it) bigh upwards.]

6 Let us mar. hup against Juda, [To wit, into the not transcrets against the commandment of God, Deur. had of Juda] and vex it, [to wit, by besieging the 6.6. lest I should provoke the Lord to anger. The Lord tivof Jerusalem a long while, so that they be con- forbiddeth to ask a token out of incredulity, unbelief; the forbiddeth Grained at rengin to you in the missis into our manus.

Oth griver is, or weary is, and divide it amongly us;
and mike the son of Tabeat King in the midst of it.

They intimate, that their purpose was to cent the land.

They intimate, that their purpose was to cent the land.

They intimate, that their purpose was to cent the land.

They intimate, that their purpose was to cent the land.

Tabeal Deputy-Governour in it. Who this Tabeal ye now, ye honfe of David, is it too little for you, that Taucar Deputy or his fon was, is very uncertain: It is probable, that ye meany men, that ye meany my God alfo? [To honfe the was a Syrian, of some great house or family, of David, &c. To wit, ye that are degenerated, not and an excellent and famous warricur.] na an execution that I of R D: It shall not stand, neither be gathered, that those that were next to King Achar, Bull it come to fulfe. [To wit, the evil or mifchief, were incredulous, and refused to ask a token, at well as which those two Kings intend : It shall not be put Achaz himself. (Is it too little for you, &c.) The which those the like phrate, Job 22. verse meaning is, hitherto ye have set little by me and the rest of the Lords Prophets, yea, despited us, not believing nor entertaining our counsel and admonitions. But is, Danaleus thail be the chief city of the Kingdome of now ye vex and trouble the Lord himfelf, foralmuch Serial and Regin the head of Damafeus: Lithe incoming as ye despite and reject the grace, which he offereth un-

14 Therefore the LORD himself shall give you a tonfederates do fancie or imagine: their defign shall token: [To wit, seeing ye have despited & rejected the not profiper, every one shall remain or continue within token that was offered unto you, and yet notwithstandthe hounds of his own land] and within three feore and | ing the godly have need of confirmation and strengththe ocurs shall Ephraim be broken, that it be not a ening in faith: therefore God will give a miraculous token I that is, they shall have no Kingdome more token Behold, a Virgin shall conceive, and she shall bear of their own, nor State, nor Dominion in their own a fon, and call his name I MM A N H E L. [Behold, hand: fofar is it from thence, that they should in- &c. This word exhorteth them to diligent attention large their own Kingdome, by the addition of the unto that which shall be spoken; and this is the sence land of Judea, or of any part thereof. This de- or meaning; God will furely make good that promite of nan as junces 3 of any part interest.

In the foliation happened in part by Salmanadlir 3 z. Kings 17.

This containing of promite of his concerning the finding of his Son, who in the full-interest in the first of time find containing of his Son, who in the full-interest in the first of time find come of the tribe of Juda; and be born in the full-interest in the first of time find come of the tribe of Juda; and be born in the full-interest in the first of time find come of the tribe of Juda; and be born in the full-interest in the first of time find come of the tribe of Juda; and be born in the full-interest in the first of time find come of the tribe of Juda; and be born in the full-interest in the first of time find come of the tribe of Juda; and be born in the full-interest in the first of time find come of the tribe of Juda; and be born in the full-interest in the first of time find come of the tribe of Juda; and be born in the full-interest in the first of time find come of the tribe of Juda; and be born in the full-interest in the first of time find come of the tribe of Juda; and be born in the full-interest in the first of time find come of the tribe of Juda; and be born in the full-interest in the first of time find come of the tribe of Juda; and be born in the full-interest in the first of time find come of the tribe of Juda; and be born in the full-interest in the first of time find come of the tribe of Juda; and be born in the full-interest in the first of time find come of the tribe of Juda; and be born in the full-interest in the first of time find come of the tribe of Juda; and the first of time find come of the tribe of Juda; and the first of time find come of the tribe of Juda; and the first of time find come of the tribe of Juda; and the first of time find come of the tribe of time 17. 3. but in tim 07 Enaberths 2 King 119. 37.]

24. the fon of Sanherib 2 King 119. 37.]

3 In the mean while Simaria field be the head of liphraim, and the Son of Remalia the head [That ning the redemption or deliverance out of the hands and power of the enemies 3 that concerneth the spiritual and eternal redemption, this onely the bodily and temporal the Kingdome of the ten tribes 3 and he that hath the deliverance. (a Virgin) or, that Virgin, (and she shall Supram authority and command in it, is Peka, the bear a fon, and call his name IMM ANHEL.) Oth. fon of Remalia | if ye believe not, furely ye shall not be and thou (O Virgin) shalt call his name IMMANUEL, effablified. [The meaning is, If ye will not believe | fignifying hereby, that Christ should have no Father, that promife of God, which I have preached unto you, according to the flesh, that should give him his name, as to wit, that these two Kings shall not prevail against fathers are wont to do unto their children, Luke 1.63. you, then ye shall not be citablished, or ye can have (IMMANHEL) that is, God with us, true God, and no comfortable affurance against the great fear which true man, who shall reconcile, yea, as it were re-unite

15 Butter and honey shall be [That is, the Virgins that cometh (therefore) to pass, because ye are not stable, [on] cat, [the meaning is, he shall be nourished and or fixed; to wit, in faith. Oth. Do ye not believe brought up in his child-hood, as other children are, that (this,) because ye are not affored, nor confirmed in it may appear, that he is of the same nature that other children are of I till be know bow to refuje the evil, and to chuse the good. [that is, till he come to years of un-

stinguish good from cvil.]

16 Surely, before this lad (or child) knoweth, to refufe the evil, and to chuse the good: that land of which thou art weary, shall be for sken of her two Kings. [Thefe words are not (according to the opinion of fome) a continuation of the immediate foregoing words, speaking of promifed thee. (a token, &c.) Whereby thou maieft the incarnation of the Son of God, but the Prophet Speakperceive, that God hath fent a Prophet unto thee, oth here again of the deliverance which he promifed unto that speaketh truth] ask (it either) in the depth, be- Achoz, concerning the delence and protection of the Itneath, or ask (it) in the height above. [that is, raelites against their enemies. And by the young lad or pray, that God would shew thee a miracle, either on child, may here be understood, the Prophets little Son; earth, or in heaven. Heb. make the request deep, or make | Schear Jaschab, whom by Gods appointment he had taken along with him, verf. 3. or fome other child that was 12 But Achas faid, I will not ask it, [To wit; a to- | already born, or should shortly be born : For these words ken of the Lord neither will I tempt the LORD. cannot fo well fult with our Saviour Christ; the [Achaz speaketh this in a diffembling way, as an hy- Prophet speaking here of a short time, wherein positic of diffembler, as if to be he should say, I will both those Kings should perish; whereas our Saof his army. Even at this day we use to call the parts 13 The LORD of hosts, him shall je [To wit, ve of an army, the wings of it] shall sulfill the breadth of that are believers and relie upon the promites of God? the Land, O Immanuel. [or, O thou God, which art with hallow, [that is, ferve, as we are bound to ferve fo holy

us. So is Chaift, the Son of God called, who is the head of his Church, which was at that time in the land of Judg. See above, ch.7.14.7 9 Affociate your felves together, the nations, but be(ye) broken in pieces; and give car all ye that are in remote lands; gird your feloes about, but be (ye) broken in pieces, gird your felves about, but be (ye) broken fraid, when ye have provoked him to anger.] in pieces, This is a Speech directed to the King

of Allyria, and other nations, that combined with him against the Jews, or against the Church of God, but spirit, and confiquently be your glory and comfort, reespecially against the city of Jerusalem. In like manner it is a Prophecie for the comfort and confolation of the godly, that the Affyrians flould indeed attempt to be-linge Jerufalem, but that they flould not fubdue that two Kingdomes; to wir, of Juda, and the Kingdome city, nor the Kingdom of Juda, as they intended, but of the ten tribes. But understand this fo, as that the that they thould be constrained to retreat with shame and faithful of both those Kingdomes are not comprehended difference. It is an holy Ironic, or laughing to feorn, as under the curfe or judgment that is here threatened and likewife the fame figure is used in the following verse, denounced. (vf. Ifrael) that is, of the people of Iraal I See the accomplishment of this prophecie, 2 Kings 19. for a fora, and for a net unto the inhabitants at Ferula-35. (but be (ye) broken in pieces) or, fmitten down, or lem. bruifed to duft or powder, bearen to Shivers : and io in the lequel. See If a.7.7. (All ye that are in far lands, or them fall flumble, Oth, many shall flumble at the fant. countreys) Heb. all remotencife of the land, or of the or, against the same; to wit, flone and rock, or net and carth. (eird your felves about) to wit, with armour and inace : or many of them shall stumble and fall, [that is, fword; that is, prepare your selves for war. (but be (10) | running against, and stumbling at the stone) and be broken in pieces) the meaning is , Do whattoever ye broken, and thall be enfrared and taken. [For inational can, it shall be all in vain, ye shall effect nothing, seeing as they should through unbelief reject the grace of God Immanuel, that is, God himfelf is with us. 7

to Take counsel (together) [To wit, how ye shall fubdue the land of Juda] but it shall be brought to nought: speak a word, but it shall not stand, [As above, chap.7.v.7.] for God is with us. [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 | quence or dependance on the words of God recorded in here, that Christ who is the Defender and Protectour of his Church, would defend and protest the Kingdome of Juda; foralmuch as he had decreed to affirme his humane nature of or from that tribe, before that all the | ny and the doctrine which God caused to be preached, government (hould be, (and continue) utterly removed, | concerning his grace and mercy, and in special conceror taken away from Juda. Some render it, (or (here is) ning the M. flia, flould be unto all wicked and unbelie-Damanuct. 7

11 For the LORD flake thus to me with a fireng band, [Heb. with strengthening, or taking hold of the hand, [Heb. with the engineering, or taking hold of the hand. Whereby may be understood the powerful working wardly taught and enlightened through him, by the of the Sprit of God in the Prophet, and in those that power of the Holy Ghoft. See Ifa. 29. 11. and 54. 13. flould follow him] and be instructed me, that I should Jer. 31.34. Fob. 6 45.] not walk in the way of this people, [that is, that I with the godly Jews should not follow the manners and praflices of this people, to wit, of the greater part of this faid, I will strongly depend upon God, and will surely people at Jerusalem, forasmuch as they are wicked, in rely upon his promites that hidely his face from the house miltrufting the promise of God, and relying more upon of faceb, [that is, who being justly provoked, liath the help of man, then upon the help and affiltance of with-drawn his mercy from the wicked Jews, be-God, as they did] (aying:

12 Ye hall not fay, A confederacy, of all that where- him. of this people faith, It is a confederacy; [To wit, thou Ifiia, and all ye that fear the Lord, ye shall not fay prefearly, as the greatest part of this people do, we will the LORD of hofts, which dwelleth on Mount Zion. make a covenant with the King of Allyria, against those | [These are the words of Christ, (as appeareth clearly out other Kings that do threaten and vex us, relying to of Heb.2.13.) who here comforteth and threngtheneth much therenpon, as that they set little by the promises | the Prophet against the hatred of thewicked, by his own of God, yea utterly despile them. (whereof this people, example; as if he had faid, Doth shame and reproach &c.) to wit, these wicked, unbelieving Jews, that vili- | befall me in mine own person, in the administration of fied and contemned the promises of God. (It is a con- my prophetical office; then wonder not, O Isaia, that federacy) or a league, alliance and fear ye not their feir reproach and malice is offered unto thee. (and the chil-Ethat is, fear not that thing wherewith they feek to make | dren) to wit, which are born of God, that diligently you afraid: or, fear not as this people doth, (their fear) hear and meditate on my word. (when the LORD hath to wit, the fear of this people, which is fore afraid of given me) that is, God the Father, kindling and fitters. the great power of those two Kings, see above, chap. 7. ing up faith and obedience in them, by my preaching, vert. 2] and be not affrighted. [oth. make not (the reft)] and by the powerful working of the Holy Gholt. afraid.

a God, to wit, with a child-like fear and confidence, nor doubting of his promites. This is to be underflood of the Lord Chrift, who is called here, the L. O R D of hofts, of whom further mention is made in the fequel] 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 a-

14 Then Shall be be for a fanctuary (unto your) [The Lord Christ shall also fanctitie you by his blood and tuge and defence, of which the outward Sanctuary was a token] but for a stone of offence, and for a rock of stone denounced. (of Ifrael) that is, of the people of Mirael?

15 An! many [To wit, of the Israelites] amone offered unto them, therefore it should tend to their greater condemnation. Compare, Matth. 21.44. Luke 10.

16 Binde up the testimon; feat the law Oc, the ductrine among my Disciples. [oth. among these that are taught by me. The words of this verte are a confethe 11th, verie. And that which is here laid down, the Lord, to wit, Chiff, the Son of God, commaraleth the Prophet Ifaia to do. The meaning is, that the testimoving perfons, as a Book or letter that is bound; fealed and thut, and thould be onely understood and received by

17 Therefore I will wait upon the Lord, [To wit, because the Lord spake unto me, &c. v. 11. As if he had cause he would punish them] and I will wait for

18 Behold I and the children whom the LORD hath given me, are for tokens, and for wonders in Ifracl, from (are for tokens and wonder.) that is, many do loath

and some so, in I/rael) that is, among the finde neither help nor comfort]

of their God? Thall they inquire of the dead for the liand to the godly Jews. (when they) to wit, the unbetowit, unto thee, Isaia, and to other godly ones, that mics. See of their footh fayers, Levit. 19. on verl. 3. the living, See Deut. 18. 21. 7

revelations or discoveries, which the Lord hathmade light. The Hebr. word fignifieth properly the day-ipring, shall be punished with all kinde of spiritual and temporal myfterics. See fob 18. on verf. 18. Pfal, 84. on v.12. them. Oth. If not, let them fleah according to that word, | vert. 8. 7 which bath no break of day; that is, those that despite the word of the Prophets, and so make it appear, that they have no heavenly enlightening, let them fpeak according to the word of the footh fayers, and of the Necromances (they shall, &c.) Hebr. with him, or, in him : that is, with none of them all. He speaketh of all the wicked Israelites, as of one man. So likewise vers. 21. and

21 And every one of them shall passe thorow it, [To wit, thorow the Land of Juda and Ifrael, feeking for kelp and comfort. It feemeth that this must be applied to the dayes of King Zedekia, when the City of Jeruta lem was taken by the Chaldeans, 2 Kings 25.6,7, 6.] pressed hard, 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 be curfe his King, [To wit, because he did not debis Gods when he shall look upward : [Oth, and loo; upward. To wit, to fee whether any help would come unto

22 When he shall look unto the earth, lebeld, there shall

and abhor us, and hate us, because their wicked whithersoever he turneth or winderh himself , he shall

23 But (the land) that was diffreffed, fhall not be (utnatures.]
19 When they shall then say unto you, Inquire of the teels) darkened; according as He made it contempishe at South-fayers, and the Necromaneers, that peep and mum- the first toward the land of Zebulon, and toward the land Soon-jayers, and (then sa) Shall not a people inquire of Naptali: so did be at last make it glerious toward the way of the Sea (bing) beyond the Fordan, in Galice of vine? [Thefe are ftill the words of God unto Ifaia, the Gentiles. [Here some do begin the nineth chapter: At least the Prophet beginneth here to comfort the people, and to the goding state of Jerufalem. (Hall fay unto jon) after that he had in the instruction fore-going vertes terrified and affrighted them with fore and crievous believe in the true God (Enquire of the fouth fayers, &c.) threatenings. As if he had faid, Although the Lord Eath To wit, how you and we shall be delivered from the enc- grievoully afflicted his land, that is, the land of Isacl, when he fuffered it first to be spoileth by Tiglath Pileand 20, on vert. 6. (that peep) Or, whisper, (and mum- ler, 2 Kings 15, 29, and afterward punished more the in the mouth) Or, mutter; that is, that utter their pre- grievoully the whole land that lay by the Sca, and that the in the motion of the manifest of the dead for the living t). The meaning is, that those was on the borders of the Gantiles, by Salmanallar : Yet that are alive, enquire of the dead for themselves? as he will not suffer it to remain or continue in the uttersail did, 1 Sam. Chap. 28. verf. 11. Intimating, that | most darknesse and misery; but the people that sitteth this doth not become the children of God. Oth. thus : or walketh in darknelle, shall in Christs time be made this doth not a people enquire of their Gods? for the living, of glorious; as here is officmed in general, and afterward the lead? meaning that it is a reproof of the abfurdity of in particular in the tollowing chapter. (He) to wit, Idolaters, who enquire of dead Idols for the benefit of the Lord. (toward the Land of Zebulon, and toward the land of Naphrali) Understand here by the land of Za-20 Tothe Law, [That is, to the books of Moles. See bulon, and by the land of Naphtali, the land of the ten Luke 16, 29.] and to the tellimony : [That is , to the tribes, whom the Prieft here nameth, because the deliverance or redemption began fielt in them; to wit, by unto the Prophets 3 to wit, shall they go to enquire, or the preaching of Christ, Matth.4.12,13,14,15. (at last) ask counsel] if they speak not according to this word, or, last of all, in the last times. (toward the way of the That is, if they will not hear Mofes and the true Pro- | Sea) Understand here the Sea of Galilee, or the Oalilephets, and frame their lives according to their Doctrine] an ira, called otherwife the Sea of Genezareth, or of It shall be that they Shall have no dawning day. [Or, no Tiberias, (beyond the Fordan) oth, on this side Fordan. The Hebrew word fignifieth both the one and the other. orday-dawning; that is, the light breaking forth, when Oth, about the 70 dim. (Gal-lee of the Genilles) to the Sun beginneth to rife; which is rather a glimmering called, because those of Tyre, Zidon, and other heathert or twilight, then day. That is, they shall not be parta- Nations bordered on it weltward, and others callward: kers of the heavenly light, and of the right understanding | Och. populous Galilee, which is the nether Galilee, lying of Divine mysteries, as also of the grace of God; but by the Sea of Genezareth or of Tiberias, which was very populous, because it was exceeding fruitful, as appeareth, Dent. 33. 23. See of the nether and upper Ga-Oth, (then it is) because there is no day spring with like, I Kings 9. on veil. 11. and Ezech, 47. on

CHAP. IX.

A Prophecie of the calling of the people unto Christy verf. t. and of their great joy for the redemption by Chrift, 2. whose birth, person, office, and everlasting Kingdom the Prophet describeth, 5. After that returneth to threatenings against Eshraim, 7: for the pride, 9: and obstinacy of the people of Ifract, 12. and their wickednege, 17.

He people [To wit, the people of God, both in Juda, and in Ifrael] that walked in darkneffe, [To wit, in ignorance, or, in great milery \ | fball [cc & great light : [To wit, the preaching of the Gospel, Matth. fend or protect them] and his God, [To wit, because he 4. 13, 16, at the time of Christs coming in the flesh, as heard them not, when they called upon him after their may be gathered from ver, 5.] they that dwell in the manner; namely by facifices and image worthip. Oth. Land of the shadow of death, That is, in the Land where it is terrible dark; that is, in exceeding great mifery. See Fob 3. on verf. 5.] upon them shall a light shine. them from God. But this looking upward flould not [That is, joy and gladnesse for the faving knowledge of proceed from faith, but from impatience, and being dei- God, taking its rife or original from the preaching of the ven thereunto by the great extreamity, as 2 Sam. 22. Gospel. See Matth. 4. 15. See allo Plat. 36. on ver1. 10. 7

2 Thou haft multiplied this people, [This is spoken to be diffresse and darknesse: [Oth: A so be shall look, unio God, concerning the people of the Jews, or Itiaclites] the earth, and behold, &c.] he shall be darkened through (but) thou hast not made the joy great; [Oth. And thou anguish, and driven on by darknesse. [The meaning is, hast made their joy great; or, hast thou not made their joy TSAIA'

viour was not born, and come into the world, till many beard quite away. [In that day shall the Lord shave off with years after that. Yet some do apply this verse unto our an bired rasour, &c. To wit, hired by King Achaz, to years after that. It come do opper and saying that this Pro- defend him against the Assyrians & Israelites, see 24, 185 phecy should be accomplished in so short a time, as there they should be accomplished in so short a time, as there they should be accomplished in so short and his area of they said in the King of Admir, but you'll not be King of Ad phecy mouta be accompanied in to most a time, and his age or thy trust in the King of Asiyria, but I will punish the years of discretion. (that land, &c. shall be forsaken of by him. (by the King of Aspria) Not just by the rev both ber Kings) The meaning is, that those two Kings same King of Allyria, whom Achaz had hired, to wit. should not onely not take the land of Juda, but that allo Tiglath-Pilnefer: for though indeed he is faid to have they themselves should die within a short while. (that they themselves mount at which a most support the state of the state o King Achaq. (of which then art weary) or, which then of another King of Allytia. Some conceive that here abborreft: For the cause immediately related. (of which is spoken of divers Kings of Assyria, who the one after about ege.) to wit, thou King Achaz. (of her two the other plagued the people of the Jews most grievously; Kings) Heb. of the face of her two Kings , to wit, Peka and Rezin. Thefe two Kings, shortly after this prophecy (as some do account) died both of them a violent death, 2s appeareth, 2 Kinge 15, 30, and 16.9. and milery, whereof mention is made in this place, feebefore Achaz had reigned four years compleat. I

17 (But) the LOKD Shall cause to come upon thee, and upon thy people, and upon thy fathers houle dayes, [To wit, heavy, fad, lamentable dayes] fuch as have the land of Juda; which the Prophet here threateneth not come from that day that Ephraim departed from Fuda, [that is, from that time that the ten tribes were who was King of Babylon, is called here King of AG. rent from the tribe of Juda, in the time of Rehabeam, and Jeroboam, of which see I Kings 12. And here Ephraim onely is named, but the ten tribes of Ifrael are meant, not onely because Ephraim was the chiefest that is, he will deal severely with every man, sparing of the ten tribus, but also because that rent first began none. (3c4, it shall also take the beard quite array, at the tribe of Ephraim, and because Jeroboam came of By the beard, is meant the ornament, and repute. that tribe, who was the first King over Ephraim, and the and glory of the congregation of the people of the other nine tribes, I King: 12.] (by) the King of Aff- Jews. See the accomplishment hereof, 2 King: 24, and ris. [to wit, shall the Lord do it. The Jews did 25.] rely exceedingly upon the Kings of Affyria, and in special Achaz, as appeareth, 2 Kings 16. 7. But here Bull have kept alive a little cow and two fleep. [That a the Lord threateneth, that he will cause them to be most plagued and oppressed by the King of Aslyria; namely, (as some conceive) by Nebuchadnezar, away from him, or flain them. (A little com:) or, 4 who at that time had brought also Affyria under Joung cow, or young heifer. (and two sheep) or two his power and dominion. See below, verse 20. But goats. He putteth a certain number for an uncerfome understand here Tiglath Pilneser, of whom we tain. The meaning is, few milch kine or beasts shall may read, 2 Chron. 28. 20. Others Sanherib, of whom | yield milk enough for those few people that shall be is [poken, 2 Kings 18.13, &c.]

18. For it fall come to paffe in that day, [To wit, wherein he hath determined to punish you and your pofterity] that the LORD fall hiffe unto the flies, that are in the end of the Rivers of Egypt, and for the bees, that are in the land of Affur. [that is, he shall by hiffing, whiftling, or piping, cause them to come to bereaved of her inhabitants : or because he shall not have him. See above, chap, 5, 26. (be shall bisse for the many caters at home with him, or many mouths to slies, Ge. and for the bees, Ge.) Thus he calleth the leed; for they shall be either slain or driven away by the Philiftines, Idumeans, and Ethiopians, which dwelt on enemies] sea, every one that Shall be left [to wit, afthe borders of Egypt. See the fulfilling of this Prophe- | ter fo many defolations and murders | in the midft of the cy, 2 Kings 19. 9. and 2 Chron. 28. 17. The Prophet land, [to wit, of the land of Juda] he shall cat butcalleth the people Flies, in respect of their great mul- ter and honey. [But of other eatable commodities titude : Bees, as well in regard of their flinging, and there shall be no great store, the whole land or country of their great number, as in regard of their expe- lying untilled.

Shall come, and they shall all rest [or, lie down] in the de- a thousand silver-lings, [that is, worth a thousand filfolde villeys, and in the clefts of the rocks, and in all verlings] the fame shall be for therns and briars: the meaning is, that the whole land, yea even ble, or praile-worthy, that is, fruitful] places. [The most fruitful] places, and those that were wont to meaning is, that the camps of the enemies should lie be best manured, shall lie waste and desolate.] down in all places thorowout the whole land of Juda, both in convenient and in inconvenient pla- with arrowes, and with the bowe: [To wit, to deces; whether high or low, fruitful or barren.)

bired rafour (which) is on that fide the River, [Mean- thorns , after that the land shall lie desolate , and ing the River Euphrates] by the King of Affris, the empty, untilled and un-inhabited. This is that

Chap, vii. diffrested Achaz, 2 Chron. 28.20. and 21. yet he did not as namely, Sanherib, Efar-haddon, and last of all Nebuchadnezar did. See 2 Kings 18. 19. and 2 Chron.33, 2. 2 Kings 24. and 25. But that excellive milchief meth to fuit with none elfe, at least with none more folly then with Nebuchadnezar, who effected the fame. when he brought a mighty great army with him into fee 2 Kings 24. and 25. This King Nebuchaduczar, fyria, because he had subdued Affyria, and had brought it under his dominion. (The Lord Shall Shave off the head, (oc.) to wit, the hair of the head, and of the feet,

21 And it Shall come to paffe in that day, that aman man Shall have kept alive, Go. Or, frall have nourified; namely, fo, that the enemies shall not have taken them

22 And it Shall come to passe, that by reason of the abundance of milk which they shall give. [Hebr. make. See above, ch. 5. on v. 10.] he Shall car butter 3 [to wit, good flore, or in great abundance, as knowing none to whom he might fell the milk or butter, the land being

refine to the great number, as in tegets on the day, that tence in war, and skill in fetting an army in battel-array. Compare Dent. 1.44. Pf. 1.18. 12.]

19. And they [To wit; those Flies and those Bees] thousand wines, [Hebr. a thousand wine] of (or, at) 23 It shall also come to passe in that day, that every [That is, many] place where (there) were a

24 (So) that men shall be fain to go thither fend themselves against the wilde beasts, which in 20 In that day shall the LORD shave off with an great number shall be found among the briars and beal and the hair of the jeet; yes it shall also take the which the Lord threateneth unto transgressours

he for the lending in of the ox, and for the treading of finall catted. [that is, that oxen or finall cattel, whether digged up with mattocks, thither shall not the fear of thorns and briars come, but, &cc. in this fenfe, that men shall not be able to hide themselves any where, but on high mountains, where they shall yet prepare a place to fend in some cattel thither. T

CHAP. VIII.

A Prophecy of the raine and destruction of Syria and Ifrael by the Affrians, v.1.8cc. who should tikewise pass thorow the land of Juda, and grievously afflict it, but not utterly subdue it, 6, &c. If ith a comfortable exfers of the Word of God, 20.

or according to the manner in use, or after the common [veil 7.] Ryle or cultome | Haftening to the shoil, he is speedy to the | 7 Therefore behold, the Lord shall cause to come up upon

had made this Prophecy, that no man hereafter might their ; to wit, the nations] b.tnks : deny it, or call it in question] Hria the Prieft , and 5. 1. and 6. 14. and Luke 1. verse 5, and 67.]

[fee above, v.1.]

in his Law, Levit. 26. 22.] for all the land shall be 4 For before that lad (or childe) [Or, this youth. in me Law, Lord and confequently, there shall be to wit, the Prophets young young son, verse 3 ? Shall be nogreat flore of corn, and other eatable wares or com- able to cry, My father, or, My mother, the vices of Damalous [Damalous was the chief City of Syria, aounces.]

35 Alio (on) all the mountains, which are went to be bove, chap, 7, veri 8.] and the prey of Samaria, [Sama-25 App with mattocket, [To wit, the vineyards, and ria was the chief City of the Kingdome of Itracl, aargering who many of the Kingdonie of Huser, aother fruitful places, which are wont to be lowen, or bove, chap. 7. veif. 9.] flall be carried (any) before count named planted, and to be digged. (which are wont to be digged | the face of the King of Affar. [That is, in a finet panteu, and to be to wit, to plant them afterward with time; for when children are a year or two old, they beup with broken and imperfect words to call their favines | moved from they [to wit, those mountains and ther and mother. Samaria and Syria were subdued and and original state were wont to bear much good fruit] |ball | walted by the Affyrians about a year or two after this Prophecie. (thall the prey of Samaria, &c.) Observe well, that the Prophet here faith, that the King of Affythere or goats, may be fent in thither, fee Exod, 12. 5. ria should take or carry away the prey of Samaria, but merp or goars, may concerning all the mountains that shall be he faith not, that he should take the city. See 2 Kings 15. 29. and 16.9. (before the face of the King of Affir.) That is, in his prefence, and for his benefit. 7

5 And the LORD fake yet further unto me, [Heb. The Lord went on to [bear unto me] [aging :

6 Forajmuch as this people [To wit, the people of the Jews, or at least-wife a great part of them; to wit, those that gave no credit to the Word of God. For among this people were yet fome good and godly ones, whom the Lord calleth his disciples, below, v.16.] despife the waters of Sibiah, [This was a water-brook in Jerusalem, out of which a fountain sprang. See Pfal. 46.5. and Joh.9.7.] that go foftly, Lice the annotat. hortstion to the godly fews, that they should not be a- Nebem. 2.13.] and there is joy with Rezin, and the son traid of those Kings, but that they should rely upon of Remalia: [that is, in the mean while that these two God, 12. Although he be a stone of stumbling unto the Kings are weary, being confident that they should subwicked, 14. That they should not ask counsel of the due the land of Juda: Therefore behold, &c. as followwicked, 14. Unit toey fooding now to change of the despi-ects, verf.7. (For spinul) as this people, &c.) as if he had faid, Because this people despite the promise of Gods help and affiftance against those two Kings, (of whom mention is made above, verse 7.) and will rather rely Moreover the LORD faid unto me, Take thee a upon the great power of Allytia, imagining that the help and affiftance which I have promited them, is but a lit-Eq. 4 6. 2. fee also below, ch. 34.4. and compare Hab. 2. 2. the brook, as the brook of Silvah is, but that the help of Rev. S. 1.] and write upon it with a mans penfil ; [That the Affyrians is as a mighty stream; therefore I will is, write luch a hand-writing, as every man may read, plague and deftroy them by the Allyrians, as is faid

prey. [Oth. concerning MAHER SCHALAL- tbcm, [To wit, upon the unbelieving Jews. See veil, 6.] CHAS-BAZ; that is, concerning that which the those strong and mighty waters of the River, [To wit, the name which thou shalt give unto thy young fon, when waters of the River Euphrates. This is in opposition to he shall be born, significth. The meaning is, the King the waters of Siloah, verl. 6.] the King of a shria, and of Allytia shall come speedily, and spoil or plunder the all his glory, [That is, all his Princes, and chief Cap-Syrians and the Israelites. See the accomplishment of tains, withal their men and fouldiers, of whom the King this Prophecy, Kings 16.9. The thing which the of Allyria boafteth, If it. 10. verf. 8, 13.7 and he that name of the Prophet Ilaia's ion fignifieth, is here re- come up [That is, he thall lift up himfelf; to wit, Sanherib King of Allyria, of whom the Prophet here speaketh 2 Then I took unto me faithful wirneffes, [Or, cre-) as of a great River. Oth, it shall come up; to wit, the dible witneffes. Heb. I taufed faithful witneffes to bear River] over all his streams, [To wit, the peoples streams; witnesse unto me. Compare Ferem. 32. 10. That is, Or, over their streams; to wit, over the streams of the fuch men as were able to bear witnesse, that the Prophet nations] and go over all his [To wit, the people's; or,

8 And he shall paffe thorow [Hebr. change; to wit, Zacharia the fon of Feberechia. [This is added here places] in Fuda, [That is , thorow the Land of Juda] to diffinguish him from other perions of quality, he shall overflowit, and go over it, [To wit, the Land that have also had this name, as appeareth, a Kings of Juda. That is, he shall so specially set upon, and 14. 29. and a Chronicles 24. 20. and 26. 5. and Eqra conquer all the senced Cities in Juda, as it his army were a flood or fiream of Waters. See the accomplish-3 And I had drawn nigh unto the Propheresse, ment hereof by Sanherib in the dayes of Hizkia 7 he [That is, gone into the bed-chamber. Hereby is ex- | shall reach even to the neck : [That is, till he proffed in a modest way copulation of the Prophet with befiege and straiten the chief City 3 to wit , Jehis wife. (unto the Prophere of) that is, unto my wife, in tidlem. See 2 King 18. 17. But this may be fo called, because of her husbands office and calling; or because she was likewise a Prophere of because the was likewise a Prophere of the my because the was likewise a Prophere of the my because the was likewise a Prophere of the my because the my because the my because the my substitute of the my because the my substitute of the my substitute ved and bare a fon : and the LORD faid unto me, Call should want but very little, but that they should all bis name MAHER-SCHALAL-CHAS-BAZ. of them perish and be destroyed] and the streething forth of his wings, [that is, the severall parts Qqqqqx

Chap.ix.

Chap.ix. great? According to the first translation this is the sense the bare name; but he is so in deed and in truth, and his and meaning, The Ifraelites indeed did often rejoyce by Church doth know him to be fuch (Wonderful) Christ and meaning, 1 the tractices indection on the property of the 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 knoweth his Fathers counsel and purpose, and revealeth to the other rendring, this is the fense and meaning, Lord, and communicate th the same unto his Church, \$160. 1. thou haft encreased the joy of the people, or made the peo- 18. to wit, so much as is needful for them to know unto ples joy great, (speaking of the state and condition of the salvation, Ast. 20. 27. It is he likewise that doth admi-Church of the New Testament) forasmuch as they nister counsel and succour unto us in all trouble and ad-(confifting of Ifraelites and heathen) shall praise thee versity. Compare below chap. 11.2. (The might) Golf) with one accord for the great mercies afforded unto them | Who by the strength and power of his Godhead, bare the in Christ] (yet) they |hall rejoyce [To wit, when they | intolerable burden of Gods anger against the fins of all fhall praife thee for thy grace and mercies: namely, when the elect, in his manhood; and by his own power refe they shall hear Christ preach, and shall see his miracles] again from the dead, and regenerateth or begetteth again before thy face, | This feemeth to fignify the spiritual joy | the hearts of his elect, unto eternal life. Who also by of the heart, which is onely open in the light of God. Or, the power of his Godhead hath wrought, and yet shill before thy face; that is, bowing down before thee when doth work, great wonders, and will at last raile up all the they come to give thee thanks] as men rejoice in dead out of the grave. (The Father of eternit), or, the harvelt, as men rejoyce when they divide the spoil,

Shoulders, and the staff of him that drave them, [Or, of That is, who reconcileth us unto God. See Ethel. 1. him that drave therewith] haft thou broken, as in the day 14,000.] of the Medianites. [That is the yoke wherewith they were burdened or oppressed, the stick or staff wherewith they shall be laid upon the shoulder of the Messiah and peace were beaten on the shoulders. But all this is to be meant | (there) Shall be no end, upon the throne, and in his Kingof the spiritual yoke of the Devil, and of sin, from which dom, [As being his right heir, and unto whom he was Chrift delivereth his people. And this fphittral deli-verance, is here refembled to the temporal or bodily deli-temporal Kingdom into a lpiritual and eternal Kingverance, which hapned in the time of Midian, Judg. 7. dom, Joh. 16. 36.] to [tablift it, and to firengiben it 22. If it. 10, 26. For as Gideon (cattered and destroyed | with Judgement and with Justice, [For he punished all the Midianites by the found of trumpets, fo should Christ | iniquity : and he loveth and preserveth the godly] from by the trumper of the Gospel destroy the Kingdom of henceforth (even) for ever: the zeal of the LOKD of the Davil 7

4 When all the battel of those that fough, was performed vation of his cleef] ball do this. [See the annotat, with noise, and the garments [Oth, the maintles, to wit, of the Midianites] were rolled in blood, [Oth. in 7 The LORD halb sent a word unto Jacob, and it the blood that was shed : to wit, of the Midianites. halb fallen (or, lighted) [Here the Prophet comethagain (when all the battel, &c. was performed with noise) To wit, when that terrour came upon them, and they | Lo, this is the burden, which the Lord hath commanded flew and destroyed one another, Judg. 7. 22. Oth. with me to preach, and denounce against the Jews; for so he confused noise] and (were) burned (for, nours)bment (or meaneth by the word Facob, and by the word Ifrael, all

fewel) Hebr. ment of fire,

and the doinmion is upon his shoulder : and his Name is fent a word, &c.) That is, hath caused his judgements called Wonderful, Counfel, The mighty God, the Father of to be preached or denounced by his Prophets, I (and it is eternity, The Prince of Peace: [Here the Prophet gi- fallen, or, lighted] That is, it shall come to palle and be veth a reason, wherefore he had said, that the people that [fulfilled] in Ifract. walked in darknesse, verf. 1. should partake of great joy and gladnesse, as they had done in former time, and why their burdens should be broken and taken off; to wit, because a childe should be born unto them, which should bring them everlafting joy and falvation. Compare below chap. 10. 27. (a childe) To wit, Jesus Christ, promited unto the Fathers from the beginning of the world. (is born unto us) That is, shall be born unto us in the fulneffe of time. The Prophet speaketh of the birth of Christ no otherwise, then as if it had already come to passe; and that by reason of the certainty of his Prophecie. See Ifai. chap. 53. in the description of Christs paffion. (250n) To wit, Jetus Christ the Son of God, Psa. 2. 7. and the Son of May, If ii. 7. 14. (is given) To bricks, and are also more lasting. As if they had said wit, of God, 16th. 4. 10 (unto us) To wit, unto the Though we have suffered great harm and damage by the people of God: or (unto us) that is, for our falvation, Affyrians, and our houses and goods have been forely Luke 2. 10, 11. (the dominion is upon his shoulder) Oth. spoiled and wasted, (see 2 Kings 15.29.) yet we value it upon whose shoulder the government shill be. That is, not, we will build up all again, better and stronger, then it upon whom all government, and especially the govern- was before] the sycomores [See 1 Kings 10. 27. The ment of the Church is imposed by the Father, and who meaning is, the houses that were built of the wood of iyaccepteth and entertaineth the fame with all eagerneffe comore-trees] are hewen down, but we will change them and readinctle of minde. See Matth. 28, 18. Epicf. 1. into Cedars. [That is, we will now go build houses of 21, 22. Compare below chap. 22. 22. (and his Name is | Cedar-wood, which is much better, and more lafting,

works and deeds. (Counfel) Or, Counfellow, Giver of Counfel. Understand this thus, that Christ alone everlasting Father) Who himself is from everlasting, 3 For the yoke of their burden , and the flick of their and giveth us everlasting life. (The Prince of fear)

6 of the increase of this Dominion, [To wit , which bests [Which he hath for his own glory, and for the in-

to his threatnings against the Israelites : as if he faid, the Jews, although some are of opinion, that this is one-5 For unto us a childe is born, unto us a childe is given, ly to be meant of the ten tribes. (The LORD halb

> 8 Aml all this people shall perceive it, Ephraim, [That is, the Ifraelites ; to wit, the ten tribes, whereof Ephraim was at this time the chiefeft] and the inhabitant of Samaria; [The chief City of the ten tribes] Jaying in the pride and floutneffe of heart, [As if he faid, who are fo flout, and infolent beyond measure, that inflead of repenting by the plagues and judgements, they dare the Lord, speaking as it followeth in vers.9.]

9 The bricks [That is , the brick-buildings , which are not altogether fo flrong, neither are so exceeding costly] are fallen, [That is, perished] but we will build (again with) heren stones: [Oth. out, carved, squared polithed flones, which are stronger, and cost more then called Wonderful, &c.) Chailt is to called, not onely by then Sycomore-wood is: for Cedar-wood will not perilh

Malach, 1.4.]

10 For the LORD shall fet up the adversaries of Refin 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 hould perceive it, whereof mention is made, verf. 7, and 3. (For the LORD fall fee up the adversaries of Rewit. Ephraims enemies; that is the enemies of the ten tribes the fire, or burning go up into smoak] of the Itraclites. And understand here by the enemies of the Itraclites, their old enemies, which are mentioned, verl. 11. The Prophet implies, that all manner of Nations shall joyn together with Aslur, to spoil Ephraim, after that God shall have subdued Rezin and his Kingdom by the King of Allyria. (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 purpofe]

11 The Sprians before, and the Philistines behinde. that they may devour Ifrael [That is, the Ifraelites, the tigres, and other favage beafts do. Hebr. eat with whole on yether, and below chap 10.5.]

12 For this people [To wit, the Ifraelites] turneth not with faithful prayer] unto him that [miteth them, [to wit,

unto the true God] neither do they feek the LORD of Hofts. [to wit, by their prayer, as Pfal.34.5. Or, by keeping his commandments, as 2 Chron.14 4.]

13 Therefore the LORD shall cut off [To wit, by

Salmanaffar the King of Affyria. See 2 Kings 17.3.] against the tribe of Juda] for all this his anger turnesh from Israel, the head and the tail, branch and rush, [that not away, but his hand is stretched out still. [See above is, the great and mighty men , with the fmall and mean verf. 11.1 ones. Therefore the Prophet here mentioneth the branch, not the tree, because the stock or item of the people of Ifrael continued in being, and grew up again, but the branches were cut off] in one day. [That is, A commination or threatning against the unrighteous 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 falfhood, [That is, false Doctrine, or, falle Religion] be is [That is , he fignifieth] the

15 For the leaders of this people [That is, their Rulers, both Ecclefiastical and Civil. See above chap. 3. the annotat, on verf. 12.] are feducers , [Because befides all other feducings, they made the people believe, that that which God threatened should not come to passe, but that all things should continue in as good state ?

vered over with ignorance, and take opinion 1 to Therefore the LORD stall have no joy in their that is, such Laws and Ordinances, that cauce could not find the subjects 1 that is the subjects 2 To turn aside the poor from fungement, and to take 2 to turn aside the poor from fungement, and to take 1 to turn aside the poor from fungement, and to take 2 to turn aside the poor from fungement, and to take 2 to turn aside the poor from fungement, and to take 2 to turn aside the poor from fungement, and to take 3 to turn aside the poor from fungement. Ifraclites] fleaketh folly ; [See Genef. 34. the annotat. | trary to the Law of God, Exod. 22. 22.] on verl. 7.] for all this his anger turneth not away , but | 3 But what will ye do in the day of vifitation, [That and above on verl. 11. 7

nor putrify, but is very durable and lasting, by reason of 17 For wickednesse burneth as fire, it shall consume the nor putting, but to be like boafting of proud wicked man, thorns and briers: [That is, the wicked shall, because of their wickedness and impenitency, be consumed and destroyed as it were with five. (the thorns and briers) 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, affociate and combine together. Hebr. the confusion of the foreft. See Ifai. 10. 24. Or, Shall be kindled in, or, 3. (For the LUND path person morphisms of section and the path of the path of

> 18 By reason of the indignation of the LORD of Hofts, Shall the land [To wit, the land of the Ifraclites] be darkened : [That is, the land fhall be full of milery on every fide] and the people fhall be as the fewell [Hebr. meat] of the fire, [See Feb 15. on verl. 34.] one Shall not thare another. [Or , no man fhall fare his brother. The meaning is, they that escape the common calamity, or destruction of the Land, they shall persecute, de-

firoy, yea even flay or murder one another]

19 If he cut [To wit, meat or food. Oth. hem, or, that they may devour Ifrzel [That is, the Itraclices, the ben off] on the right hand, yet he shall be hungry; and ten tribes with full (or, open) month: [As lions, bears, if he cat on the lest hand, yet he shall not be faits sied: [The meaning is, there shall be such want, and so great tigets, and other targets of the locals anger] a famine, that every one field fracts and catch, cut and turneth not away, but his hand is stretched out still. LTO stash, wheresoever he can any wayes reach or come nigh, wit, to frike and deftroy yet more. See Ifa.5. the annot. | and yet all will not help him] every one frall cat the flesh of bis (own) arm : [That is, the flesh of his neighbour, upon whom he had formerly relied. The meaning is, Ito wit, with forrow and repentance for their fins, and The inhabitants of the Land of Ifrael, shall rise up one against another, and they shall destroy one another; as is Straight way further affirmed, verf. 20.]

20 Manaffeh, [That is , the Manaffites] Ephraim ; [that is, the Ephraimites] and Ephraim, Manaffeh ; (and) they Shall be together against Juda : [That is,

CHAP. X.

Fudges, and perverters of Fudgement, verl. 1, roe. as alfo against the Affyrians, 5, 12, 15, 16, 17, 18. who have another aim in destroying the Fews, then the Lord had, 7. Their pride is described, 8. And the Lord promisesh that he will deliver the remnant of his Church, 21. and that speedily, 25. The expedition of Sanherib marching toward Ferufalem, 28, &c. Gods throatening against him, 23.

O unto them that decree unrighteous decrees, and to the writers, that prescribe trouble. [That is, wo unto the unrighteous Judges and Lawand they that are led by them, are [wallowed up. [Ov, givers, (that decree) Or, ordain, preferibe. (and to the devoured; to wit, by their feducers. Compare above writers) Those that make and prescribe Laws, are the chap 3.12. Oth, are covered; that is, their heart is co- 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

to be flain, becaule they are wicked and corrupt] neither away the Hudgemens of the afflitted ones of my people, fall be have mercy on their faiberlesse and their widows; [That is, that they may hinder poor people, that their for they are all of them Hypocritics [Or, diffemblers, caufe (though never to put) be not head, nor admitted, counterfeits. See 40 8, on vetf.13, below chap, 10. 6.] nor dispatched in judgement] that widows may be their and evil doers, and all (or, every) month [To wit, of the prey, and that they may rob the fatherless. [Clean con-

bis hand is freiched out fill. [See above chap. 5. on v. 25. is, when I come to visit you in my wrath. Here the Lord (peaketh unto the unrightcous Law-givers and Rulers]

Chap.x.

Chap. x. and of defolition, [To wit, of the defolation of your the other ? See 2 Kings 18, 24.7 and of defolition, [To wit, of the detoiation or your the circle. So a Aing, 10. 34.] land. See S. Kings 18. 13. 3 (which) [bull come from 1 to Like as mine hand bath found [That is, subdued, fur? [To wit, from the King of Affyria. See above conquered, taken 3 as Job 31. See there the annotation Chap, 9, ver. 1, 1, 1, 2, 1 for the King of Allylia. Chap, 9, ver. 1, 1, 1, 2, 1 the King Johns of the Idelt, [that is, of these [As if he should say, There shall be no men in the world, that worship Idols. See of the Hebrew word Elling, tea. that shall be able to help you] and where will ye leave 19. on vert. 4.] although [Or, and yet, or, we trees your glory? [That is, your riches, your honours, and sceing] their carved images are [Or, were,] beater, line officers, which make you to be great and honourable in is, more excellent] then (those) to wit, Idols. See y. 11. 3 the fight of the world. Whither will ye bring them, that of Jerusalem, and then (those) of Samaris, they may continue still to be yours, and be never taken | 11 Like as I have done to Samaria, and to her Idde. away from you?]

toners, and fall under the flain? [Oth, Without me to Jerusalem] and to her Idols? [See 1 Sam. 31. on they shall how (down) &c. being bereaved of my help. veri. 9. The King of Astyria speaketh here like an hea-Here the Lord peaketh still to all unrighteous Judges, then, as if the case were all one in the matter of worthin Oth. excepting him,or, befides him, that thatt bow (down) lower then the prifaners, (fome) fall alfo fall among the flain. That is, they shall not onely be carried away captive, but besides that, some shall also be stain and killed] have made an end of all his work upon mount Zion; and For all this his anger turneth not away, but his hand is at Jerufalem: then will I refit the fruit of the floutnesses Hretched out Hill.

nifieth fometimes the posterity of Affar; iometimes the nounced (vers. 5.) against the Assyrians. For from v.6. land of Aflyria : Here it fignifieth the King of Aflyria unto this place, the Prophet relateth the proud and lofty with his army \ (who) is the rod of mine anger, [That words of the King of Affyria , and his invation into the is, whom in mine anger I will use as a rod to correct and Land of the Itraclites. (When the LORD | ball have 15, whom in mine anger I with the as a roth of correct and the line of the Internet. (If with the LOKD pointing that is, when the Lot diall have tion is a flick in their band. [As if the Lord had laid, Though in mine anger I give the Aflytians leave to put will I) to wit, the Lord. (vifit) That is, punish. See nish and smite my people; yet notwithstanding I will the annotat. Genes. 21. 1. (the fruit of the stout nesses ftiffe.) 7

the ren tribes of Itrael, and against the people of Juda, who make a fliew as if they were my people, and do in some measure practice the outward worthip of God , but are in deed and in truth, meer hypocrites and scorners. prudent:) [Or, because I have used prudence, or, mis-See the annotat. Job 8. 13.] and I will give him a dom] and I have taken away the borders of the nations, charge [That is, I will (in my just judgement) foguide [As if he faid, The Kingdoms, which heretofore had and direct him by a fecret inward motion. See the annot. every one their diftinct borders and limits, them I con-2 Sam. 16. verf. 10.] against the people of my wrath : | founded together, and made them subject unto me] and [That is, against the people, with whom I am exceeding angry and wroth; or, against the people upon whom I is, their precious treasures] and have like a valiant man will pour out my fury and indignation] that he may foil cauled the inhabitants [Or, the possessions to come down. the spoil, and plunder the plundering, [Or, may prey a prey, and spoil a spoil and make it [to wit, the hypocii- from their places and dignities, and have brought them tical people] for a treading down, like the mire of the down] freets. [See above chap. 5. verf. 25.]

other aim in this war, which he maketh against the Jews, together, that are left : [As if he had said, I have brought then I have : but I will order and dispose all according to all their goods and riches into my coffers and treasuries] toine holy will and secret counsel] but be shall purpose in and there was none, that moved a wing, [To wit, to she his heart to destroy, [Heb. but destroying is in his heart] away, or to oppose me : as if he had said, They were so and to cut off not a few nations.

8 For he faith, Are not my Princes altogether Kings ? [As if he faid, Am not I that great and mighty Potentate, unto whom even Kings mult be subject, and be to feek for help, or to make complaint to any one against fain to wait upon? So that I am a King of Kings. See me] the like bootting , 2 Kings 18. 24, 33, Oc. and chap, 19. 10, 656. 7

Amos 6. 3. Some conceive that this is Seleaning like now the Prophet peaketh again; and it is as much as if Carchenis? [A City lying at, or by the river Euphrates, he had faid: Is it meet that an ax should boalt it self 2 Chron. 35. 20. Ferem. 46. 2.] is not Hamath, [See against, &c. As it he should say, In no wife, Under-Genef. 10. verf. 18.] like Arphal? [See 2 Kings 18. Itland withal, fo neither hath the King of Allyria cause 34.] is not Samaria life Danisfeus? [As it he faid, to booft against the Lord, who useth him as an ex Have nor I, and my father Salmanaffar, and other of my law, e.e. (Shall an ax, &c. (Ball a faw, &c.) So the pre-leceffours, (ubdued and brought under our power and Affyrians are called, because God ufeth them as influenced.)

Should I not be able to do fo to Ferufalem, [As if he had 4 That every one should not bow (down) under the pri- faid, yea, I shall be able to do it much better and cafeet performed at Jerufalem, as in the matter of heathenifh Idolatry, or heathenish Idols 7

12 For it Shall come to paffe , when the LORD that of the heart of the King of Affrit, and to the price of the heart of the King of Affrit, and to price of the start of the King of Affrit, and to price of the start of the King of Affrit, and to price of the start of the King of Affrit, and to price of the heart of the King of Affrit, and to price of the start of the King of Affrit, and to price of the start of the King of Affrit, and to price of the start of the King of Affrit, and to price of the start of the King of Affrit, and to price of the start of the King of Affrit, and to price of the start of the King of Affrit, and to price of the start of the King of Affrit, and to price of the start of the King of Affrit, and the start of the king of nini and unite my peoper; yet notwandanding and also qualifi them. Oth O Assign, the rol of mine the beart of the King of Assign, that is, his blashed anger, and in wrose hand mine indignation is a stick, (or mous and prefumptious boasting and bagging, which as an evil fruit, sprang forth out of his proud and haughty 6 I will fend bim [To wit, the King of Aflytia with minde. (of the King of Affyria) To wit, Sanheilh his army] againfl an hypocritical people, [To wit, againfl (and the pride of the hangbineffe of his eyer.) That is, of his proud or haughty looks 7

13 Because he faid, By the strength of mine hand I have it, and by my wifdom; for I am understanding (or, bave robbed their flore , [Or, their ready treasures; that [That is, I have depoted Kings and other great Lords

14 And mine hand hath found the power [Or, the However the meanted hour so, [Heb. doth not imagine]

[4] And mine than many pommine power [O1], we frequently that is, as hirds fitting upon eggs in their net] and fend him to punish an hypocritical people: He hatha far here frequently the carib together, as men do serage eggs. afraid of me, that they durft not ftir, nor move against me] or opened the bill [Ot, mouth] or piped, [Ot. muitered, chattered, whispered; to wit, to go any where

15 Shall an ax boast it self against him that heweib therewith? Shall a faw vaunt against him that pulleth it? 9 Is not Calno [Och. Calne , Genef. 10. 10. and [Hitherto aredeferibed the words of the King of Allying dominion all these mighty Cities, both the one and ments to chastise and correct the Jews. Likewise the Lord here upbraideth the Affyrian with his presumption, I shall be so few in number I and with his proud and lofty language, mentioned, vert. 20 And it shall come to passe in that day, that the remwhereas it is, and still continueth but a piece of wood i 16 Therefore Shall the LOKD Lord of Holts fend

amone his [To wit, the King of Affyria's] fut ones Illade land here by fat ones, the Princes and chiefelt acting of the King of Affyria here called, because the boast-ed exceedingly of it] he shall cause a burning to burn, tike aburning of a fire. [Oth. in stead of his glory he shall, &c. 21 The remnant shall return, [That is, those that are by an Angel they shall be unitten with the pestilence. Compare herewith 2 Sam. 24. 16. See below chap. 14.6.7

17 For the light of Ifrael [That is , the Lord , who enlighteneth his people by his word and spirit, when they are fallen into dark miferies, and likewife into spiritual errours. See Pfal. 26. on verf. 10, and 84. 12. 7 [hall be for a fire, [That is, the Lord shall devour and confune the Affyrians, as the fire and flame devour wood or ftraw] and his holy one [To wit, the people of Ifracis | God. holy one. By Holy one, is meant God, whom the people of Ifrael halloweth and honoureth, and who doth teftify himself to be holy. See above chap. 1. on vers. 4. 7 for of Affyrias] thorns, and his briers [That is, his fouldiers, both great and fmall , Lord and fervant, that like thorns and briers; have pricked, scratched, and plagued the Jews. See above chap. 9. 17. and below chap. 37. threatened, came to palle, or was performed in the night, 2 Kings 19.35. and Ifai.37.36.

18 Alfo be [To wit, the Lord] fhill confame, the lances of his fouldiers. Others understand here by the them] overflowing with righteoufnes. forest, the Princes and Peers of the King of Allyria, who [That is , of his fat, rich, and mighty Princes. Oth. [Compare below chap. 28. 22.] of his Carmet; that is, of his land, which is as fair and anguish and sear. See the accomplishment hereof, fore plagued the Egyptians. So likewise below vers. 2 Kings 19. 36, Gr. Och. when a fleeing person met- 26. 7 teth 7

of an able man, that is a good accomptant, to number | feell (kindle) for their destruction] them , a very childe will be able to do it cafily; for they

and while the first the ferman of 1 (racl, and the cleaped ones of the house of Facob. 13,14. On an all a single him that pulleth, or, draweth it?) [hall lean no more upon him that (more them; but shall lean or, that movel it?] as if a staff moved them, that list upon the LORD the Holy one of I fract, uprightly. [In this ing? [Understand withal, so absurd would it be if such | verse the Prophet sheweth unto the remnant, the fruit and a thing should happen] when a stick is listed up, is it not benefit that did aits from the above-mentioned chastenword? Las if the Lord should say, Should a stick or a ling of the people of Juda by Sanherib, as also the fruit and the boalt it felt, because some body doth life it up? benefit of their deliverance from his hand and power. (And it shall come to passe, &c. that the remnant of Ifract) To wit, those that shall not be flain by the Allyrians. (and the efc. p.d ones of the house of Facul) Hebr. the escaping of the house of Facub. (thatt tean no more upon Commanders of the King of Allyria, of whom he beag. how that finete them) That is, find hereceforth relie no ged fomuch] teanneffe: L. That is, a washing or confumore upon the King of Allyria; for a function as he deceived ming ficknesse. See Pf. 106. the annot, on v. 15. Or, he im them. See above chap. 7.20 and 2 Kings 16.7. and 2 Chr. plyeth that the Lord shall destroy them, & bring them to 23.20 (but they shall relie spon the LORD, the Holy one nothing. See a King 19-25,1 and his glory [So is the of 1 I I rat!) See of this title, the Holy one amy of the King of Affyria here called, because he boatt-

(he fall caufe i burning to burn, &c.) To wit, when left, or, the remaining fhall return. Hebr. ochear Falchub, alluding to the name which the Prophet gave to his fon, at Gods appeintment, 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 ruine and destruction, and who relied upon God by true and lively faith, and continued ftedfast and constant ; (Jhall return) Or, be converted; namely to the ftrong God, as immediately followeth] the remnant of Jacob, unto the strong

22 For though thy people, O Ifrael be as the (and of the fee, [To wit, in multitude, or in great number] (yet but) a remnant of them [Or, of it] fall return : [As if he afteme, [To wit , to burn and confume the Allyrians] had faid, Though the people of Ifrael be many , yet they which that fee on fire and confunc his [To wit, the King shall not all be converted : But onely some, whom God hath chosen in Chrift. See Rom. 9.27. Even as it fell out at that time, when the Aflyrians fell upon the Ifraclites, and smote them, the greatest part by far were taken captive and flain] the destruction [Or, the precise destruction. 36.] in one day. [That is, in a fhort time. Under the So verl. 23. (the destruction) To wit, of the disobedient day, is here also meant the night, for that which is here Jews, as well outward and temporal, as inward and spiritual, as may be gathered from the meaning of the Apoftle Pauls words, Rom. 9.27,28. where the Apostle alledgeth these words of the Prophet] is firmly decreed, [That glory of his [To wit , Sanberibs the King of Affyrias] is, the destruction is surely appointed and determined in fore,i, [That is, camp, which feemeth to be a drie and wi- the fecret counfel of God, wherein he hath decreed how thered forest, by reason of the multitude of spears and many of the Israelites should be destroyed, and which of

23 For the Lord LORD of Hosts, shall make a destruwere effected as ferong trees] and of his fruitfull field, Hion, which is firmly decreed, in the midft of all this land.

24 Therefore thus faith the Lord LORD of hofts, Thon fruitful as Carmel. See z Kings 19. 23.] from the lout my people that dwelleft in Zion, be not afraid of Affar, when to the flesh : [That is, he shall not onely take away their he shall smite thee with the rod, and (when) he shall lift up foul; that is, their life : but he shall also destroy their his staff against thee, [Oth. for he (to wit, God) shall life bodies. Or, understand here by foul, men; by flesh, cattel; up his staff for thee; that is, for thy defence after the manand he [To wit, the King of Aslyria] shall be [That is, nor of the Egyptians: [If by he in the former clause be it shall go with him] like as when a standard-bearer mel- | meant the King of Asiyria , then this is the meaning, As teth. [Or, swoonerb, is daunted, amazed, or faintein ; the Egyptians in former time did : But if by he be that is, when his heart melteth in his body, through meant God, then this is the meaning, As God hereto-

25 For yet a very little while, [That is, in a very fhort 19 And the rest of the trees of his forest, [That is, time, presently after that the King of Affyria with his arthe refidue of the louldiers of his camp or army, as v. 18. my shall be come into the land of Juda j then the wrath especially the Commanders that shall escape of Sankeribs shall be fulfilled, and mine anger for their [To wit, the camp. See below vert.33.] shall be few in number, [See Allyrians] destruction. [Or, consumption, cutting off,or, the annotat. Genef 34. on veri. 30.] yea, a youth might ruine. Oth, but yet a little while, then shall the inaignawrite them down. [As if he faid, there shall be no need | tion be (upon thee) fulfilled, or have an end, but my wrath

26 For the LORD of Hofts fall raife up a feourge, lem, 1 Sam. 21. and 22.] be find flage his hand (againt) [To wit, first of all the deftroying Angel: and presently the mount of the Daughter of Zion, the hill of Totalden after the King of Affrican's own Ions. See 2 Kings 19. [By fending Rabfake before with a great army, from 35:37.] actual bim. [Fo wit, against the King of Lachis toward Jerusalem, who infulted over Hizkia, and Adiria s the flanguer of Median 10.15 [That is, as the the inhabitants of Jerulalem, If ii. 36. 2. (be flall flake, Gibeonics were formely fet upon, and discomfitted by or, move) Oth. lift up his hand; as it were threaten-Gilson, Jag2, 7-3, &c. above chap 9, vert surfaces of the a threatening, or in a threatening way. (againft the mant of the red of Order Llying near Banjamin by the river Jordan i Danghter of Zion) That is, against the city of Jesulain, Pinces of the Midianites, was inition there by Gideon.

1. v. 8. (of the mount of Zion) of the bedge of the bedge of the bedge of the Midianites, was inition there by Gideon. See July 7.24,25 .] and (as) his staff was upon the Sea, | Zion. (the hill of Ferufatem) To wit, upon which lenswhich he shall lift up after the manner of the Egyptians. falem was built? The meaning is, As Pharao and his hold perilhed in the 33 (But) beheld, the Lord LORD of hells fhall the red fea, when Moles did lift up his rod or that?: to fhall off the boughts, [The Habrew word fignifieth as much as See the annotat, above v.24.]

which the King of Allyria hath laid upon you] and bis | the and little, but Inddenly, speedily, and with great force, yske from thy neek: and the yoke shall be destroyed, Oc, or might, as men do cut down the great boughs of trees he cut, or, torn in pieces; that is, be confounded, er, with violence, and great force; and this he shall do to with brought to nought] for the Anointed's fike \ [Hebr. fir, by an Angel. See 2 Kings 19 35.] and those that are high or, because of the oil: to wit, wherewich the Lords An- of struce, That is, the Princes and Commanders in the on the first that the state of the state of

Compare above chap.6, verf. 3, 5.] army or camp] cometh to Ajuh, Or, At. See of this city, with iron; [That is, with the fword of the Angel] and "fol.7. on vert.2. and chap. 8.] be exarched thorom Mi- Libaron [That is, the fouldiers, or men of war of King gron: [Of Migron, (e. 1 8201.14.2.] 4 Michiness [Sec of Sanherib, who are to be compared to the trees that erew this place, t Sam, 13.2. and 14.5. The Lipids away bis fur- in Libanon, both for greatness, and for number | field niture, [H.br. to Michais be committeeth his welfels, or, fall by the Gibrious one. [Underfland here by the Gloribaggage. Oth. At Michmas he muffereth his furniture; ous one, God himleft, or his dettroying Angel. See the to wit, his train of Artillery. Here the Prophet doth History, Ifai, 37.36. Or, by the Mighty one, or, Powerfurther describe the expedition of Sanherib, when he was full one. See Fjul. 8. on v. 2.] to march, for to go and befrege Jerufalem : as also what Cities he should take and plunder by the way?

29 They natreb thorow the puffige, they keep their overnizining (or, lodging) at Goba: [They march thorone the puffige, &c. That is, the flraits of the mountains by Michinas, thorow which they were to palle, when they travelled from Lephraian to the tribe of Benjamin. See 1 Sama 3, 23. Othethey overnighted (or lodged) in the refiting-place, or, in the forne at Gela. Of Geoalice I Sam. 14.5. | Rana trembletb, [That is, the citizens of Rama tremble; to wit, because of the coming of the Allyrians. See of Rama, Tof. 18. 25.] Giles of Saat That is , the citizens of Gibea of Saul. Of this city is and spoken, 1 8 am. 11.4. It was so called , because King Stul was born there. See & Sam. 10.26.] Hee:b.

30 Cry about with thy voice , | Hebr. properly neigh, as horles are wont to do: That is, lift up thy voice, and that the yoke should be tent or broken off from Juda, and Gy aboud 1 thou Daughter Gallim, [Jerusalem was the | that God would defend that tribe, for the sake of the Aumetrepolis, or mother city, the fmall cities were called ointed, to wit, Jefus Chrift, who should be born of the Daughters. Here mention is made of the inhabitants of tribe of Juda. (For there feath come forth a young, or, little Gillin, a city that lay in the tube of Benjamin, as did branch) A fprig, a rod ; to wit, Jefus Chrift. See above s to the cities, whereof mention is made, veri 31.] cause chap 4. v.z. (out of the pem) Or, flock, flump. (of 1/41) it to be heard into Lais , [A city lying in the attermost the father of David. (that is bewen down) Oc, cut off. part of the Land of Juda, See Fulg. 18. verl. 14.27,28.] At that time when Chrift was born , the tribe of Juda O miscrable Anathorb. [A city in Benjamin, where the second to be clean cut off, for a much as it was greatly de-Prophet Jeremia was born, lying three miles off from Je- cayed, and had almost lost its former glory. It had neiinfalem. See Jef. 21.2. and Jerem. 1.1. Oth. O then peor ther King nor Prince: Joseph the cipouled husband of Anathols, crafe the Jeff to be heard unto Lait. Or, thus: Mary, was a carpenter: This appeareth also by the gift, Cerliar, O Lais

free aman, [To wit, for fear of the enemics, that come frait) Or, grow, fpring forth (out of his rosts.) A relation marching the inhabitants of Gebim flee in hears. Or ga- of that, which is ftraight way faid in other words, that the the themplees (to flee.) See Feron. 4. on verl. 6.]

a perbose one day at Nob. [Hebr. Handing at Nob; to conceive, that likewise is fignified, that Chailt theold be wit before he cometh against Jerufalem. Nob was a city brought up at Nagareth, and from thence obtain the in Benjamin belonging to the Priefts , hard by Jerula- [name of Naz mene. See Matth. 2.23.]

the Allyrius likewife fall into delituation, and perilli, to bree; of the bunghs. Oth hate of Compare above See Exol. chap. 14. (after the numer of the Egyptians) veril. 19. (the bunghs.) That is, the ftrong and nighty Souldiers or men of war in the army of the King of Ally-See the annotate acceptance to splic in that day, that his bar-12 Adalt is followed to polic in that day, that his bar-tial mith cidence, [Or, viciently.] The meaning is, he den shall depart from thy shoulder, [To wit, that burden shall distrey his army, not leaturely, or by degrees, by lie-

34 And he [To wit, the Lord] frall our down the cor-28 He [Towit, Sanberib King of Allyria with his fused (or buffes) of the forest [As above chap. 9.17.]

CHAP. XI.

A Prophecie, that Christ should be born of the flock of Ilii, v. 1. and frould be excellently endued with the Spirit of the Lord, 2. Jetting up a Kingdom by the preaching of his It ord, 4. And that the members of his Church Should live together in peace and unity, 6. And fould at length get the victory over their (piritual enemies, they being trought to the knowledge of the Geffel, it,

And there shall come forth a small branch ear of the stem of that, that is howen down, and a shoot out of his roots fall bring forth fruit. [Here the Prophet giveth a reason of that which he had faid, chap. 10, 27. To wit, which Mary offered, when the dayes of her parification 31 Marmont That is , the citizens of Madmena] were fulfilled , Luke 2. 24. (and a groot field bring forth Reader might the better understand and perceive it. In 32 130 [To wit , Sanherib with his camp, or army] the Hebrew is mentioned the word Neger, whereby some

2 And

Chap.xi. , And the Spirit of the LORD [To wit , the Holy | with truth and conflancy of his promifes. See Pful. 45 Choft, who proceedeth from the Father, and the Son] 4, 5, and 72.4,12. Christ giveth his cleft that which he thill reft upon him: [The meaning is, He shall according | promised them] to his humane Nature; whereby he is the Son of David, be abundantly, and in all fullness, endued with all spiritual gifts, or graces. See Pfulm 45.8. and Fob. 3.34. represented and fignified by the descending of the Dove and her refting upon Christ, when he was baptized in the Jordan, Luke 3.16,22.] the Spirit of wifdom, and of underfinding, [That is, the Spirit which worketh, and produceth widom and understanding. So likewise in the sequel] the Spirit of counsel, and of strength, the Spirit of

he I That is, his knowledge and judgement shall be, Oth, understandingly perceive and apprehend all things] in the fear of the LORD: [That is, he shall as a knower of Lord is, and with whom it is not] and he shall not judge after the fight of his eyes ; [Understand this thus , that Christ shall not onely judge according to the outward flew and appearance, or onely according to words, (wherethe disposition of the heart, as knowing the hearts, and fearthing the reins. See Joh. 2.24,25. and chap. 21. ver. 15, 16, 17.] he shall not reprove [To wit, with words. Oth punilb; to wit, not onely with words, but also with Ripes, or blows Jaccording to the hearing of his cars. [That is, he shall not easily receive or entertain the complaints that are brought unto him, neither also the fair and Imooth words of hypocrites, that have a fliew of holinelle. Or, he shall not judge of or from himself, but according as he shall have heard of his Father] 4 But he fhall judge the poor with rightcoujnes, [The

meaning is, he shall indeed judge and punish the poor, (To wit , the poor in spirit , as Matth. 5. 3.) but with gentleneis, and equity, for their good. Or, he shall clear the godly and innocent, that are opprefied by the wicked | purified , that it shall be a regreation and delight to conand the men of this world, and thall deliver them from verse with them' the power and violence of their advertaries. See Pful. 72. 4, 12.] and reprove with equity the meek of the earth: with his word, or the preacting of it, as immediately before] shall be slay the wireced. [That is, all wicked ones,
That is, the shall convince the Doctrine of wicked-men of plentifully flow and abound in all places of the world.] falshood, and their life of wickedness; and he shall do it so deed and in truth. 7

parel; but with right coulnels, and with faithfuinels, or [Or, which shall be fer up; to wit, by the preaching

6 And the wolf thall converte [Or, dwell, lodge] with the lamb, and the leopard tie down with the kid; and the calf, and the young lion, and the fatting [Or, the fatted This refling of the Spirit of the LORD upon Christ, is cartel together, [That is, evil, wicked, fierce, lavage men, both Jews and Gentiles, shall by the preaching of Christ, and his Ministers, and by the inward working of his Holy Spirit, be to changed, that laying afide their evil dispositions, they shall be clothed with the spirit of love and mecknesse, so that they shall live and converte gently and civilly with others, wi heat doing them any or Minister of the Lord Chailt, though he be mean and Mad be, to wit, Chrift, fall facil, that is, very wifely and bale in the eyes of men, shall lead and guide them by the Doctrine of the Golpel: for there shall be voluntary, or willing obedience among men, they being inwardly hearts, know and perceive with whom the fear of the moved by the Spirit of God, to receive and embrace the Word of the Lord]

7 The cow and the shear shall feed together, their young ones fhall lie down (tegether) and the lien shall cat Straw like the ox. [That is, the Princes and Lords or by one man often deceiveth another) but according to great ones of the World, shall suffer themselves to be led and guided by the preaching of the Word of God, as well as perions of inferiour rank and quality: They shall be all of them fed and nourithed with one kinde of meat or food; to wit, with the Word of God?

8 And a lucking childe thall thort himfelf [That is, it shall play | upon the hole of an adder ; [See the annotat. Deut. 32. on verf. 33. and Pful. 58.5. The meaning is, the meanest in the Church of God shall be in no fear or danger, that the great and mighty ones should any way hurt or mischieve them, forasmuch as they shall be converted unto Christ, as well as the meanest, as appeareth further, verf. 9.] and a weaned childe fhall put forth his hand into the cockatrice Den. [That is, those whose hearts were before full of venome or poilon, shall be so cleanfed and

9 They thall no where burt nor destroy in all the mountain of my holineffe : for the earth shall be full of the know-To wit, those that are meck, humble, and lowly in ledge of the LORD, as the maters do cover (the bottom minde, out of a fense and apprehension of their fins. Oth. of) the Sea. [This verse propoundeth the allegories con-And he shall reprove with equity, for the meek of the earth's teined in vers. 6. 7, 8. The meaning is, Among believers The meaning is, he shall exercise judgement or that shall come to the true knowledge of God, one shall punishment upon the wicked, that he may deliver and de- not hurt nor mischieve another, nor offer wrong or violence fend the meek] but he shall spatte the earth, [That is, the to each other; but they shall joyntly and with one accord men upon the earth; to wit, the wicked, as ftraight way | ftrive and endeavour to lead a godly, upright and honest followeth. He finall fmite them ; To wit , in their con- life. See Ifai. 26. 25. (They fhall no where burt , nor desciences, convincing them of their sins, acquainting them stroy in all the mountain of my holines.) Or, of my with their miseries and damnation. See hereof an exam- | Santhury; that is, in the Church or Congregation of ple, Alls 2.37.] with the rod of his mouth, [That is, with | believers. For in the Temple, which was built upon the power of the preaching of the word, which is the Spiritual Septer of his Kingdom, fhasper then any twociged fword, Heb.4.12. See the like phrases, Pf.d.33. on
children, that dwell on the earth. (fb.all be full of the verl, 6, Job 22, v. 22. and 2 Thef. 2.8. Revel. 1.16. and 2. | knowledge of the Lord, as the maters cover (the bottom of) 16. and 19.15.] and with the breath of his lips [That is, the fea) Hebr. as the waters cover the fea. Here the fea

10 For it Shall come to paffe in that day, that the Genpowerfully, as that they shall be convinced in their own tiles shall enquire after the root of Ifai, [That is, the consciences , that they are worthy of damnation , or at | Gentiles, shall hear the preaching of the Gospel with deleast have deserved to be consounded and destroyed, 2 Thes. light, and shall by it learn to know Christ. Others un-2. 8. and finally he shall punish all impenitent ones in derstand the words thus, The Gentiles shall by that root, to wit, Christ, learn to know, and serve God, and conse-5 For rightcoufneffe fhall be the girdle of his loins ; quently obtain eternal life. By the root of Ifai bere is allo truth [Or, faithfulneffe] thall be the girdle of bis | meant Christ, who should sprout and issue forth from bins. [That is, he shall be clothed and adorned, not as Itai the Father of David, as from a root. See the Kings of this World are, with outward pomp of ap- above verf. 1. and Kom. 15. 12.] which Shall fland

Chap.xi. of the Gofnel I for a banner of the nations, [It is a Pro-, mies ; as the same was performed, or accomplished by the phecy concerning the calling of the Gentiles to the know- Apollies, and other Paltours and Teachers. (topardibe ledge of Christ. (for a banner of the nations,) That is, whereunto the people or nations of all the carth shall Hock, and meet together, in the unity of faith. See Grnef, 49, on verf. 10,] and his reft shall be glorious. [Hebr. his rest shall be honour, or, glory: That is, his Church wherein he refleth, and taketh delight, it shall be full of honour and glory; namely, being fanctified by ther: [Thus the Prophet speaketh improperly of the the Holy Ghoft in some measure here in this life, and at last being fully & perfectly fanctified and glorified both in loul and body in the life to come. Oth. his rest shall be for

glory. 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 that fer to his hand the fecond time, to recover the remnant of his people, which shall be left from Affria, and from Egypt, and from Pathros , and from Ethiopia , and from Elam, and from Sinear, and from Hamath, and from the Illands of the Sea. [Here the Prophet giveth a reason, and sheweth the glorious rest, which the Mcsias should give unto his people; (For it shall come to passe in that day, that the LORD shall fet to his hand, the second time, &c.) As if he had faid , As he ftretched out his | thoes. | Under borrowed terms, the Prophet fleweth that hand in former time, to deliver his people out of the land fall lets and hinderances shall be removed, that might lie of Egypt : So shall he stretch it out again , for their deliverance or redemption, against their enemies both bo-dily and spiritual, sin and Satan. (to purchase) To wit, by his blood and Spirit, Ad. 20. 28. Ephel. 5,25,26,27. dried up, then the course of the Gospel should be stopped. The Hebrew word fignifieth to buy, redeem, ransom, 10 or stayed, as in times past he dried up the waters of the get, obtain, to appropriate to ones felt, to make ones own, or, ones peculiar treature, (the remains of his people, which shall be left, &c.) To wir, those that should be converted unto Christ by the preaching of the Golpel, and should be made partakers of his Kingdom. See Rom. 11. 25, 26. (and from Pathros) See Genef. 10.13. In which chapter mention is likewife made of the reft of the nations and people that are here named. But of Hamath , fee 2 Sam. 8. 9. (and from the Iflands of the Sea.) That is, from the Islands lying beyond the Sea, or, by the Sea

12 And he [To wit, the Lord] Shall fet up a banner among the Gentiles, [As above vert. 10.] and he shall assemble the expelled of Israel, [Oth. that he may assemble, &c. 7 and eather together the differred of Fuda, from the four ends, [Ov, corners, climates. See Job 37 3. (and gather together, &c.) To wit, in Chrift, who gathereth his Church from the four corners of the World, To that in him is spiritually fulfilled, that which God promiled, 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 by the preaching of the Gospel ? Tike as it hapned Israel] shall depart, and the adversaries of Juda shall be unto I said in the day that be came upont of the land of cut off: Ephraim Shall not envy Juda, [The meaning is, Egypt. [Going dry-shod thorow the red sea. Exol. the Church of Christ shall be united and live together in 14, 29.] an holy peace] and fuda Shall not diftreffe [Or, fet upon in an hostile manner, vex, torment, oppresse] Ephraim. [The meaning is, There shall be no hatred nor envy among Christians, as there was formerly between Ephraim and Juda]

Thall flie upon the Shoulder of the Philiftines toward the west, (This is spoken in a spiritual way; namely so, as that the faithful Israelites shall by the preaching of the Softed, fuddenly fall upon the Gentiles, 1sy hold of them, and conquer them, because they shall bring for e of them to the Christian faith, and shall convince the rest, all the world] thou [To wit, ye my chosen people, ye befo that they shall have no excuse in the fight and presence lievers in Christ] whall say, I thank thee, LOKD, that of God. However the Prophet doth here intimate by this stoom mast angry with me 3 (but) thine anger is turned comparison, (taken from a bird of prey, or from a fox, away, and thou comfortest me. [That thou that walt

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 Eaft and in the Weit, See Marth, 8.11, 1 (and) they shall spoil them of the East [Hebr. the children of the caft. See Fob 1. 3. and the annotat. there] togepreaching of the Word of God, as defiring to certify, that the Church of Christ should affault and conquer all her enemies, by the power and bleffing of the Lord, to bring the elect under his obedience] they Shall lay their hands [Hebr, the fending of their hands Shall be] (upon) Edom and Moab, [That is, upon the Edomites and Moabites] and the children of Ammon [That is, the Ammonies] shall be obedient unto them. [To wit, because they shall embrace the Doctrine of the Gospel with a ftrong and lively faith]

15 The LORD shall also ban the arm of the Sea of Egypt, and he shall shake his hand against the river, by the strength of his winde; and he shall smite it in the seven threams, and he hall make that men shall go therew it with in the peoples way, for to come unto Chill. As if he had faid, The Lord shall fooner cause all waters, and among the rest the seven streams of the River Nilus to be or tayed, 35 in times pair he dried up the waters of the red Sea, that the people might polle throw it on drie ground, or dryfhod. (The Lord fhatl also ban] [That is, utterly deflroy, or confound. (the arm) Hebr. the tongue. (of the Sex of Egypt.) To wit, of the red fea caching unto Egypt. (and be fhatl fluck bit band). Oth. lift up bit band, as it were in a threatening way, as is faid of Affur, above chap 10. (against the river,) To wit, Nilus, which had feven iffues or ffreams. But fome understand here the River Euphrates, others the river Fordan, (and be fball fmite it in the feven ffreams,) The Hebrew word Nuchal fignificth here the ditches or depths, thorow 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 cause that men) Or, that they ; to wit, the faithful. (shall go thorow it with floes,) Understand withal, without wetting them, or without plucking them off that they may not be

16 And there shall be a beaten way for the remnant of his people, which shall be left of Affur, [The meaning is, all things shall be smoothed and plained, and be without let or hinderance, when Christ shall gather his Church

CHAP. XII.

14 But they [To wir, Ephraim and Juda together] A thank feiving which Christians (hould make for their redemption by Christ, heartily rejoycing in it.

that falleth upon poultry, and the like) the victory, which angry with us , halt let thine anger fall. So it is faid, the Lord should grant unto his Church against her ene- Rom. 6, 17. Ged be thanked that ye were the servants of

come my (alvation,

38. (out of the fountains of station:) That is, out of the preaching of the Gospel, wherein the salvation purchased by Christ, is published and declared.]

4 And (ye) Shall fay in that day, [To wit, ye that 6, 26.

in all the carth.

6 Shout and fing merrily, thou inhabitant of Zion; glorious deeds which he hath done amongst you.]

CHAP. KIII.

The Prothet foretelleth the destruction of the Babylonish Monarchy, by the Persians and Medes, v.1. to whom anguish and distresse should befall the Babylonians, 7. Tea, that Babel should be so destroyed, as that no man-

The burden of Babel, [This is the title of all heavy threatening prophecies: it is as a letter of defiance, which the Lord fendeth by his Prophet, fee the annotat. 1 Kings 9. on v.25. And this threatning doth not only concern the King of Babel, but also the City of Babel, and the whole Kingdome] which I faia the fon of Amoz Jaw. Ithat is, which God revealed unto him in a

2 List up a banner upon an high mountain: exist a through anguish, dread, and seat of the sice unto them 3 move the hand on high, that they may 8 And they [To wit, the Babylonians, and their advoice unto them a move the hand on high, that they may

fin, &c. Oth. That theu having been angry with Lord speaketh unto the King of the Persians and Medes, thine anger it turned away, and that thou comfortest exhorting him to prepare himself to war against the Babylonians. (Lift up a banner) to wit, for a token, that 2 Reboll, God i my falvation, [Or, my Saviour; the fouldiers or men of war may gather themselves to-2 Reports, of a m my favoration; (Cos. m) economists and entited wat may a voice unto them there is the authour of my favoration 11 will truth, and not be gether, (exalt or lift and a voice unto them) that is, striklifer the Lord LORD is my flrength; [that is, he that Call or cry with a loud voice unto the foundates that eiverly me (trength. See Exod. 15. 2. P[2l. 118. 4.] and dwell hard by. (move the hand on high) to wit, to allure Platen, I that is, it is God to whose praise and glory I do and gather an army together out of far countreys. (that indice and fing plalms and fongs of praise and he is be- they) to wit, the assembled souldiers of the Persians and Medes, (may march in) to wit, into the City of Babel. 3 And se shall draw water with joy out of the foun- (thorow the doors of the Princes) to wit, of the Printine of Islustion: [That is, ye shall rejoyce, as those ces or Nobles of Babel. Thus the Prophet calleth the do, that being exceeding thirfly, finde water to quench Babylonians, because many of them were grown rich their thirlt. Understand here by water all manner of and wealthy by the spoil of their neighbours, and their piritual graces and mercies, which God giveth to his goods, yea, were grown as rich as Princes and Nobles. with slowed, effectably falvation by Jelius Chrift. Com- As a (a) because at that time they had rule and do pare herewith, Math. 5, 6, and John 6, 54, and 7, 37, minion over many Kingdomes and Countrys. See I[4.10.8.7

3 I [To wit, the Lord] have given command [not by an outward voice, but by an inward motion, in the hearts of the Perlians and Medes, ordering and governfield be converted unto Christ Praise the LORD, ing the matter by my providence for my own glory. See [tee Pfal. 105.1 and 1 Chron. 16.8.] call upon his Name, 2 Nam. 16.11, 1/a. 23.11.] unto mine ballowed ones:
[or, preclaim his Name, or publish his Name with a load | Understand here the Persians and Medes, whom God coice | make his deeds known among the Nations : make had hallowed; that is, ordained and fet spart for an homention, that his Name is exalted. [that is, cause it ly work, namely, for the destruction of the wicked Bato be remembred among posterity, that his Name is bylonians. See Ferem. 22. on v.7.] I have also called my greatly to be praised and glorified. See Forn 17. v. 1,4, champions, [that is, the Perlians and Medes, unto whom I have given thrength and courage, and will yet Sing Pfalms [The Hebrew word fignifieth both further give] for mine anger, [that is, for the execution tofing with the voice, and to play upon Mufical Instru-ments] unto the LODD, [that is, to the glory of is, unto whom I have given a valiant and cheerful God] for he hath done glorious things, [Heb. he hath mind and courage, to let upon the Babylonians. But done glory, or highnesse, or excellency] let this be known how the wicked do act and perform this, see above, chap. 10.4.6.7.]

4 There is a rufhing voice, [Here the Prophet Speak-[That is, the people of God, pertaining to his Church, eth again. Oth. there is a voice of a multitude, or, of which is here called Zion] for the Holy One of Ifrael plurality. For the Hebrew word fignifieth them both] is great in the middt of thee. [here is shewed the cause or on the mountains [to wit, on the mountains in Media] matter of the hymnes or fones of graife of the godly. 45 of a great people: [Heb. the likenelle of a great peo-(the boly One of Ifrael) that is, the true God, who is ple a voice of tumult of the Kingdomes of the Heathen holily honoured and ferved by his people of Ifrael. See gathered together: [the meaning is, There is fuch Plat. 71. on y. 22. (is great in the midlt of thee.) that anoise and tumult, as if all the Kingdomes of the Heais, he hath shewed his power, and made it appear by his then were assembled and met together] the LORD of holts multereth the army of war. Ito wit, he being as it were the Commander in chief, or the Gene-

5 They come from a far country, [To wit from Perfia, which is diftant from Babel about two hundred twenty five Germane miles, as some do write) from the end of heaven: [Oth. from the uttermost (part) of heaven; the Lord here [beaketh, and exhorteth them thereunto, 2. | that is, from far remote countreys] the LORD and the Next be turneth him fetf unto the people, and telleth instruments of his wrath, to destroy that whole land. [Or them, that he hath flirred up the Persians and Medes the weapons, which he will use in his anger, to destroy egainst Babel, 3. The coming of the Persians and the land of the Chaldeans, and of the B bylonians, Meles, 4, 876. After that he foretelleth that very great together with that whole Monarchie. See Ferems 50.

6 Howl je, [To wit, O ye Babylonians , with all kind, but all forts of monfters should dwell in it, your adherents] for the day of the LORD. [That is, the day wherein the Lord will exercise his severe judgement upon Babylon, as above chap. 2. 12. and below chap. 61. 2. Foel, 1. 15. See Fob 24. verf. 1. and Pfa. 37.13.] is at hand : it cometh as a defolation from the Almighty. [As if he had faid, It shall be such a fearfull desolation, as that it shall sufficiently appear, that it co-

meth from the hand of Almighty God]
7 Therefore [To wit , because this destruction is to terrible, and fo great] finall all hands [To wit, the hands of the Babylonians] be flack, and the heart of all men [Hebr. all the heart of a man] shall melt. [To wit;

murch inthorow the doors of the Princes. [Here the herents,] Shall be afraid , pange and fortows shall take

Chap. xiii.

vel: every one shall be amaged at his neighbour, [or, one selves in Castles or senced places. Oth. All (or every thall wonder at, or with another their faces shall be fit- one) that is consumed; to wit, by old age | shall fall be ming faces. [that is, their faces shall be as red as fire ; the | word. to wit, through fhame, namely, because they who were formerly such stout champions, that would hear rule | See Pful. 137.9. Oth be ground or beaten to powder] over the whole world, were now conquered and beaten before their eyes: their houses shall be plundered, and their by the Perlians and Medes, who in times past were of wives ravished. little or no repute and estimation. But others underfland this thus, that the faces of the Parhans and Medes | [That is, the aimy of the Medes, under the conduct of thould be as flames of fire; that is, full of wrath and Cyrus, King of the Perhans, Medes, Heb. Madai, See indignation, thirlting after the blood of the Baby- Genef. chap. 10. the annotat, on verl. 2. | which shall not lonians, which the reducile of their faces should be- regard filver, [Or, which shall not minde or heed filver.

contail, horrible, with indignation and hot anger: [Heb. nor rantome for to pare them, how great lover the fame heat of anger] to make the land. [To wit, the land of might be, but should seek to have the blood or life of the Babylon a defolation That is, to lay the land wafte and Babylonians. See above, v. 12. 7 neither flall thry dedesolate] and to destroy the sinners thereof [That is , the \ light in gold.

finners that are in it I out of it.

10 For the stars of beaven, and the constellations thereof shall not cause their light to shine: the Sun shall be darkened, when he shall rife , [Hebr. when he shall go forth; to wit, out of his bed-chamber, Plat. 19. 6. 7 and the Moon that not cause her light to thine. | The meaning is, all things shall be against the Babylonians, to that the very flars of heaven shall withdraw their shining from them. This phrase the Prophet doth often use, for to expresse thereby great troubles and miseries. See E3cch. 32, 7. Foel 2. 21. and 3.15. alio Matth. 24.29. Mich. 13.24. Luke 21.25. By the word flar, is meant one they took this City, but it was performed still more and ftar alone; and by the word conficulation, divers ftars more from time to time, fo that a man now a dayes can united or joyned together. Oth, Orion. See Feb chap.o. on verl. 9. 7

11 For I will vifit [That is, punish] the wickednesse upon the World , [Here the Lord (peaketh again, Understand here by World, the Land or Countreys that and 49.18.] were under the obedience and subjection of the King of Bibel, whereof there were many. See Dan. 4. 17, Ge. and their iniquity upon the wicked; and I will cause the

pride of tyrants.

12 I will make a man to be more precious, then maky gold: [The meaning is I will make the Babylonians to gain to its former state and condition; to wit, after that be few, for many of them final be flain. Compare it shall be once broken down to the ground neither hall 1 Sam. 2. on verf. 1. See of Maffy gold, 1 Kings 10. on v. 18. 7 and a man (more precious) then fine got ! of Opbir. [Of Opbir, see the annotat. 1 Kings 9. on wont to have no sure dwelling-place or abiding City, verl. 28.]

13 Therefore [To wit, for the pride and wickedness of the Babylonians, verf. 11.] I will fhake the heaven, and the earth [hall be moved out of her place , because of the indignation of the LORD of Holts, and because of the day of his hot anger. [See Fob chap. 20. the annotat. on vest. 28. The meaning is, I will cause such fearful jud ments to light upon the Chaldeans and the Babylomans, that heaven and earth shall have cause to be amazed at it : Or, that the Babylonians shall think that kinde of beafts as live in wildernesses, and in dry defect heaven and earth are moved or shaken?

14 And (every one) shall be as a chasel 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 Countries, being hired to help the Babylonians I stall look about soward 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 Whofoever is found, [To wit, at Babel, or, of the Babylonians] he fhall be thrust therow ; [The meaning is , whomioever the fouldiers of the Perfians and Medes shall finde, they shall kill them , when they see that they beasts they properly were, is very uncertain. Some have are Babylonians] and whofoever is joyned unto them, here (fowls) of the Islands. Oth, wille, beafts of the

hold of them, and they shall be in pain as a weman in tra- about the City of Rabel, did here and there keep them-

16 Their little children shall be also dashed to pieces

17 Behold, I will flir up the Medes againft them, Intimating, that the Medes flould fo thirst after the bood 9 Behold, the day of the LORD [See above v. 6.] of the Babylonians, as that they should take no money

18 But (their) bowes shall dash the young men to pieces : and they shall have no pity on the fruit of the womb , [That is, on the children in the mothers womb their eye Shall not favour [Or, fare] the chil-

19 Thus Babel, the ornament of Kingdomes, [That is, which is now the faireft, and the most excellent among all the Kingdomes of the earth] the glory, the pride of the Chaldeans, Shall be, according as God overthrew Sodom and Gomorra. [this Prophecie was not immediately fulfilled by the Pertians and Medes, as foon as hardly know where that mighty and stately City stood. In the time of the Emperour Vespasian, there remained onely the temple of Jupiter Belus. Plin. in natur hift.lib. 6. c. 26. See Gen. 19.25. above, ch. 1. 9. Ferem. 50.40.

20 There [To wit, in the City] [hall be ro dwelling place for ever, [Or, they shall have no fitting-place there. See ferem. 17. v.6. To wit, although the imagineth oarrozancy of the proud to ccase, and I will bring down the therwite, by reason of her great strength, thinking herfelf to be invincible. Oth, it fhall not be inhabited in eternity; that is, never: that is, it shall never come ait be inhalited from generation to generation: neither Iball the Arabian pitch a tent there, Ethe Atabians were 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 beasts. These seeing and finding that the land about Babylon was to wasted and desolate, as that there would not be sufficient food for their cattel, fhall fhun and avoid the fame] neither fhall the shepherds camp there.

21 But wilde beafts of the wilderneffes [The Hebrew word fignifies properly wilderneffes, and here such piaces. See Fer. 50.39] Shall lie down there, and their houses shall be filled with terrible creatures, [ov, hurtful creatures. The Hebrew word fignifieth fuch beafts or creatures, which make men cry out for pain and anguish. Oth, creatures that make a doleful noise and young Offriches [Heb. the daughters of Offriches. See Levit. chap. 11. the annotat. on verf. 16. and fob 30. 29.] shall dwell there , and the Devils [fee Levit. 17. on vers.7. and also z Chron, 11.15. Revel, 18.2.7 (hall bip

22 And wilde beafts of the Islands [The Hebrew word hath its name from Itlands: but what kinde of [B: he citizen, and ftranger : Or, understand those that I flands, Oth. Monkies, or wilde Cats, Oth. Owls ; Grand places. This word is also wed, Jer. 50. 39.] Iball (1) to each other, [or, skreek to each other. Hebr. anfor in bis [to wit, the King of Babel's] for filten flices; for wildow-like places; that is, for faken or empry places, or as fome, patters, by changing the letter Releb, into the letter Laned; as it is below, ch 34.30.] is alfo dragons in the pleafant palaces; but her time is neer to come, and her dayer shall not be prolonged. [Her time, for, to wit, the City of Babel's time. And unthe beginning of the time of the deliverance of the Jews 2 Cor. v. 5,6.7 the organisms. Until the fall accompliftment | 3 And it shall come to passe in the day, when the LORD

CHAP. XIV.

A transferencerning the deliverance of the people of God out of the Bubylough expelvity, and likewife concerning the calling of the Gentiles, vol. 1. Words wherewith the Buylanians are junet or mockel, 4. God filtreth up the Perfians and Medes for their destruction 21, and their raine is again forceold, 22. A threatning against the Philiptines, 29.

Tor the LORD will have mercy on faceboand he will Her chafe Heart, and he will fet them in their (own) lind: (Here the Prophet givesh a reason wherefore (For the LORD will have mercy on Javob) that is, on the Tows that are in captivity in Babylon. (will bave men;) This is not enely to be underflood of a temporal deliverance from the Babylonith captivity; but also of the spiritual deliverance of the people of Gad by Jeins Chrift. (and be) to wit, the Lord. (will jes) or, to ther, beneeforth. (chufe Ifrael) that is, will yet further accept of Ifrael his choicn people, whom he even Gentiles unto Christ, by the preaching of the Gospel. [his pleasure.] See R. m.ch. 11.7

2 And the nations shall receive them, and bring them for an inheritance, and taken up his rest in the temple at | shouting. Jerulalem] for ferwants, and for handmails: and

because they love to dwell in walke, for saken, ruined hou- thority and command, as if they were their servants and bond-men. But this is to be meant of a voluntary or willing ferviceablenetle, proceeding from thence, that the strangers should imbrace the Religion of the Jews, and afterward the Christian Religion. (in the Lind of the LORD,) that is, in Juda; which is to called, because the Lord had given the Jews that land for an inheritance, and because he had taken up his reft in the temple at Jerufalem. (and they that keep those existives, or prisoners, that kept them prisoners, ege.) This was acdefland here that time, wherein the defluction of the complified, when the Gentiles by the preaching of the Giv and Kingdome of Bibylon thould begin, as also Apoltles were brought in subjection unto Chill. See

of this Prophecy, there pulled about two humaned that give thee [Namely, O my people of Huael] reft from my forrow, and from thy commotion, and from the hard bondage, wherein thou waft made to ferve : [See

4 Then first thou take up [That is, use, take into thy mouth, as Plat 50 16. this preverb against for, of, or, concerning | the King of Babel, and fay, How doth the Briver (or, Opprellour) [that is, that tyrant, that cruel ruler] couje? | As it they should say, How is it poslible, that so mighty and so great a Kingdome should be ruised and deltroyed in one night? From this place unto the 21th, verfe, are described the joyful words of the people of God, concerning the ruine and deltruction of the Babylonians] how doth the Golden one coafe? understand here by the golden, the City of Babel, which was rich and flately, the garments and housholdthat of her inhabitants gliftering of gold and filver. See Dan. chap. 2. and chap. 3. Oth. the gold-thirfty, or God would delthoy the Bubytonians by the Medes and the gell-exiting. It cometh from a Chaldee word, Perhans, as is faid, ch. 13, to wit, that by tuch means he which figuifieth gold. The Prophet me cketh at Babel, might deliver his people out of the Babylonish captivity. The chief City of Chaldea, in a word taken from the Chaldee tongue.

5 The LOKD hath broken the flick [Or shaffe] of the wicked, the secret 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 deftroy the Babylonians, how impossible foccer it seemed to be in the eyes or judgment of men. 1

now called Jacob, making it really appear, that he made thoice of Just to be his own peculiar people. (and he without ecafing: [O:h. with a plague which is not to be will fer them) to wit, Jacob and Lirael, that is, the Jews. Rept off, or bindered] he that ruled over the Heathen in (in their (own) land) [to wit, in the land of Juda, de- langer, he is perfecuted, and none is able to hinder it. [He ivering them out of the Babylonish captivity] and the is perfected; to wit, by the Persians and Medes, and firanger shall joyn himself unto them, and they shall cleave is not able to hinder it, yea, neither he himself, nor any to the bonde of Fucob. The firanger, Get. that is, some man else. Oth, if any man was perfected, or oppressed, of the Heathen or Gentiles, yea, even of the Babyloni- he hindered it not. Understand withall, but he suffered ans. This is a promife concerning the calling of the every one to use violence and oppression, according to

7 The whole carth [That is, the inhabitants of the earth; Therefore is followeth, they make, Get, in the into their place, [Or, to their place; that is, into their plural number] is at reft, it is quiet: [the meaning is, own Countrey and the honfe of Ifrael shall possessed Now the robbing or plundring City, and the land bereditarily in the land of the LORD, Lthat is, in of Babel are subdued and destroyed, all the world is Juda, thus called, because God had given them that land at rest, and in-peace] they make great found with

8 Also the fir-trees rejoyce at thee, (and) the cedars they hall keep those prisoners that kept them prisoners, and of Libanon : [These are the words of the people unto they shall rule over their drivers (or oppressions) [This | the King of Babel, using Allegorical and Poetical phrawas full accomplished, when certain nations among the les, which may be first of all taken thus : to wit, that Heathen afferded all possible aid and service unto the after the destruction of the Babylonian Monarch, the laws, when they returned out of captivity unto Jerufa- woods and trees should have cause to rejoyce, because lem, Equal. 6, and afterward, when many Heathen bence-forward they should not be so felled and cut down were by the believing Jews (by the Apoffles, their fellow- for all kind of building, and Engines of War, as was helpers and followers) brought to the obedience of the wont to be done, when that Kingdome yet flouriflied. Golpel, and to the fellowship of the Christian Church. By the fir-trees and cedars may be also underbood the See above, ch. 1 t.v. 14. and below, ch. 66. v. 20. (and the Kings and Princes, whom the King of Babel had fubbute of tiene half pajegle them beveliturily, Se.) that dued? (Jajing,) since the time that thou lieft down, is, the livedites shall have the nations to under their au-iter, fleepift; that is, art dead] (there) comech no

Chap. xiv. man up against us, to here us down. [or, to destroy |

9 Hell [O:, the grave] from beneath was moved for thy (the, to go meet (thee) when thou cameft : [As they are wont to meet great Lords and Princes at their coming. (when thou camelt) to wit, when thou being dead camell to them into the grave, or into hell. As if he had faid, feeing thou half loft all thine honour and reputation among men upon the earth, the dead and those that are in hell, will flew fome kinde of honour and respect unto thee. See the like borrowed and poetical phrase, Ezsk. 31.16. and 32. 18. and eliewhere besides] it [to wit, hell, or the grave] raifeth up all the dead,

are firong, lo do alfo Princes, &c. See fer. 10.8. Dan. 8. families.] 5. Zach. 10. 3. And understand here the Princes that lie in their graves it canfeth all the Kings of the heathen to from the grave wherein thou intendedft to have been burife up from their thrones. Lithe graves or lepulchies riel. Or, thou are cast away, or put by, so that thou are are the thrones, beds, and feats of dead Kings.]

foeech with admiration.]

11 Thy pride is poured down, [Come down, thrust down, crushed down | into bell, [Oth. into the grave] therow with the sword. | Hebr. the perced ones of (with) the found of thy Luice: [that is, with the pleafant | the fword. Oth. the Liden, or covered ones of the musick, pleasure, and delight, which show wert wont to fiverd, that are laden, or covered with swords. We say have on earth. See Danich, 2. v. 5, 10, 15.] the maggets likewise sometimes, that a man is well covered (that is, thall be flramed under thee, and the worms that cover thee. Imitten er wounded) with fwords and flicks] (45) thefe [as if he had faid , Thefe fhall be thy tapeffries, coffly that go down into a flone-pit, [Heb. to the flones of the

blankets, and coverlets.]

heaven. By heaven is meant here, the Royal glory, lu- common custome) but they shall let thee lie above fire, and beauty] O Morning-flar, [fo the Prophet cal- | ground upon the earth, and cast onely an heap of stones leth the King of Babel, because his glory here on earth upon thee, as a dead carcasse is covered with earth, stones was as the luftre and brightnesse of the Marning-star in and dung.] heaven, or in the firmament, thining clearer and brighter then any other stars of heaven, infomuch that it alone wit, with the other Kings of the Heathen, or Gentiles, giveth a shadow] thou son of day-break ! (how) art as v. 18. That is, thou shalt not be buried in such hothou heren down to the ground, thou that didle weaken the nour and pomp, as they were buried] for thou half debeather ? [oth. Thou art mained above other nations. | froyed thy land, (and) flain thy people, [to wit, thine

other Kings of the heathen.]

ven, I will exalt my throne above the fiars of God : [As | that is, thy feed. Under ftand withall, but it shall be if he had faid, I will affume or take unto nie the feat, ho- cut off] Shall not be named, Lthat is, not be rememnour, glory, and power of God. (above the stars of God) bred; to wit, in honour, or with piaile and renown, that is, above the highest and fairest and I will fer me but with contempt, and with reproach, and dishonour) (down) upon the mount of the congregation, I fo he cal- for ever. [that is, not alwayes.] leth mount Zion, whereon the city of Jerusalem lay, and beside it the temple upon Mount Moria, where the peo- children, [the meaning is, Ye Persians and Medes fit ple met together for the fervice of God. And by these and prepare your selves for it, to wit, to slay and kill his, words is discovered the bold prefumption of the Kings to wit, the King of Babels children, or fons For God of Babel, who imagined, that when they should have speaketh here unto the Persians and Medes, as likewise overcome Terufalem, that they should then be seated in unto all those, whom besides them he would use, for to the throne of God, and that the fame honour should be kill and cut off the King and his 7 for the iniquity of performed unto them, which was wont to be performed their fathers like, that they do not rife and inherit [05, there unto the true God] at the fides of the North. possession bereditarily the earth, and fill the world with [Here lay mount Moria, whereon the Temple was built, crites, [that is, that they do not fo increase and multifec Pjal.48.3.]

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

of the pit. [Here the Prophet speaketh again in his persons,] own person. (thou shale be thrust down) To wit, by the Perfians and Medes. (into hell) Or, into the the children of the King of Babel] faith the LORD

Chap. xi v 16 They that shall fee [To wit, the dead that are already buried] Iball look upon thee, [to wit, with admiration. Oth hall narrowly look upon thee] they hall confider thee, (and) fay, Is this that man that did fathe the earth? that made the Kingdomes to remble? [As if he had faid, They shall stand exceedingly amazed, doubting whether thou be that proud King of Babel, yea or no.]

17 That made the world as a wildernejje, and delfrored the Cities thereof? that released not his prisoners (togo) home. [The meaning is, that was fo civel and unreconcilcable, 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 forh, the giants, See Gen. 14. on v. 5. and Fub. 26. on one in his (own) house. [that is, they died in honour. v. 5.] for thy fake all the goats of the earth, [that is, Princes, Nobles, Rulers, who are called goats, becaute and are builed in the tepulchres, which they, or their anas the four-footed goats or rams, go before the flock, and celtors had caused to be made for themselves, and for their

19 But thou art cast away from thy grave [That is. not builed in a royal fepulchre, or with Kingly honour 10 All they (hall answer [That is, speak, see Judg. ch. and solemnity] like an abominable sprout, I that is, like 18, the annotat, on v.14.] and [by unto thee, Thou art | a filthy, rotten, contemptible flick, or piece of wood Others take it thus : Thou art a degenerate evil sprout; allo become fick, as we, thou art become like unto us. [Oth. Art thou also become weak, or feeble? that is, that is, fon or off fpring, not worthy to be buried near deprived of thy great power, as we? that is, as well as his anceftors] (10) a garment of the flain ones, [Which we? Art thou become like unto us? It is an Isonical is rent, and full of holes, filthy and defiled with blood and mire, which is therefore of no value or effects, but is call with the dead body into the grave' that are thrust pit] as a dead body troden under feet. [that is, thou 12 How art thou fallen out of heaven, [Or, from that not be honourably buried, (or according to the

20 Thou fhalt not be joy ned with them in burial: [To That is, God hath dealt harder with thee, then with fome own land, and thine own people the feed I that is, the children or family] of evil deers [Such as was Belfa-13 And faideft in thine heart, I will afcend into hea- 'zar and other anceltors of this King. Or, of evil doers,

21 Make ready [Or, prepare] the flangbier for his ply themselves, as to build cities, fill them with men, and to inlarge their jurisdiction, or dominion. Oth. fill the world with enemies ; to wit, with enemies and par-15 Tea, thou shalt be thrust down into hell at the files | fecutors of Gods Church, and of all godly and religious

> 22 For I will rife up against them, [To wit, against of hofts, and I will cut off from Babel the name, and

Chap.xiv. and the fons fon, [Oth. both the fon and the nephew] 21. on v.6.]

faith the LORD. 24 The LORD of hofts hath fworn, faying : If it of hofts.

they did at that time possess that which the Assyrians phecy, 2 Kings 18.8.] they and a titud time. Parts, thaving brought them under had pull-filed in times parts, having brought them under their obedience and subjection. See the like phrase, Eqra the Rulers, and the chickelt of the Philistines, that were fore Libna, or in their march toward Jerusalem, 2 Kings them? and his burthen [to wir, the King of Affyria's my peoples moulder.]

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] march forth.] and this is the hand that is stretched out upon all the nations. Ito wit, upon all the nations that were under the Monarchy of the King of Babel, who reigned al-

most over all people, and nations.]

27 For the LORD of hojts buth determined it in his counsel, who then shall break (or lifanut) it ? [compare 2 Chron. 20. 6: Fob 9. 12. Prov. 31.30] and his band is (tretched out, who then thall turn it ? [or, turn it amai? 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 veries.]
28 In the year when King Achaz died, [See 2 Kings

16. 20 1 there happened [that is, was revealed, to wit, unto the Prophet Itaia in a divine vision] this burden. [that is, prediction or prophecie concerning the judgement that should come upon the Philistines. See above,

29 Rejoycenot, thou whole Palestina, that the rod that [mote thee [Oth. of him that [mote thee] is broken; for out of the ferpents mouth thall come forth a cockarrice, and his fruit shall be a fiery flying dragon. [under- A prophecie concerning the cruel defolution and mifefland here by the rod or flaffe, King Uzia, 2 Chron. 26. 6. who like a ferpent, flung and wounded the Philiflines. The meaning is, Rejoyce not in this, that thou thinkelt to be at liberty, because of the death of King Uzia, for out of him shall come forth another King, (to wit, Hizkia) who shall plague thee yet harder. By the cochatrice here is meant King Hizkia, the fon of Achaz, who should fet himself against the Philistines like a cockatrice, hurting them more then his grandfather Uzia had done. See z Kings 18.8. (and

the remnint, [that is, those that were left] and the fon, Egypt, Lybia, and elsewhere. See the annotat. Numb.

30 And the first-born of the poor shall feed, and the And I will make it [To wit, the city of Babel] needy shall tie down in safety: [To wit, as cattel do. an inheritance [Oth an hereditary possession] of owls, when they have fed sufficiently, and caten their bellics an inoction of the poor is meant the chifeft full. By the first-born of the poor is meant the chifeft of bevers. Oth. of pool-cagles. The Prophet intima- among the meaner fort; that is, the poorest or meaners. of nearetts teth, that Babel shall lie so desolate, that none shall dwell namely, in the Kingdome of Juda. See Fob, chap. 18. with, that Bour man he becomes your more many many in the Kingsome of Julas. See 7665, chap. 18, init bux wilde favage beatis] and pools of watter, and I on verif. 13. Or, understand here by the first-born of will seep is with a besom of destruction, saith the LORD the poor, the Jews in general, who for some space of time were the most miserable among the miserable ones. These shall dwell in safety, and prosper in King Hizcome not fo to paffe, as I have thought, and as I have con- kia's dayes: which is lere intimated by the word feedcome not to to page decreed in (my) counfel jit shall stand! ing, as above, chap. 5.17.] on the contrary, I will kill tatica, LOT, who we so passe, &c. It is a kind of eath, thy root with famine, [The meaning is, O ye Philifines, I will deftroy you with famine, to the very roots of That is, the both old and young, citizens, and husband-men] ftines, I will destroy you with famine, to the very root, Affyrians in the reign of Sanberib. Others understand and he [to wit, that Cockatrice, King Hizkia] [hall here the Babylonians, who are here so called, because flay thy remnant. [see the accomplishment of this Pro-

6.22.7 in my land, [to wit, in the land of Juda, be- together in the City-gate] cry, thou City, [that is, the Cities; to wit, that lie in the Philistines countrey? tore Libragor in that material resolutions, that is, upon the mountains that lie in the land of Juda, which was mountains that lie in the land of Juda, which was Gods land. See P[al. 125.2.] treat bim under foot; that army, which shall bite thorow, and pierce thorow, like a his seke [to wit, the yoke of the King of Aflyria, that [moak; to wit, Hizkia with his army or camp] from is, flavery or bondage, whereby he oppresieth the Jews, the north [that is, from Judea, which lay north ward compelling them to pay tribute unto him] may depart of the Philistines] and there is no solitary one, (or none from off them, [to wit, from off the Jews that dwelt in alone) in his affemblies. [the meaning is, no man shall that country, Oth, then shall his some depart from off absent himself, but the Jews shall with one accord, and in great troops and companies fet upon, and affault thee: burden | depart from off his | houlder. Lto wit, from off | 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 times; that is, when that time shall be come, which the Lord hath appointed for to

22 What shall one then answer the messengers [Or, Ambaffadours) of the Nation? [understand here the Ambattadours of the Philiftines, that should defire that Hizkia would ceale from warring against them, or to dispute the right which they pretended to have unto the land of Juda : or whatfoever action Hizkia had (or might have) against them That the LORD bath 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) fee Plat. 87. 1,5. and Pfal. 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.

ries that should befall the fund of the Motbites, by reason of the Assirians, and that in the just judgement of God; which the Prophet describeth with many circumstances, both in general, and in particular.

The burden of Mosh. [That is, the fore judge-ment that should come upon the Moshics, namely, by the Affyrians, in the time of King Sahis) to wit, that serpents (fruit) to wit, King Hizkia, Imanastier. See below, chap. 16. on verse 14. Combathat descended from Uzia. (Jhall be a fiery slying pare Ferem. 48. 1. Ezecb. 25. 8. Amos 2. 1.] Suncly drigon.) Such kind of Gakes or serpents are found in in the night Ar of Moub Ithat is, Ar lying in the

Chap, xvi.

land of the Moubites. This was the chief City of are all discontented. Oth. their life is ill-disposed. the Mashites, Numbers 21, 28. Deuterom. 2, 18, 29.] or, is grievous unto them. (in him) That is, in him.

is laid waste, Ethat is, it shall surely be laid waste; felf, And understand here Moab, together with all to wit, by the King of Aflyria. See below, ch. 16.14. those that fide with him. 7 to wite by the Ring of Alysta.

Both here and eliewhere by the Peophets often, mention is made of a thing that is to be done, as if it plet had faid, The mifery that shall befull the Mowere already done: And that by reason of the cer- abites shall be so great, that I cannot forbear crying, tainty of the predictions or prophecies] it is cut of when I think upon it. See below, chap. 16:18, and furely in the night. Ethat is, fuddenly, unexpected 21. 3. Ferem, 48.5, 31, 34, 38. Some take it thus. by, unawares Kir of Month Cotherwise called, Kir- that the Prophet here representes in his own person. heres, below, chap. 16.11. and 48.31, and 36. Also, that which Moab should do in his own misery and beres, below, chap. 10.11. and 40.31, and 30. Ano, Kirbarefeth, Ferem. 16.7. One of the chiefel Cities of the Mashites. There was also in Media a City or Country, called Kir, as appeareth, 2 Kings mighty men of Moab, who are compared unto base. 16. 9.] is laid waste, it is cut off. [Oth, when Ar | because they are the strength of the land. Oth, her of Mosh was Lill majte, (he) to wit, Moah, was fugitives (flee) &c. Oth mine heart crieth for Mo. Lild waste, (he) was cut off. The meaning is, ab, and (for) his bars, unto Zoar, (as) 4 cop of three The Mabites were utterly undone the same night, years old. Unto Zoar; That is, so that it may be when both their chiefest Cities, with other strong heard even unto Zoar, although it lie in the outerholds of their land, was taken and laid wafte by their cnemies. 7

City is other-wayes called Been, Baal-Moon, and ton. This may be understood of Zoar, or of Moab. Beth-Baal-Meon , Numb. 32. 3, and 38. Fof. 13. 17. In Ferenie it is spoken of Horonaim, See Feren It was famous for the Idolatry that was there comnitted. The Moshies, when they were in diftreffe, weeping, for, he goeth up receiving to the afters used to addresse themselves to an Idol that was of Lubith, for in the way to Horonaim they raise up there, and to other Cities where there were Idols, prifull cry. [or, they lift up a broken cry. Oth. to feek aid and counfel of them, and to lay their a destructive cry, or, a cry of destruction, Hebr. wants and grievances open before them] and (to) a cry of breaking, or, of breaking to pieces; that Dibon, [A City allotted to the Reubenites. See Fol. is, as some take it, such a cry as those make, that 13.17. Below, verse 9. it is (according to the opi- are cruelly broken to pieces, and destroyed by their nion of some) called Dimon] (and to) Bamoth, enemies.] [otherwise called, Bamoth Baal, Fos. 13. 17. Oth. to the high places, or upon the high places] to weep: [to wit , to weep there before the Images of their Nimrim , or about Nimrim , shall lie dry , waste, gods or Idols, and to move them with tears to help and succour them. Oth. Baith and Dimon are gone Moab thall be brought to extream ruine, so that eup; to wit, to Bamoth, or to the high places, to ven in those places where abundance of water was weep there] Moab thall howl over Shebo, and over Mo- wont to be, there shall be great drought. (of Nimleba; [to wit, because those Cities were destroyed, or rim) called Nimra, and Beth-Nimrah, Numbers should be suddenly destroyed. Nebu was a City allouted to the Reubenites, Numb 32.38. Medeba was Gad, felhul 13.27, 28.] for the graffe is withred, a City in the land of the Mosbites, Numb. 21.30. the tender graffe is perified, there is no greenfof. 13.17.] on all their heads is baldness, every (ones) nesses beard is out off. [The meaning is, There shall be 7 grief and forrow thorowout the whole land of the tbered, [Hebr. have made] and that which they have Mabites. This and that which followeth, must be laid up, frall they [to wit, the Moabites, Hebr. he; understood of the custome and practice of the Mounderstood of the custome and practice of the Mo- to wit, Moad J carry to the brook of the willowes, abites, and some other Nations, who, in token of Lor, toward the brook of the Willowes; to wit, to grief or forrow, made cuttings and lancings in their hide it there. Oth, into the valley of the Arabians. flesh. They pluckt the hair out of their head, and cut And then the sense is this, The Arabians that shall their beard clean off. But Levit. 19. 27. and Deut. 14.1. God forbad his people to do this. Compare fer. 48.37. Ezech. 7.18.]

3 In their lanes they girded themselves with lacks; [That is, with mourning garments] on the tops of t'eir houses, and in their streets they howl altogether, thorow the borders of Moab, the howling thereof unto [Intimating that when they prayed, they did it on the house-steps, Zephan, 1. 5.] going down with Moabites, of whom mention is made, vers. 1, 2, 3, 4 weeping. [As they went up to the tops of their hou-finall go thorow all the border of the Moabites, from fes weeping, so do they likewise come down again one end to the other. (unto Eglaim) or, unto the weeping, having received no comfort at all. 7

anguish and fear. Heb. And Hesbon and Eleale, &c. Of Hesbon and Heale, see Fof. 13.7 Numb. 32. Oth. unto the well of Elim; or, unto the well of 37.] their voice sull be beard unto Fabaz, Cof Jahaz the mighty 3 so called, because the Princes of the te Numb. 21. 22.] therefore the prepared ones, [or Ifraclities had digged it, or had caused it to be dig-the armed [ouldiers] of Most make a cry, [or, [hall ged , Numbers 21.] [hall the howling thereof mike a cry. The meaning is, the cry of the citi- be. zens shall terrifie and affeighten the armed fouldiers]

most borders of the land of the Moabites toward Judea. Of Zoar, fee Genef. 19. 12. (the heifer of 2. He [To wit, Moab] gooth up to Baith, [this | three years old) That is, ftrong, wilde, and wan-48. 34. with the annotations] for he goeth up with

6 For the waters of Nimrim shall be a meer desoluion: [That is, the low and watery grounds at and defolate. The meaning is, the whole land of 32. 31, 36. This place was given to the fons of

7 Therefore the abundance (which) they have gajoyn themselves to the Allyrians, shall help to pillage the treasures of the Moabites, and shall carry them away.

8 For that shall go round about [Or, goethround about, or, is gone round about : and fo in the sequel] Eglaim, Lthat is, that cry and howling of the fugitive two brooks running together; to wit, unto the brook 4 Both Hefbon Shall cry, and Eleale, [To wit, for or well of Arnon (of which mention is made, Numb. 21.14.) and unto Beer-Elim] yea, unto Beer-Elim

9 For the waters of Dimon are full of blood [To wit, every ones foul is ill disposed in him. [that is, they of the flain and wounded Moabites, whom the Asirians Sould flay. Or, even the maters of Dimon, Goe.] for I be chaled or carried away captive out of their own land ? Hebr, a lion, whereby King Nebuchadnezar may be understood, who is likewise elsewhere compared to a lion. Of renting lions fent by God among people that were disobedient, see likewise, 2 Kings 17. 25.] upon the c-(upon the remnant of the land) To wit, of the Moabites.]

CHAP. XVI.

refuled through pride and arrogancy, 6. therefore the wont to do.] Lord threatnesh them, that they should be fo fearfully flould come to palle, 14.

eth on Mount Zion, 7

2 Otherwise it shall come to passe, [The meaning is, if ye do it not, namely, if the Moshites obey not the Royal dignity, or glory] be established for be prepa-house of David, then it shall come to passe, &c. Oth. red] in bountsfulnesses, to wir, by the favour and good-For it shall come to passe; that the daughters of Moab neile of God. Oth. in grace, or in mercy] upon the state is, the Moabitish women-kinde, both married same, there shall constantly [Hebr. in truth, that is, and unmarried , as Luke 23. 28. it is faid there; hirmly and furely] fit one in the tent of David, [that Tedaughters of fortidates, under which name are to is, one of the family of David; to wit, Chrift; he are ment as well those that were nor married, as those lone doth stedfastry possible the thone of David, for that were married. Others understand here by daugh! he shat an everlatting Kingdome. Compare Danied to 15, the small towns or cities of the land of Moab.] 7. 14, 27. Mich. 4, 7. Luke 1, 33.] one that sudgeth fall be at the ferries of Arnon, [Arnon was the out- and feeketh judgment, and is realy for justice. [that is, trmost border of the land of the Moabites. So that speedily rendering that which is just and right, whether Most should be brought to the ferries of Arnon, and as Egra 7.6. So that the Prophet doth again in this

will fend jet more unto Dimon: [11eb. I will adde, or as a wandring bird being driven (out of) the nell. fer additions upon Dimon, that is, I will punish it yet [that is, as a bird that flieth to and fro. S) shall more] (to mit) Lions, [Understand withall, and o- the daughters of the Moabites be driven out of their ther cruel renting beafts, to tear and rent them in pieces, nell; that is, out of their Countrey, and out of their houses and welfare, 7

3 Take counfel [To wit, how ye may escape the anproaching milery] execu e judgement, [here the Prophet adviteth the Moabites to deal uprightly, especially dionecentis iccincums, 2008, 1723 and the modern of the charled one of Mosh, as all of upon the remnant of the leaf of the meaning is, The Moshites that thail cleape as their ancestours had formerly done, Deur. 23. From. and get away from their enemies, they shall be rent and [48.] make thy shadow as the night, in the midst of the devoured by lions, and whatfoever shall be left in all noonday: [That is, make that your shadow, that is, the land, the lame shall be confounded and destroyed. the comfort and refreshing which they defire and look In brief, the Lord threatneth here, that the enemies for at your hand, may so comfort and refresh them in of his Church shall by no means go unpunished, their greatest persecution, as the shadow, or darknesse of the night doth comfort and refresh men in the hortell time of Summer I hide them that are chafed out. (and) mention not him that wandreth about. There the Prophet expressed in plain terms, that which he had immediately before uttered in borrowed words. (hile them that are chased out) the binished ones ; to wit, the Tews, that are chated, and driven, or banished An exportation to the Moabites, to bring their Lambs, out of their own land. (and mention not him that veil 1, and to carry themselves friendly and kindly w ndreth about) that is, betray them not, deliver them towards the banished fervs, 3. But for simuch as they not up into the hands of their enemies, as you were

4 Let my banished ones converse, (or, dwell) with destroyed and cut off, 7. as that the Prophet bath pity thee, O Mo.b, [This the Lord himself speaketh, Clet and compassion on them, 9. But he goeth on in a re- my banished, or expelled ones) That is, those that belation of the miseries, that were approaching unto long unto me, although for a long time together I have ibem, 10. And he nameth the time when the fame forely chaftiled, and punished them for their fins: Concerning the Phrate, fee Pfal. 37. on veile 22; (converse, or , dwell with thee) Hebr. in thee ; that is, by thee, or with thee, in the land of the Moabites] Send [O ye Moables] the limbs of the ruler of the be thou an hiding-fixee unto them from the fixe of the lind, [Hebr. the limb, &t. that is, as many lambs diffurber (or defroyer) [that is, thew pity and comas ye are bound to give or pay for tribute. The Moa- paffion towards the Itraelites, let them finde shelter and bites paid unto the King of Juda yearly an hundred kindly entertainment among you. (from the face of thousand lambs, and an hundred thousand rams with the disturber, or destroyer) that is, of the Allyrian, the wool, as may be gathered from 2.5 m. 8. 3. com-who forely perfecuted and grievoully plagued the lews: pared with 2 King 3.4. (of the ruler of the land) and other nations] for the oppression hath an end, [or, To wit, of the King of Juda, who is become a lord | shall foon have an end; and so in the following words] or ruler over your land, fince the time that David the distinuture is come to nought, the tramplers under conquered you, 2 Sam. 8. 2. Oth, of the ruler of the foot, [Hebe. the treader under foot, or trampler, earth; understanding thereby God in this sense, as if that is, all and every one of them: that is, oppreshe exhorted the Mosbites to receive and imbrace the four of my people] are confumed [that is, shall be, true God, making it appear by offering of lambs in fa- &c. 7 from off the earth. [As if the Lord had faid refifice unto him] from Sels to the millernesse, that Ye Moabites ought to deal kindely and courteously is, from your countrey, which is beste partly with with my people, for they shall not be alwayes opclific and recks, and partly with the wildernesse. Selsa pressed and wronged by their enemies, I will at length was the chief city lying upon a rock. (to the wilder- deliver them, and so restore the Kingdome of Juda. ness.) Here may be understood the wildernesse of Juda, that they shall have opportunite and power to recomwhich reacheth thence unto the Jordan, where that ri- pense unto you the favours which they shall have rever falleth into the dead feal unto the mount of the ceived at your hands. As likewife on the contrary, daughter of Zion. [That is, unto Jerusalem, which li- they shall be able to recompense unto you the mitchief; and unmercifulnetic which ye thall they unto them.]

5 For there fall a Torone [Or, Kingdome , or when the Prophet here threatneth, that the daughters of to good or evil. Oth. well expert in the Liw or judgment, be carried over, he intimateth thereby, that they should | verse exhort the Mabites to show mercy and correction

to the banished or expelled Tews, because their decayed, Kingdome should be restored again, and should continue [The Prophet speaketh this. (my bowels sound) to wit.

the Mondities. (We) to wit, God the Father, Son, and because of the misery that cometh upon M ab. See the Holy Ghoft. Some understand by the word we, the Pro- annotat, above, chap. 15. on v.5.] or mine inmost (parts) phet and the Jews, and other nations round about. Some do adde hereunto the word but, thus; But we have that fair city is so milerably wasted and destroyed, Kirheard, &c. As if he had faid, The Lord indeed requi- heres is otherwise called also Kor, and Kir-hareleth reth this, that was before related, at the hand of the Mo- | See above, chap. 15. on verse 1. and here above, verse abites, and they were bound to do it, yea, it would have 7.] also benefited them to have done it; but they are so proud & flour, that they will not follow any good counfel, that is given them by others] he is very proud, his and of offering facrifices unto them, requiring help and

not (do) (0.7 M sabite over the other; to wit, the living shall howl both | 1 Kings 11.7. hoping that although the others Gods did over the dead and over the living and that by reason of not help him, yet Chamos surely would hear him, and the horrible invalion of the Allyrians, as may be gathered from v. 14.] they shall all howl: for the foundations to wit, Chamos, shall not be able to help him. Or he, [O:h. boutes, or filegons] of Kir-harezeth, [fee of this place above, ch. 15. v. 1.] shall not be able to this place above, ch. 15. v. 1.] shall ye sigh, [Oth. mourn, effect any thing, as little as he had effected, or deprecaoth, muster, grumb e] certainly they are broken. for they ted, or obtained on the high places.] thall be broken, or, being broken. Some apply this to the foundations, others to the fighing persons, I

8 For the fields of Hesbon foon languished, (alfo) the wine of Sibna, the Lords of the heathen have broken to 2 Sam. 8.2. or, fince the time of the relation of this thivers the choice plants thereof, [Here the Prophet doth | prophecy.] now again fliew the cause of the weeping of the Moabites, and he foraketh here, as elfewhere belides, as if it were already done, which was to be done hereafter. (the fiel is) as 2 King : 23.4. Oth. vines. (of Hesbon) fee of this City, Fof. 13.17. (languiffed) oth. Shall languiff, or, grow weak; that is, wither. (the vine of Sibna) of and the remnant shall be small, few, imposent. [Within Sibna is likewise mention made, Numb. 32, 38. Fof. 13. 19. (the lords of the heathen) that is, the Princes of ration of three years 3 to wit, in the fourth year of King the Affyrians 7 they [to wit, those vines] reach unto Higkia. For the Prophet spake this in the first year of fuczer, [fee fer. 48. on v. 32.] they wander (thorow) this Kings reign, as appeareth above, chap. 14 v. 28. where the wildern: ffe: [Understand here the wildernesse by the this Sermon beginnesh. The accomplishment of this Jordan, as v 1.] their sprouts or shoots, for young trees, Prophicy, see 2 Kings 18.9. where it is said, that Salaor branches are (pread abroad, they are gone over the maffar marched up against Samaria in the fourth year of (e.s. [understand the Sea by Jaczer, as appeareth, Fer. Hizkia, from whence may be gathered, that in passing

vine of Sibna, I mile thee thorow wet, [or, I bedew, milery and destruction, which was more fully effected a water, be ibrinkle thee with my tears, O Hesbon, and long while after; as a long time after the Prophet Ifair, Eleale: [Oth. therefore I do weep the weeping of Fa- the Prophet Jeremia did foretell the same unto them, eger (that is, the milery that shall cause that city to ferem.chap.48. (as the years of an hireling) that is, weep) the vine of Sibna, &c. As if he had faid, I am | well told, and narrowly reckoned. Concerning an hito affighted at the despotition of Sibna, that when I red fervant, his wages agreed upon is paid him, when think upon it, it maketh me weep, as well as I do weep his time is expired, neither fooner nor later. Compare for Jaczer, Hesbon, and Eleale. See above, chap. 15.5. below, chap. 21. 16. (with all that great multitude) and below, chap. 21.3.] for the sprouting for thy Sum- Oth. with all that great wealth, or abundance. See Pfal. mer-fruits, and for thine Harveft, is fallen : [that is, | 37.16. Eccle [. 5.9.] hath an end, or ceafeth. As if the Prophet should fay, In time of harvest they were wont to fing joyful or merry fongs, but they are now heard no more. See Fer. 25.30.7

10 So that joy and gladnesse is taken away, [Hebr. is A Prophecy concerning the ruine of the cities of Damagathered, fee Pfal. 26.19.] from the fruitful field, [oth. from Carmel, which is the name of a fruitful mountain and countrey, fee 2 Kings 19. on verf. 23. and further, 1 Sam. 25.00 v. 2.] and in the Vineyards, (there) is no finging (nor any hout made; the (grape) treader, [fee the annotat. fer. 25. on v. 30] treaderb out no mine, Ethat is, he treadeth no grapes, out of which wine is prefied | in the wine fats, [or, in the Tubs] I have made the shouting, [or, fongs of praise, as Judg. 9. 27.] to it be no more artificus beap of stones. [Damaseus was coafe. [the Lord (peaketh this.]

11 Therefore my bowels found like an harp for Mosh. for grief or forrow. (like an barp) to wit, when the flyings 6 We have heard of the pride of Moab, [That is, of of it are touched with the finger. (for Moab) that is, [that is, mine heart] for Kir-heres. [To wit, because

iz And it Iball come to pafs, when they Iball fee that Moab is grown weary [To wit, of calling upon the gods haughtine &, and his pride, and his indignation, are not [fuccour of them against his enemies] on the high places his bars (v. [that is, yet in vain doth he relie upon them, [upon the high places, the Moabites and other idolates had their alters | then fhall be [to wit, Moab; that is, as upon bars or hand-beams, Oth, (But) his lies (do) the Moabites] go into his fanctuary to worship, [to wit, 7 Therefore Moab Shall howlover Moab, That is, one into the Temple of his Idol Chamos, Numb. 21, 20, help him out of trouble] but he shall not prevail, [he .

> 12 This is the word which the LORD but poken igainft Moab, fince that time. [To wit, fince that time that they had been subject unto the King of Juda. Sie

14 But now the LORD Speaketh, [To wit, now, when they despife and set at nought all admonitions and threatnings of the Prophets] (aying, Within three years (as the years of an hireling) then thall the honour of Moab be made contemptible, with all that great multitude: three years, &c. or, three years hence, or, after the expialong he subdued the Moabites, whereof mention is made 9 Therefore I do weep in the weeging for facger, the here in this text. But this was but a beginning of their

CHAP. XVII.

fous and Samaria, verf.1,&c. as likewife of the cities of Ifracl by the Affrians, 2. Affliction causeth attention, 7. A Prophecie concerning the overthrow of the Affrians, 12.

THe burthen [See above, chap.13. on verf.1.] of Damascus. Behold Damascus shall be taken away, that the Metropolis, or chief City in Syria. See above, chap, 7, ven. of the city of Damascus, but also of yet at length bring forth fome good effect in his chilthe Kingdome of Syria. (Damajous shall be raken a- dren, in humbling them, and bringing them to a sinh me Kinguonic of Mall be (ubdued, and the inhabitants and knowledge of their fins. (shall man) That is, some may) that is, it man be thousand, and the annablants and antioning of inter mins. (pairman) I hat is, some carried away captive, This was done by Salmanassar, or certain men; to wit, the believing Israelites. (bulk King of Aliyria. (it shall be a ruinous heap of stones) man look to him that made him) Oth. let man look, ta-Hib. an heap of ruine.]

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2 The cities of Aroer [That is, the Cities that lie round about, or neer the City of Aroer, by the brook Manaflites had formerly inhabited them] Jhall be for-Manuflities non contents fundamental file Hebrew word | 8 And he shall not look to the altars, the works of specific the hebre, shoth of small and great beafts, as his hands, [Oth place the words thus: And let him apparent the notes, both or man and great beatts, as apparent, Gen. 32. verf. 14,15,16.] they flult lite down (berte,) and none flult make them afraid. [forasmuch as no enemies shall fall into the land; for it shall lie carried the inhabitants away coptive. Read the accomplishment hereof, 2 Kings 15, 29, and 17.6. and

1 Chron. 5.26.]
3 And the fortreffe [Meaning the senced city of Sa maria, and other cities or towns depending thereon] Shall ccase from Ephraim, [that is, from the Kingdome, or the ten tribes of Ihael] and the King lom from Damafers, and the remnant of the Syrians: [Heb. Aram, fo the Syrians are called, because they sprang from Aram] they [to wir, the Syrians] Shall be as the glory of the children of Ifraet, [the Syrians shall be bereaved of their glory, as well as the Ifraclites. It shall happen to both alike, to the one as well as to the other. (as the glory of the children of Ifract) to the Prophet calleth all things, whereof they were proud, and whereon they re-Cities, Caftles, Forts, Money, and Goods, also their confederacies with other Kings; as chap. 16. verf. 14.] faith the LORD of hofts.

4 And it Shall come topaffe in that day, that the glory of Israel, [That is, the glory of the Israelites, or of the ten tribes, as veri. 3.] shall be made thin: [that is, their glory shall be impoverished, vanish away, be diminished and that the fatnesse of his siesh Shall wax

5 For he [To wit, Jacob] Shall be as (when) a reaper, [Hebr. the harveft; that is, an Harveft-man] gathereth the standing corn, and his arm reapeth cars; yea, he thall be, as (when) one gathereth ears in the valley of Rephaim. [the meaning is, that all the ten tribes of Ilrar shall be carried away captive, as in harvest-time the King of Allyria. The valley of Rephaim was a pleafant and fruitful place lying neer Jerusalem, Fof.

6 But a gleaning shall be left in it, [To wit, in Jacob, or in Ifrael, in Samaria. That is, forme, but very few, (who shall likewise be afterward carried away captive by Efar-haddon) shall yet be left in the land. But 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 branchesthereof, [or, on the branches of the fruitful (olivetree)] faith the L O R D God of Ifracl.

Plagues, shall light upon the people. The Prophet doth of the invasion, of the siege, which the Assyrians

chap, 7, verf. 8. But here must be understood not onely | doth intimate here, that the chastenings of God shall king it for, a man ought to look to him, egc. (and his eyes Shall look upon the Holy one of Ifract.) That is, upon God, who is holy, and maketh holy, helpeth, inround about, or fact and Sey of the Jordan, near the brook Jabbok, in the land beyond the Jordan, near the brook Aronn, Dent. 2, 36. The Reubenites, Gadites, and come unto him, to feek help and comfort of him, and

not look to the alters, egc. I neither that he respect that which his fingers have made, [Oth. namely, he shall not, &c.] neither the groves, nor the images of the Sun. wafte and defolate, after that Salmanallar shall have Of the images of the Sun, see Levis, chap. 26, the aninotat. on v.30.

9 In that day, [To wit, when the enemy cometh marching on] Shall his [to wit, Ifraels and Syria's] ftrong Cities, [Heb. the Cities of his strength ; namely, whereon he had relied more, than on God Almightyl be as a forfaken bufh [Hebr the forfaking of a bufh] and uppermuft branch, [that is, as a branch in the uppermost part of the tree, which the pruners of trees either regard nots or which they are not able to reach. So shall it happen to the Israelites, and to the Syrians] which they [to wit, the Affyrians] did for-Jake, because of the children of Ifrael ; [that is, because God would at that time yet spare some litacites. The Affyrians did not indeed wittingly and willingly let thete few Ifraelites remain, but this is here faid in lied; as namely, their Kingdome, their ftrong and fair respect of the purpose of God, who would yet reserve a remnant among the Ifraclites. Therefore God fo moved and inclined the hearts of the Affyrians, that they spared yet some; namely, those, whom God would have to be spared in Israel. As for the Hebicw phrase, that is used here in the text: See the like, Genel. 26. 6, 7. Exod. 9. 11. Fob 37. 18, 19.] howbeit, there thatt be defotation. [to wit, upon Ifrael and Syria.

10 For thou [To wit, thou daughter of Ifrael; that is, thou people of lirael] haft forgotten God, thy falvation, Ithat is, Thou halt forgotten that God, who is the authour both of thy temporal and eternal welfare] and (haft) not remembred the Rock of thy (trength : [that is, the strong God, unto whom thou mightest have fled, and oughtest to flee for refuge and all the corn, even to the very ears, is gathered up, and fafety in trouble] therefore shalt thou andced plant pleacarried into the barn. Others understand here by He, fant plants, [the meaning is, albeit thy land be diligently fown and planted, upon hopes of injoying much fair and precious fruit and thou that fet [Hebr. fowe] it [to wit, thy vineyard] with foreign vine-branch-

II On the day when thou fhalt bave planted them, that that make (them) to grow, [That is, thou shale indeed do thy utmost indeavour to cause thy plantings as in the vintage the grapes, those that at first were pused by, are afterward lought out, and pluckt off, morning [that is, in due leason, without neglecting or gleaned: So shall it likewise happen to the Israe- any fit opportunity] shall show make thy seed to flourish: lites. See the accomplishment of this Prophecy, (but) it stall be but an heap of that which is reaped in 2 Kings 17. 14. and those few shall be scattered here the day of sieknesse, and of painfull sorrow. [The meaning is, thou maiest have used all diligence and industry, according to thy utmost power and ability, yet when the camp of the Assyrians shall set upon thee, all that thou hast sowen and planted, shall be for fo great an army, but as an heap of corn, which they 7 At that day Shall man took to bim that made shall eat up and devour as it were in a moment. him, and his eyes shall look upon the holy one of Ifract. (in the day of sicknesse, and of painfull forrow.) Lat that day, coc. To wit, when those judgments and That is, in the time of the deftruction of the land,

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 Propliecy against the Assyrians and the Ethiopians. The Prophet foretelleth here, and in the words following, that people under their protection. Compare below chap, 26. indeed many strange Nations should assault the people of God, but that it should at length tend to their own de-Reaction. (We to the multitude of great nations,) That on both fides of the rivers, Niles, Aflapus, Aflabe. shall ferve the King of Affyria in his camp or army against the Ifraelites which rour like as the feas do rour : and (wo) pare Zeph. 3. 9. 7 to the noise of the Nations, that make a noise, as the mighty waters do make a noite.

13 The nations shall (indeed) make a noise as great waters do make a noife, but he [To wit, the Lord] [hall his providence ordaineth, that the Ethiopians ale filght-rebuke [See the annotat. P[1.9, on v.6.] him, [To wit, ed by the news of the enemies approach, by comparing the King of Aflyria. Oth. it, to wit, the people: Or, them; to wit, the Nations] then shall be [To wit, the King of Allyria,] flee far away, [To wit, into Allyria. See 2 Kings 19 36.] yea he shall be chased, [To wi , by the Angel, that purfued and (more the camp of Sanherib as the chaff of the mountains by the winde, [That is, as the chaff, or, dust, which lieth upon the mountains, where tions, to gather a huge army together against the invathe winde may eafily come at. Con pare Fob 21.18, Pful. 1.4. and 35.5. and 83.14. Hof. 13.3.] and line a Clod, Or, round bowl, or, bill, or, bottom of yarn, or, clews. Och. as a round thing. See Pfal, 83, 14.] by the whirle

14 At evening-tide, [Or, in the night] behold, then there is terrour, [To wit , tilen in the camp of Sanherib, when the destroying Angel came] before it is morning, he is there no more : [He, to wit, Sanherib, 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 from that very time that they were a people, and io onthem that spoil us, and the lot of them that rob us. [Thele ward, or, so continually. Oth. from their beginning hiare the words of the people of God. (This is the part, '(or therto] a nation of rule, and rule, [Hebr. a nation of portion) of them that foil us.) That is, this is the puniflment, which God inflicteth upon them. See Job chap. 20. on verl. 29. (of them that fpoil us,) Or, have troden us under foot, 7

CHAP. XVIII.

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

O to the Land which is shalowy on the borders, which is on the side of the rivers of Ethiopia. [The Prophet proclaimeth mo against Ethiopia, to warn the Jews, that they should not truft 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 Affyrians, 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. Oland, &c. Meaning that this whole chapter relateth to the times of the Meffish, 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-lafting punishment of the oblinate Jews , and final conversion. (We to the land that is fludowy,) That is , which is full of shadows, or, which maketh a shadow. (on the frontiers, or, borders,) Hebr. at, or, on the wings: That is, which is full of fladows on the frontiers, or borders, or limits, or bounds, as above chap. 11.12, and below chap. 24.16. and that by reason of the multitude of high mountains shall cause the enemies army to come against the Ethicpithat lay there, which made those shadows. Some under- ans : or, when I by mine Angel shall smite and slay the stand here by the shadowy wings, the great number of Assyrians, of which some do understand this vette. (10

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 2,3, Ge. (which is on the file of the rivers of Ethiopia,) This is a Description of the fituation of Ethicpia, lying ras, &c. as the Maps and Geographers do fliew. Com-

2 That sendeth Ambassidours over the Sea, and in thips of bulrufbes upon the waters, | Oth, be fendeth Ambaffadours, &c. Understanding this of God, who by Ezech. 30. 9. Others understand it of the Ethiopians, (or, of their King Tirhaka, 2 Kings 19. 9.) who sent Ambaffadours, for (together with the Egyptians) to denounce war against the Allyrian at the Jews request, or (as some) unto the Jews to promise them aid, or (as others) unto divers near-adjoyning or neighbouring nafion of the Allyrians. (and in fb. ps of bulrufbes upon the waters,) Such kinde of thips and boats they used in thole countries for the lightnesse of them, and because they did not so soon break or burit afunder, as the wooden ones do, when they hit any where against the rocks, of which the river Nilus is very full. Hebr. weffels] (laying;) Go jour mayer, je swift meffengers, [Hebr. light messengers. See Fob 7. on vert. 6.] to a nation that is drawn, and plucked (or, peeled,) to a scople which is terrible fince they were , and thence forth: [That is, from that very time that they were a people, and so onrule rule, or, of line line it] and of treading down, whose land and rivers Spoil. [This is, haply a description of the Allyrians, who were drawn away, far from their land, and were made bald and bare by long continuing wars. (Compare Ezech. 29.18.) A terrible people from the beginning and to continually, Genef. 10. 8, 9, &c. who would fet rule and measure to every one, and would treat down other nations, and who had in their land many rivers, which were wont to wash it away, as usually hapneth. Some apply it to the inhabitants of Ethiopia, and other nations thereunto adjoyning, spread far and near, who were flender of body, had thin hair, were wilde and terrible, lying far diftant from one another, or, which way of rule thould be troden down : Or, upon whom God would draw the line of his judgement. Compare a Kings 21. 13. below chap. 34. 11, &c. Others take it as a description of the people of the Jews, which had suffered much, and received of God rule upon ra e, c., line upon tine, 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 7,000.) spoiled their land : concerning all which the understanding 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 fhall fee (it ,) and when the trumper fhall blow, ye shall hear (it.) [In this verse is intimated, that this judgement of God should be surely and publickly fulfilled, as it were in the fight of all the World, fo that other nations should be witnesses 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 fhall be fet up, &c.) Oth. when I (to wit, God) Thall jet up, &c. that is, when I fails of thips, that did caft a thadow : then the meaning | | all fee 11) or, [ce jo it; and to immediately, bear jo 11]

rain, and a demy cloud in harvest. Others conceive, that here beginneth the description of Gods judgement, as if

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spoileth the harvest? now a description of Gods judgement, to the considera- der, and each of them drew a part of it unto themselves I now a defeription of Goas judgement, to the communation whereof the nations are invited, verf. 3. (a fore the hard), when the bad is perfect, &c.) By this similated and borrowed Phrase is fignified, that God will confound all defense and refusance of the Ethiopians, or (as others) homobred wars] in their innermals (parts,) and I will have the first of the Equation of the Ethiopians, or (as others) homobred wars] in their innermals (parts,) and I will have the first of the Equation of the Ethiopians, or (as others) homobred wars] in their innermals (parts,) and I will have the first of the Equation of the Ethiopians or (as others) homobred wars] in their innermals (parts,) and I will have the first of the Equation of the Ethiopians or (as others) homobred wars] in their innermals (parts,) and I will have the first of the Equation of the Ethiopians or (as others) homobred wars] in their innermals (parts,) and I will have the first of the Equation of the Ethiopians or (as others) homobred wars] in their innermals (parts,) and I will have the first of the Equation of the Ethiopians or (as others) have the first of the Ethiopians of all defense and resistance of the Ethiopians, or (as others) all the violence and cruelty of the Assyrians, before they

6 They [To wit, the Ethiopians, or Affyrians] Shall and to the beafts of the carth, and the fowls of prey shall of the footh-fayers, and of the Necromancers. fummer over them, and all the beafts of the earth frall

winter over them. [Compare Egech. 31.12,13.] 7 At that time shall a present be brought unto the LORD of Holts, (Of) the people, that is drawn, and plucked, [O! whom above vers. 2.] and of the people comfortable promife, concerning the gracious calling of the Moors or Allyrians, and fuch like other heathenish for the Moors or Allyrians, and fuch like other heathenish for the Moors or Allyrians, and fuch like other heathenish for the Moors or Allyrians, and fuch like other heathenish for the Moors or Allyrians, and fuch like other heathenish for the Moors or Allyrians, and fuch like other heathenish for the Moors or Allyrians, and fuch like other heathenish for the Moors or Allyrians, and fuch like other heathenish for the Moors or Allyrians, and fuch like other heathenish for the Moors or Allyrians, and fuch like other heathenish for the Moors or Allyrians, and fuch like other heathenish for the Moors or Allyrians, and fuch like other heathenish for the Moors or Allyrians, and fuch like other heathenish for the Moors or Allyrians, and fuch like other heathenish for the Moors or Allyrians, and fuch like other heathenish for the Moors or Allyrians, and fuch like other heathenish for the Moors or Allyrians or Allyri example, Atts 8.27, &c.]

CHAP. XIX.

comfort by their Idols, 3. that fevere Lords should drie away. [If here by their ver, be meant Nilus, then is right over them, 4. be threatness them with dead here expect by another word that which immediately betted in the feature of the treatment of the treat fellowship of the Christian Church, 18, 60c.

suddenly and unawars seize upon the Egyptians. Com- wither.

For fo the LORD faid unto me : I will be quiet, and pare Pfal. 18.10. and 104.3. (upon a swift clou) Hebr. behold in my dwelling-place, as the glistering heat upon light cloud. There are very feldom clouds feen in Egypt, the rain, as a cloud of Dew in the heat of harvest: [Spo- there being no rain : therefore it is somewhat strange the rain, at a come of the manner of men: As Kings fitting and fearful to fee clouds there] and the Iddle of Egypt in their palaces; yet look to all things, and minde their shall be moved [Here unto Idols, which are nothing, mo-In their places, yet look to all the second for the first through that he will spare, comfort, and do good to his Church, lose their authority with the Egyptians, because they were in the mean while that he is executing his judgements not able to deliver them from the hands of their enemies I upon the heathenish nations, (whereof mention is made, at his face, [That is , by reason of his coming and prewerf. 5, 6.) as fun-shine is pleasant and delightful after sence] and the heart of the Egyptians shall melt in their inner-molt (carts.)

2 For I will entangle the Egyptians, (fo) that they God had faid: I will indeed fuffer the Ethiopians to Shall fight every one against his brother, and every one ton make a flir, to affemble themselves for their own desence, or, as others) I will suffer the Assyrians to go on a there, and the man against his fellow, or, companion.

The meaning is, I will traite up an intestine wat in Egypt, to their own ruin at last, as immoderate heat after much fo that they shall destroy one another. See the like pallage, rain fooileth the tender herbs, and a thick, wet, mifty cloud 2 Chron. 20. 23.] City against City, Kingdom against Kingdom. [That is, Countrey against Countrey, Proof For [Or But] afore the harvest, when the bud vince against Province. It seemeth that the Prophet is perset, and the unrise grape ripeneth (after) the hath respect here, unto that which happed in Egypt after bloffom, then shall be cut down the branches with pruning- the death of King Sethon, when twelve petty Kings role hosks, and take away, and chop off the boughs. [This is up, and rent or divided the Kingdom of Egypt in fun-

devour [That is , difanul, or , bring to nought] their finall bring it to full perfection , and will most fearfully counfet: [That is, their enterprises, purpoles, defigns. The meaning is, I will so yex them, that they shall not be able to finde any counsel, or way of escaping] then Iball be left together unto the preying-fourly of the mountains, phey ask counfel of their Idols, and of the inchanters, and

4 And I will flut up the Egyptians in the hand of hard Lords , [Understand by these hard Lords, those twelve Tyrants, who thrult in themselves for Kings in Egypt. after the death of Sethon. Oth, of an hard, or, cruel Lord; and they understand this to, as if the Prophet here fpake ple, that is terrible fine they were, and thence forward; of King Nebuchadnezar; and they apply this unto that [That is, of some of this terrible people. Thus must which is written, Herem 46.26.] and a severe King shall likewife the particle of , be taken and understood, Muth, rule over them, faith the Lord LORD of Hofts. [A fevere 23.24. And of them ye shall kill, &c. That is, Some King; That is, a cruel, hard, fierce King, Meaning of them ye shall kill a nation of rate (and) rate, and of Pfammerychus; one of those twelve Tyrants, who being treading down, whose land the rivers spoil: to the place first expelled and chased out of the land by the other eleof the Name of the LORD of Holls, to the mountain of ven, but afterward getting by force into Egypt again, and Zion. [In this verse (as elsewhere often) God maketh a ruling alone, without any copartners in the government,

enemies, to the communion of the Lord Christ and his apply it unto Nebuchadnezar, and his successours flath Church. Compare below chap. 19. 19, &c. and fee the caufe the waters to perilh from the Set : [To wit, by this like Prophecies concerning the Ethiopians, Pf. 1. 68. 32. means: They digged a great ditch, into which they carand 87. 4. below chap. 45. 14. Zeph. 3.9. and a notable ried the river Nilus, which channel and gathering of waters is called by the ancient Writers the Sea Merios ; fo that the Prophet will here intimate that they should carry away the waters from Nilus, and should lay the channel thereof drie. (l'ocy fhall caufe the waters to perifh from the Sea:) That is, from the river Nilus. The Hebrews call The Prothet foretelleth the Egyptians, that the Lord would all great gatherings of waters, Seis. Oth. They fra leaufe plague them many wayes, veri. 1. with intestine dissen- the waters to perish, that they run not into the seal and the fion, verl. 2. fo that they should finde neither counsel not river shall run out by drops (or by little and little,) and

Prophecie that the Egyptians flould be called to the to wit, which run from Nilus, and which here and there were derived thorow the land, to moiften and water the land by running thorow it] far back, they shall empty them, and drie up the dammed streams. [Hebr, the streams The burden of Egypt. [See above chap. 15. 1.] Be- of keeping, shutting up, or defence, understanding thereby held, the LORD rideth upon a swift cloud, and he the waters that were shut in with dams or dikes, and were hall come into Egypt : [Intimating that the Lord would carried thorow the land] the reed and the bulrush shall Chap. xix.

perly little thin skins, or , rindes. Here is to be noted, Herodorus testifieth. Others take these words thus, How that among the Greeks and Latines, Paprus lignifieth a can ye (that is, every one of you) say unto Pharas, and plant which chiefly groweth in moorish places in Egypt, speak it in a bragging way, I am a son of the wise that about ten cubites high, which with a needle may be par- is, a disciple, or scholar, of most wise and learned ted and divided a funder into thin broad leaves, which men : A jon of ancient Kings art thou, O King; being dried and prepared, maketh very fit writing-paper, that is, a fon descended from Kings of ancient From this fort of paper hath ours, (and doth still retain to times] this very day) its name, although it doth not grow, as the other did, but is made of linen rags] by the streams, by the banks of the fireams, and all that is fown by the streams, let them tell thee now, or (let them) understand what the thall die away, is shall be thrust away, and be no (more.)

8 And the fifhers fhall mourn, L Because they can catch no more fift, for want of water, and that therefore their gain and way of getting their living shall cease. There was great flore of lift caten in Egypt , in regard they did out of superflition, kill and cat but few beafts] and all they that e it angle into the streams, shall lament: and they that Aread abroad the casting-net upon the waters [Heb. upon the face, that is, upon the upper-most part of the waters] thall pine away.

9 And the workers in fine flax, [Or, in carded flax; that is, those that make coulty, precious, or fine linen- it thus : Yea even the chiefelt among the Rulers, who coth] shall be ashamed, [Or, be put to shame, be confounded; to wit, because they shall fall into poverty, their trading with foreign Nations cealing, and that for want of flax, which otherwise was wont to grow very fair, and in great quantity by the brooks in Egypt,] alfo the weavers of white fluff. [To wit , made of Egyptians flax, of which kinde of stuff or flax the Princes and Noble-men had their garments made, as ap- hath deprived them of all wildom and understanding, for peareth, Eftb. 8. 15. who from thence were called Chorim, that is, white ones]

10 And they shall be broken to shivers (with,) their foundations, Oth. with their countels, or, purpoles. Oth. with their nets \ all that (for) wages make pleafant Itanding maters. [Hebr. pools of the foul ; that is, of delight : that is, pleafant, delightful, pals, ponds, or great waters, as lakes, which Tyrants cauted to be made for their own pleasure and delight. Oth. ponds, or, pools of fishes, or, timateth) the more these perverse Counsellours go of living things. It is conceived that the Prophet in this on in giving counsel, the more harm and mischief verie, speaketh of that great task, which the Tyrants that they do: Therefore it were better that they would keep ruled in Egypt, laid upon their fubjects, cauting them both by money and computtion to dig a fea, pool, channel or depth, being 2600, furlongs in compatle, whicher they could carry the water from Niles, and could carry it in thither again , which was called the lake , gulff , or f. a Milrios: To the digging hereof those Kings used or imployed some thousands of their subjects. (And they shill be broken to flivers, &c.) As if he had faid, They hive be brought to pertection. Herodotus writeth in Enterpe, unto themselves for great wages labouters to make pleafant and delightful fish-ponds, but the foundations of the earth shall many wayes fall down in Egypt, fo that all those that labour in and about those ponds, shall by falling down of the foundations be bruifed and broken to fhivers 7

11 Surely the Princes of Zoan [This city is called by the Greeks and Latines Tanes, lying hard by the river Nilus. Hence the mouth of the river Nilus is called Offium Tanteum. In this city the King of Egypts counsel lours held their college or affembly. Of Zoan is also mention made, Numb. 13.22. and Pful. 78.12.] are fools, the counsel of the wife, (even) of Pharaos Counsellours is be- in himself, because of the counsel of the LORD of come brutish: how can ye (then) fay unto Pharao, I am a Hosts, which he bath determined ag linst them. [The fon of the wife, a fon of ancient Kings? [This is a speech | Prophet doth intimate, that the Egyptians hearing, that made to the Counfellours of Sethon, who is called Pha- Sanherib had marched thorow the land of Juda, should ruo in this place, Pharao being a common name of all the | be terrified and afraid , fearing that he would come, and Kings of Egypt : Yea some are of opinion that Pharao in the Egyptian language, figniseth a King. See Genes. Euterpe testisieth: withal relating that Setho King of chap. 12. on vert. 15. Oth. how speak pe in the per Egypt, being void of counsel, sell down before his Idol, Jon of Pharao? as if the Prophet had faid, how do ye act complaining to him in what danger and diffres he was the perion of the King, and teach him to fpeak fo proud- Oth, understand whele words thus, The Egyptians shall

7 The paper-plant [The Hebrew word fignifieth pro- | ly? whereas indeed this same Sethon was a meer fool, as

12 Where are now thy wife men? [To wit, O King. Oth. where are they nowi] (where) are now thy wife-neut LORD hat determined against Egypt.

12 The Princes [That is, the chief ones] of Zoan are become fools, [This came to passe by the judgement of God, who turned their wildom into folly the Princes of Nort Otherwife called Meph, Hof 9.6. In the Hiftorics of pagans or heathens this city is called Memphis, and now-a-dayes Alcair, or Cair, which at this day is a famous city in Egypt] are deceived, they thatt allo caute Egypt to Wander (unto) the uttermost corner of the tribes thereof. | The meaning is, They shall fet all Egypt in an uproar, fo that no corner of it shall be free. Others take are called corners, or, corner-flones, because the common-wealth refleth upon them as upon corner-itones]

14 The LORD bath poured in Och. Shall pour in: and prefently after, they fhall caufe Egypt, &c.] a very perverle fpirit [Or, a spirit of errour , a fpirit of madneffe. Hebr. a ffirit of perverineffes, or, of fromardneffes] in the midit of them, [The meaning is, God that they can neither give good counfel, nor know whence or whither to turn or winde themselves] and they have caused Egypt to serve in all (or, every) work thereof, as a drunkard w Moweth to and fro in his comit. Or, cafteth himfelt to and fro in his vomit. H.br. Strayeth in his comit. The more a drunkard, when he lieth in his vomit flirs, and turneth, the more he defrieth himfelf : So likewife (as the Prophet here in-

themfelves quiet] 15 And there fall be no work for the Egyptians, which the head or the tail, the branch or the rush may do. The Prophet intimateth by thefe words, that all things thould be in such a confusion in Egypt, as that neither persons of high nor low degree should have their wits or tenfes about them, to that no bufinciles should prosper, or that PJummitychus King of Egypt lay with a migkty army 29 years compleat before the City of Azons]

16 In that day Shall the Egyptians be like unto women : [To wit, fearful, as it followeth] and they grall tremble and scar, because of the moving of the band of the LORD of Hosts, [Hebr. from the face of the moving, &c. That is, because of the threatening of of the Lord, which he fignifieth 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 Jula Shall be a terrour unto the Egyftians, who foever shall make mention of it, he shall be afraid take their land likewise, as it also hapned, as Herodorus in

Chap, xix. fear God they shall also be afraid of the people of Israel, when they shall see that they are so miraculously preferved & protected by God, Compare Exo. 14.2 5.]

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, [Heb, which 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 fuffer themselves to be instructed by the believing Tews in the way of falvation] swearing unto the LORD of holds, [that is, they shall ingage themselves to the true God by oath, forfaking, and forfivearing false gods, The meaning is, they shall receive and embrace the true Religion. See Deut. 10, 20, and Ter. 12. 16.] one shall be called a city of destruction] to wit, because it had been destroyed aforetime, or was nigh to be destroyed, but by the mercy of God was faved. Others, every one, as, above chap, 6, 2.

vas saven. Outstage Cost, one, as another map, e.g., 19 In that day (hall the LORD have an attain in the midll of the land of Egypt, [That is, the true worthip 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 fet up at their border for the LOKD, Ithat is, they shall publickly receive and embrace the Lord for their God, and make publick profession of him: in token whereof they shall fet up this token openly, Compare herewith Gen. 28, 18, Exod, 24, 4. Ila 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 holls in the land of Egypt, [that is, that the Lord is honoured and worthipped of the Egyptians. Sec Jof. 24, 27.] for they [to wit, the Egyptians] [hall cry unto the LORD because of the oppressions, and he shall jond them a Saviour, [to wit, the Lord Jesus Christ] and a master, [Others, Great one, or, Ruler, Captain] the fame 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 fhall ferve (him with) flay offering, and meat-offering, [Compare Malachy 1, 11.] and they shall vow a

vow unto the LORD, and pay (it.)
22 And the LORD shall smite the Egyptians valiantly [Heb. fmiting fmite] 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 ift, and the spirit of sanctification] and they [hall return unto the LORD, and he Shall fuffer himself to be entreated of them, [See Gen. 25. 21, and 2 Sam, 24. 25.] and he Shall heal them.

23 In that day there (hall be a path-way, [That is, common road or pallage | from Egypt into Affyria, (fo) that the Affyrians Shall come into Egypt, and the Egyptians into Affyria: [the meaning is, the believers of the Affyrians 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, hall do fervice; to wit, unto God, with an upright heart and affection Others, the Egyptians shall ferve the Affyrians, or, be at their fervice, embracing each other in Christian love, whereas formerly they were enemies one to another, and made war one against another.]

24 In that day (hall Ifrael be the third with the

Chap. xx. Egyptians, and with the Affyrians, a bleffing in the midft of the land, [The Propher theweth further in this verse, that the believing Jews should keep good correspondency and brotherly fellowship with the heathen or Gentiles that should be converted unto the true God, (In that day Shall Ifrael be the third) or even the third, or, the very third, (with the Egyptians, and with the Affyrians) under these two Nations are also other Gentiles understood and comprehended. (a bleffing in the midft of the land) or, in the midft on early that is throughout the whole world namely when the gospel shal be preached throghout the whole world,]

25. For the LORD of holls hall blefs them, [To wit, the Israelites, or the Egyptians, or the Aslyrians. Others , shall blefs it ; to wit, the land : or, shall blefs it; to wit, the people] faying, Bleffed be my people the Egyptians, and the Affyrians the work of mine hands, born again of the holy Ghoft, and being therefore new creatures] and Ifrael mine inheritance, [that is, my dearly beloved, whom of old I have, and do ftill posless as mine inheritance. Others, whom the LORD of bolts (hall blefs, faying, Be bleffed my people of Egypt, and O Affyria the work of mine hands, and O I fract mine inheritance.]

CHAP, XX.

God threatneth the Egyptians and Ethiopians, by an outward token, that they (bould be carried away captive by the Affyrians, ver. 1, &c. which the Lord caufeth to be fet before the Tews, that they might not put their truft and confidence in them, 5.

N the year when Tartan [One of the chief Commanders in Sennacheribs army, 2 Kings 18, 17, came to Ashdod, [formerly a chief city of one of the five Principalities of the Philistines, Josh. 13, 3. where the Idol Dagon was worshipped, I Sam, 5, 2.] when Sargon the king of Affyria [he is commonly called Sennacherib, as 2 Kings 18, 13, and elfewhere] had fent 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, verfe 3.] 2 At the same time the LOKD spake by the ministery, Heb. by the hand, See Levit, 8, on ver. 36.] of Ifaiah the fon of Amoz, saying, go thy wayes, [To wit, to preach or to prophety] and loofe the sack from thy loins, [Heb. open the sack. A man mult first open or loofe a sack which he hath on his body, or a garment, when he shall pull it off, (loofe the fack, &c.) that is, thy mourning garment, which as it feemeth, the Prophet had put on, for a token of the mifery that was approching to the Jews, and other Nations. Some are of opinion that it was a prophetical garment, which he wore ordinarily] and put off thy shoes from thy (eet : and he did fo, going naked and bare-foot. [Going naked, that is, bare; to wit, without a lack or mourning garment, and without shoes. For to go stark naked would be an unfeemly and shanieful thing. The meaning is, that the Prophet went in a bare habit, like a poor flave or bond-man that is carried away captive; and to fignific that fuch mifery as this was approching to the Ethiopians and Egyptians, as is further expressed ver, 4. Others take the word nahed here, for bare or fript of his Prophetical garment. See I Sam. chap. 9. ver. 24. and the Annotat, there, (and have-foot) or, unflod; without hole or shoes, See 2 Sam, 25. 30. and Ferem. 2. 25.]

3 Then faid the LORD, like as my fervant Ifaiah walketh [Or, bath walked] naked and bare-foot [fome take this to be onely a prophetical vision; others' take it to be a thing that was earlly and truely Tuttt done? Chap, xxi.

done three years, [that is, to flew what should befal And it is so called, because the land about Babel Egypt and Ethiopia three years after, or after the expiration of three years. Or to shew, that the misery which should come upon Egypt and Ethiopia, should last three years (for) a token and wonder upon Egypt, and upon Ethiopia : [others a tuken and wonder is

So that the King of Affyria [to wit, Sargon or Sennacherib] drive on or lead away, or carry away, or drive hence, or, lead hence; to wit, as a company of beatts, as the Hebrew word is used, Genef. 31, 18. Exod, 3. 1. 1 Sam. 30. 20. and elsewhere besides the captives of the Egyptians, [Heb, the captivity, &c. See Numb, 31, on verf. 12, and understand here the captive Egyptians, which should remain or be left from the flaughter and the Ethiopians that Gall be carried away, [Heb, the carrying away of the Ethiopians; that is, a great multitude of the Ethiopians which shall be carried away captive unto Affyria, which fome underitand of those Ethiopians that under the command and conduct of Thirhaka marched forth to battel against the Assyrians] young and old, naked, and bare-foot, and with bare buttocks, (to) the shame of the Egyptians. [Or to the reproch of Egypt Understand withall and of Ethiopia.]

5 And they [To wit, the Philistines, and likewise the Jewes who had a strong hope and confidence that the Egyptians would expell and drive away Sennacherib, See 2 Kings 18. 21.] Shall fear and be ashamed of the Ethiopians , [that is , because of the Ethiopians] upon whom they looked, [Heb, their looking on: that is, their expectation, that is, from whom they looked for aid, and on whom they trufted and relied] and of the Egyptians their glory, [that is, of whose

aid they gloried and boafted. I

6 And the inhabitants of this Island [That is', of this Land, to wit, of the Philiftimes & of the Jewes. The Hebrew word fignifieth properly and usually an Island; but it cannot be taken here in its proper fignification, but in this respect that the Jewes and the Philistines were separated from all other nations, as Islands are separated from all other lands or countries, by the Sea or Rivers. Or the prophet calleth the land of the Philistines and of the Tewes an Island, because they a.e compafied round about by their armies, as an Island lieth round about in water, and is environed or compafied round by it. See further Gen, 10.01 verfe 5 . & Pfal,72.on ver. 10. Itall fay in that day : behold, fo hath it (hapened) to them upon whom we looked, [Heb. our looking on &c. See on ver. 5. That is, upon whom we have cast our eyes] whither we fled for help, to be delivered from the face of the King of Affyria; [or, from the King of Affyria] bow hall we then escape?

CHAP, XXI,

A prophefy concerning the ruine of the Babylonians by the Persians and Medes, verf. I For the comfort of the people of God, that were plagued by them: 2 Anguifb arifing from hence, 3 the Prophet mocketh the Babylonians, 5 The prophets vision 6 concerning the fall of Babel. 9 A Speech made to the Jewes, with a Prophefy concerning the judgements that should befall the Edonites, 11 as alfo the stony Arabia. 13 The pity which the people of Greece shewed to the fugitive Edomites. 14 the ruine of Kedar. 16.

"He burden of the wildernefs by the Sea side. [That is, a heavy prophely against the wilderness by the Sea side. See above chap, 13. 1. By this wilder-

should be laid wast and bare, yea should lye like a Sea, in regard Queen Nitoris caused the great River Euphrates to be brought thither, thereby to keep her enemies out. Compare above chap. 19. ver. 5. She caused the breadth of an hundred and twenty furlongs to be digged, besides many more creeks here and there, spoyling much land and people. Others conceit that Babel is called therefore a defert or wilderness of the Sea, because there are naturally many pools, seas, and standing waters, which are alfo called feas by the Hebrews. Others in respect of the multitude of people that dwelt in it, and went and came in & out every day] as the whirlwinds in the South pass through, [that is, use to pierce through; that is, with great force and boifterousness. Heb. to pass through; to wir, are bent, or disposed] (so) shall be come, [he, to wit Cyrus : or it, to wit, the burden, that is, the judgement or punishment; to wit, upon Babel; others it, to wit the camp or army of cyrus] from the wilderness, [that is, from Persia and Media, Between these lands and Babylon there is a great wilderness, which Cyrus with his camp or army was to pass through, when he would come to the city of Babylon] from a terrible land, [So the Prophet calleth the land of the Persians and Medes, because the land of Babylon was conquered and miserably wasted and deflroyed by Cyrus the King of the Persians and Medes. 2 An hard vilion was flowed unto me : [The first

words of this verse are the words of the Prophet, who here calleth his burden (that is, that which was thewed him by God in a vision) bard, because God thereby threatned to punish the Babylonians in a fevere and grievous manner | that treacherous one dear leth treacheroufly, and that diffurber diffurbeth: [here God speaketh of the King of Babel, who went on in his customary treachery and destroying of other nations, and caused many to grone under his tyranny and oppression] march up, [to wit, to punish the Babylonians] O Elam, [that is ye Elamites; that is the Persians, as Act. 2. 9.] besiege it, to wit the City of Babel; or besiege him, to wit, the King of Babel] 0 Media, [that is , ye Medes. Here the Lord nameth those nations, (to wit, the Persians and Medes) by whom he would about an hundred and twenty years after (as some do compute) destroy the kingdom of Babylon] I have caufed [or I will caufe] all their fighing to ceafe.] To wit, the fighing of the people of the Jews, who both in the city, and throughout the whole kingdom of Babel, fighed and groned by reason of the longlassing captivity, from whence they were at last delivered by King Cyrus, who suffered them to go home to their own country, after that he had taken Babel. But some take the last clause of this verse in this sense, I will put an end to all the fighing of the Babylonians, to wit, of the wicked Babys lonians : and then it is as much as if it had been faid, I will cause the fighing caused by the wicked Babylonians, to ceafe. Such kind of phrase is also used Gen. 18, 20. the cry of Sodom. Ithat is caused by those of Sodom.

3 Therefore are my loyns ful of great lickness, pangs have taken hold upon me as the pangs of one that travaileth: I bowe my felfe at the hearing (of it), that is, when Thear it I am dismaid at the seeing (of it) [therefore are my loynes &c. To wit, because I hear that the Persians and Medes came marching on to besiege, florm, and take the city of Babylon, and to plunder, wast or destroy all that is in or about it.]

Mine heart wandreth, [That is, my thoughts walk to and fro , I know not which way to turn me by reason of fear and trouble] horrour affrighteth me, the ness is meant Babel, as may be gathered from verfe 9. twilight which I have longed for, [or my defined twilight, others the darkness, that is, the night which I defined and longed for; to wit, that I might fleep quietly. Others understand hereby the twilight, the morning, for which men do exceedingly with and long, when they cannot fleep or take no rest in the night, for then they do commonly fall afleep. Heb. the twilight of my embracing maketh he [to wit, God; others, the enemy, that cometh marching with his dreadful army] (to be) trembling unto me [that is,

turneth he into trembling unto me.]

5 Prepare the table, look out thou watchman, eat, drink : [Prepare the table, See all things in order upon the table. Here the Lord, or, the Prophet speaketh ironically, or in a mocking manner to the Babylonians; and it is as much as if he had faid, go to, make good chear, feast and be merry; if so be you do but fet the guards , it is sufficient, ye have done cnough. But afore ye are aware, the enemy wil fet upon you, lo that King & Prince shall fain to be up & ready in arms, (look out thou watchman) as if he had faid, let all the care lie upon the guards, make you. selves merry, be void of care and trouble (thou watchman) H b. watch] get you up ye Princes , [fome take thefe words to be as it we e lpoken ironically or in a mocking manner to the Princes of Babel, as was faid immediately before, in this fenfe, while ye are a feafting and making merry, the watchmen unawares will cry, get ye up, the enemy is at hand, or. Others understand here the Princes of the Persians and Medes, as if God, or the Prophet had faid unto them, get ye up to battel, while the Babylonians are making good chear, and are fecure and careless, affault them, fall upon them &c.] anoint the [hield[the fouldiers were wont to befineer or anoint their thield or Targets with oyl, to make them smooth and bright. And under the word fhield may here be understood & comprehended all manner of warlike instruments or weapons: fo that anoint the fhield, as is much as to fay , prepare your felves to fight.]

6 For thus bath the Lord faid unto me, go thy waies, fet a watchman , let hing tell what he feeth. [Here the Prophet speaketh again in his own person, relating the vision which he saw, (fo fet a watchman, let him tell thee what he feeth) as if the Lord had said unto the Prophet, that thou may it be the more fure and certain of the ruine and destruction of the Babylonians, therefore take with thee yet a witness besides thy felf, to wit, either some Prophet, or some Difciple or scholar of the prophets, or some one of the people, that may inform thee what he hath icen (let

him tel) to wit, thee O Isaiah, or the Babylonians.] And he [To wit, the watchman whom I had fet] faw [that is, he cried or told that he faw] a charet, a couple of horsemen, a charet (with) affes, a charet (with) camels : [that is, a charet drawn by affes (or mules) and a charet drawn by camels, there is defcribed the coming of Cyrus his army, when he marched forth to go and befrege Babylon : for by the charets must here be understood the army-charets, or the charets that followed the camp, or army : others, charets, two rowes, or bands, horsemen, &c.] and he heeded them very narrowly, with great heed, [he heeded them with heed, with abundance or greatness of bred.

8 And he [To wit, the watch-man] cryed, a lion : [to wit, is at hand; understanding by the lion king Cyms, coming to beliege Babylon, Others, (as) a lion: that is, with a great and terrible noise] (my) Lord, I fland continually upon the watch-tower, [Or, I will stand continually upon the watch-place] in the day time, and I set my self upon the guard whole nights, [compare Hab, 2, 1.]

a And behold now, [Or, and look upon this (thing)] there cometh a charct of men, (and) a couple of horfmen: Tothers, behold, there is a mans charet with two horfes already come in; to wir, into the city of Babel, (and two horsemen) or, two troops of horsemen. So likewise ver. 7. I then he fto wit, the watch-man, or he that was in the charet] answered and faid , Babel is fallen, it is fallen, [compare Jer. 25, 2, and 51, 8, Revel. 14, 8, and 18, 2,] and all carved images of her Gods hath he [to wit, God, or Cyrus by Gods appointment] broken in pieces against the ground.

10 0 my threshing, Here the Prophet speaketh unto the people of God, and calleth them his threshing, or, his threshing fruit, because he had foretold that they should be carried away captive unto B. bel, and be there threshed, that is, gricvously vexed and plagued during the feventy years of their captivity. See the like plu ales below chap, 25, 10, and 41, 15. Jer. 51. 33. Mich. 4. 13.] and the wheat of my threshing-sloor! [Or, the corn of my threshing-sloor, Heb, the fon of my threshing-floor. See the Annotat. Job chap, 5. on ver, 7. I that which I have heard of the LOKD of of hofts, the God of Ifrael, have I declared unto you.

11 The burden [See above chap, 13. 1.] of Duma, that is of Idumea, of Edom, So Tob 3, 2, Ram is put for Aram they call unto me [to wit, unto the Prophet Isaiah, who was fet as a watchman over the people of the Jews] out of Seir: [that is, one out of Seir calleth unto me; that is, an Edomite, The Prophet taketh here mount Seir (lying in the land of the Edomites, Gen. 3, 6, and Dent, 2.) for the whole land of the Edomites] Hatch-man, [that, is thou Prophet Ifaiah, who giveft thy felf out for a watchman over Juda and Ifrael, See Ez k. 3. 7.] what is there of the night? watchman what is there of the night? I they are the words of the Edomites spoken in a foothing and flouting manner: as if they had faid, Thou Prophet hast heretofore spoken much of the night, or, of the mifery that should come upon us and upon our neighbours; but we do ftill enjoy the morning, that is, happy and prosperous times, wherein we are no more in subjection unto you : but fince the time that we did cast off the yoke of your king foram until now, we have had ever fince our own king, 2 Kings 8, 20.]

12 The watch-man faid, [That is, I Ifaiah fay this to you, O ye Edomites] The morning is come, and it is vet night : fas if he had faid, It is true, ye have enjoyed rest and peace a long time. But know this of a certain, that ye shall be thortly affaulted by the Affyrians; to wit, when they shall fet upon your neighbours (and it is yet night) or, it stall also grownight. As if he laid, after this rest and peace misery shall come upon you] if ye will enquire, [to wit, of the Lord, namely, by me, how it shall go with you. Others, if ye will feek, to wir, the Lord] enquire; [that is, then do it in good earnest; do not mock God, nor me his Minister] return [repent, and turn from your evil wayes to the way of righteoufness, which is the true and right way] come, [unto us who are the people of God.

13 The burden against Arabia, in the forrest of Arabia shall ye over night, [That is, for fear of the Asirians ye shall in the night-time hide your selves in the wilderness O ye travelling companies of Dedanim, [that is, of the Dedanites. These were the posterity of Dedan, the fon of Joklan, the fon of Abraham by Ketura, Gen. 25. 3. Others, in the pathes of Dedanim, or, in the wayes of Dedanim. See further fer. as. on ver. 23.]

14 Come to meet the thirly [To wir, the Dedanites]
(with) water: the inhabitants of the land of Tema [ly-

ing in Arabia defert, or desolate Arabia, formerly be- 1 ye that were wont heretofore to be valiant and conlonging to the Ismaelites: for Tema was the fon of Ilmael. Gen. 25. 15.] met the fugitives [Or, those that strayed, or, wandred to and fro] with his bread, I that is, with the bread which he (to wit, the Dedanite had need of that he might not die of hunger, and the Prophet calleth it his bread (to wit, the Dedanites bread) because they were bound to communicate 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 sleeing from their enemies thould be constrained to beg water and bread of their neighbours, I

15 For they flee from the fwords, from the drawn fword, and from the bent bow, and from the grievoulnels of war, [Heb, from the face of the fwords &c. and fo in the fequel. And understand here the swords and bowes of the Affyrians, to wit, of the Souldiers of

16 For thus hath the Lord faid 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, [fee above chap, 16, 14.] then all the glory, for honour, Sec fob 19, on ver. 9] of Kedar [that is, of the Kedarines, Kedar was a fon of Ifmael, Genef. 25. It fignifieth fometimes all Arabia Petrea, or all the itony Arabia, Pfal, 120, 5.]

17 And the remaining number of the Archers, the Champions of the Kedarens I Heb, the champions of the children of Kedar, the men retained fill the nature and disposition of their forefather Ismael who was an expert Archer, Gen. 21, 20,] Thall grow fewer, [many of them are flain by the Affyrians] For the Lord the God of Ifrael bath fpoken it.]

CHAP, XXII.

A Prophely that the land of Juda should be subdued and Spoiled by the Affyrians : Anguish thence arising, verf. 1, 2, &c. horv the Affyrians should demean them! lees in the land of Judass, &c, what the Jewes Gould do, a wherefore God | hould punish them fo. 12 Sebas is reproved, and threatned for his pride. 15 Eliakim is put in his place, 20 Whofe glory is rela-11d 21, 00.

"HE burden [See above chap, 13, on verf, 1,] of the valley of vision [the land of Juda is called a valley, because it lieth between many mountains, and likewife hath many mountains round about it, Pfal, 125, 2.] And Jerufalem 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-falem, foretelling them what misery was approching unto them] what aileth thee now, that thou wholly goelt up to the rooms > (to wir, out of fear and aftonishment, to lament and mourn there. See above chap, 15.3, and firem, 48.38. Some apply this prophefy to the times of King Hezekiah, when Sennacherib invaded the land of Juda, Others understand it of the befieging of the two Kings, Pekah and Rezim. See above chap. 7.]

2. Thou that wall full of great noise, thou flirring city, thou city skipping for joy : [That is, thou city, wherein there was wont to be a great noise, bruit, and ftir, and a great rushing of mirth and jollity, of finging and piping, of dancing and leaping, and all manner of ftir and tumult] thy (lain ones [others wounded ones \ are not flain with the fword, nor dead in bat tel [as if he faid, how is the business thus altered?

ragious in battel, and to ftand against your enemies: now ye are all fugitives and cowards, or fuffer your selves to be carried away captive, as followeth. Others thus, (namely because) thy flain ones are not flain with the frourd, nor dead in battel; and fo in the next verfe As if he faid, do ye rejoyce in this, that many of your fellow-citizens did not die by the edge of the lword, as honourable and valiant fouldiers are wone to do, but fuffered themselves to be carried away

captive by their enemies, who abused them most

he inoufly? See the next verfe,] 3 All thy Rulers are fled away together; [Not knowing whether to turn or wind themselves, or what to take in hand] they are bound by the archers, [Heb bone. that is, bow-thooters, or men of the bowe. Others, they are bound by the borne; that is, as if their hands were bound, so that they could not bend the bowel all that are found in thee, [Heb, all thy found ones; that is, all those that are found of thine are bound together, they have fled afar off [that is, while the enemy

4 Therefore I fay Turn (your) fight away from me. [To wit, all ye that defire to comfort me] let me weep bitterly : [Heb, let me embitter with weeping, and prefe not on to comfort me, for, trouble your felves no further, take no more pains to comfort med for the dellyuftion 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.]

was yet far from them, yea even before they fried

the enemy, Others, they are fled far away]

5 For it is a day of trouble, [or, of tumult, of noife, 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 hofts, [That is, which God as a righteous judge (by aftonishment because of the enemies invasion) shall cause to come upon them] in the valley of vision, [See above ver. 1. [(a day) of unwalling the wall, [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 faid, the Icws shall make an hideouscry, running to the mountains, to hide themselves there from their enemies. 7

6 For Elam [understand here by Elam the Persians, as above chap, 21, 2, I took the autor, the man is in the charet, there are horfemen : 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 verfe 1, uncovereth the fhield [the meaning of this verse is, that the Perfians and Medes, with other Nations, were ready & in arms, to affail, invade, and lay waste the land of Juda; (the man is in the charet, there are horfemen) Others, the horfes are wholly of the mans charets. Understand here the army-charets, or fighting-charets of the Affyrians (and Kir uncovereth the (hield) that is, produceth, or bringeth the shield (under which all other weapons are to be understood and comprehended) to light, and prepareth it felf 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 fruitfullest low grounds] shall be full of charets, [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 horfemen fhall fet themfelves in array) [Heb. fetting they did fet] at the gates: [By the gates muft be understood the fenced cities.]

8 And he [to wit, King Sennacherib] Shall unce-

Chap. xxii. ver the covering of Juda: [the prophet speakerh in] out the covering of Janua. Line propriet presents 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 Propher calleth the forts or strong holds that were in the borders of the land of Juda. So that to uncover the all, unless you do in time cease from finning] faith the pointers of the lained of juda, so that to know of the lair, which you do in the covering of fuda, fignificth, to take the strong places the Lord, the Lord, the Lord of hoss. in Juda and in that day shall thou see the covering of fudal, fignificant the large strong of the large str ple of Jerusalem] look to the arms in the house of the forr f [that is, thou fhalt look to get aims or weapons out of the armoury, to defend thy felf, 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 Forrest is conceived 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, fee 2 Sam. 5.7. and 9. [because they are mamy : 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.

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 onely view, but also number the houses that stand at or near to the city-wals, and fet down in writing, what houses, and how many shall need to be pulled down, when the city walls shall be repaired or amended, as is hinted in the following words] and ye shall break down houses to fortify the walls.

11 Te Shall also make a ditch [Heb, a gathering; to wit of waters, as Genef. 1.9.] between both wals, 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 fee above thap, 7. verf. 3.] but ye hall not look up unto him that hath done it, neither have refpett unto him that hath formed it from remote times (or long ago) [the meaning of the words of this verse, and of those words ver, 8 (and in that day &c.) hitherto, is this, ye shall diligently heed and observe all and fingular points, and ye thall repair in the cities all that is amis, all that was fallen to decay, and was neglected in the times of your Ancestors : but ye shall not look up &c. As if the prophet faid, 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 determined and fent 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 Hofts; call [to wit, by fome one of his prophets] to weeping and to mourning, and to baldnefs, Jothers to making bald. This was wont to be an evidence of heart-grief and forrow. See Mich. 1. 16.] and to girding on of a fack,

13 But behold there is juy and gladness , flaying oxen, and killing fleep, eating fleft, and drinking wine, [Compare below chap. 56. 12.] (and faying) let us eat and drink, [Hebr. eat and drink; to wit, we will] for to morrow we shall die [this the wicked speak in a scoffing manner; as if they had faid, our prophets tell us, that we shall soon be flain, let us then be joviall and merry, as long as we may. Sec 1 Cor. 15.32.]

41 But the Lord of holls revealed himfelf before mine ears, [Others, It is revealed before mine eares, I

that am the Lord of hosts] (faying) if this iniquity be remitted to you [It is a kind of oath, See the Annotat. Gen. 14. on verf. z. 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

Is Thus faith the Lord, the Lord of Hufts, go thy waies, eo in unto that Treasurer, Or sleward of the house, Others belping mafter, or, belper; that is, fayourer of these wicked ones] Sebua the steward, [this fame Sebna came afterward from fleward to be fecretary, 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 verf. 6, (and fay.)

16 What hast thou here ? [To wit, at Jerusalem] or whom hall thou here, that thou hall hewed thee out, [that is , hast caused to be hewed out] a Sepulchre here? (as) he that heweth out a Sepulchre in an high place, that caufeth an habitation to be pourtraied for himfelf on a rock. As if he faid, thou haft neither estate of inheritance nor kindred here at Hierufalem, but thou art a stranger here, therefore thou oughtest not to carry thy felf to stately and proudly here.]

17 Behold, the Lord will cast thee away, with a manfull calling away: and he will cover thee quite over, Heb, covering over cover thee over. To wit, with ignominy, or difgrace. But o hers expound this whole verse thus, Behold the Lord covereth thee with a covering of a valiant man, and he covereth thee over glorioully; fo that it is a relation of the mercies which God had shewed him.]

18 He [to wit , the Lord] fhall furely roll thee forward, 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 shalt thou die, and thre shall thy glorious charets [Heb, the charets of thy glory] be, O thou reproch of thy Lords house, [or, (for) a reproch of thy Lords house.]

19 And I [To wit , I the Lord] will thrust thee down from thy flate, and from thy flation will he [to wit, King Hezekiah thy Lord] diffurb thee [or, remove thee, thrust three away, pull thee away, pull three down. This was done before Sennacherib beseiged Hierusalem, 2 King, 18, 18.]

20 And it shall come to pass in that day, that I will call my fervant Eliakim, the fon of Hilkith, Compare

2 Kings chap, 18, verf. 18, 26, 37.]
21 And I will clothe him with thy robe, [To wit, with that robe or coat, which thou as fleward to the King weareflythat 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 (trengthen him others, enfall him, to wit, into his office] with thy girdle. [Understand here the girdle or belt whereby the honour 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 Jerusalem, and to the house of Juda.

22 And I will lay [Heb give] the key of the boufe of David upoz his (houlders; [When in Kings Courts, the key is delivered to any one, it fignifierh, that authority and power is given unto him in his ministry or fervice. In Ifa, chap, 9. ver. 5. the like phrase is used of Christ, whose type this Eliakim was. See likewise Revel, 3.7. where these words of the prophet are al-To applied unto Chrift] and he fall open and none fall (but, 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 fure place:

Chap. xxiii.

There Eliakim is promifed, that God will confirm and establish him in his government, by a similitude borrowed from a nail, which being knockt fast and deep into a wall or into wood, cannot easily be pluckt out. See this phrase also, Egra 9, 8,] and he shall be for a chair of honour unto his fathers house. [As thou Sebna on the contrary wast a shame and reproch unto thy Lords house, See ver, 18,7

24 And they shall hang upon him [Or, upon it, to wit, upon that nail] all the glory of his fathers house, of the off-spring, [compare the Annotat, Job. 5, on verf, 25.] and of the issue, sother Translators have for those two immediately foregoing words, fors and daughters; others, children and grandchildren. It cometh to all one fenfe] (alfo) all finall veffels , for, all the meane furniture or instruments; that is, vessels of fmall use from the veffets of cups even to all the veffels of flagons, fothers retain the Hebrew word Nebalim, rendied here flagous. The meaning of this 24. verse is, that all great and small matters should be committed to that nail, namely unto Eliakim : As alio that all, both great and finall perfons, should address themselves unto him for refuge and succour, and should find help and comfort by him, 7

25 In that day faith the Lord of hofts , fball that nail, [to wit, Sebna] that was fluck in a fure place, [this is the antithefis or contrary part of the 23, verse | be 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 out off: Compare 2 Kings 24, 13, with the Annotat. [In all mens judgement, Schna was in so great authority, as that he could never fall, nor come to fhame; but God can remove the great and high ones from the throne, and pull out the nail, though it feem to be knockt in never fo fast] for the Lord bath Spoken it.

C H A P. XXIII.

A prophefy concerning the defination of the city of Tyrus, verf . 1. & c, that God would destroy it, 8 & that for her pride . 9 He (beweth likewife how long this tribulation of the Tyrians (bould laft, 15 their rifing again, 17 and their convergion to Chrift,

THE burden of Tyrus [The meaning is, this is a heavy prophely, foretelling what milery shall befall Tyrus. See above chap, 13. on verf. 1, compare Jerem. 47. 4. with chapters 26, 27, 28. Zach. 9. 3, 4. | howlychips of Thurfis, [that is, ye mariners and Merchants that trade beyond Sea with Tyre, Of Tharfis , fee I Kings 10. on verf. 22.] it is laid waft, Ithat is, it shall be destroyed. The Prophet uttered this when Tyre was yet in her prime, and greatest glory. And the Prophet threatneth this not onely against the city of Tyre, but also against the whole Island] (fo) that there is no house more, (fo) that no man entreth in any more; [Heb. from house, and from coming in, or entring in. Compare below chap, 24. 10. Some render the words thus; It is destroyed by those of (her own) houshold, and by the comers in : that is, not onely by strangers, but by her own servants and bond-men, or flaves. 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 mafters, all the free-men assuming the government to themfelves, 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 Genef, chap, 10, on verf. 4) from whence the newes of Tyres first desolation by Nebuchadnezzar should be spread abroad, by the fugitives that should from thence poss over into Cilicia, and from whence the destruction should afterward befal them. The meaning of these words is, this desolation shall befal those of Tyre first by King Nebuchadnezzar, Jer. 47, Ezch. 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 an heap.

2 Keep filence, ye inhabitants of the Ifle, [As if he had faid, brag no more of your great riches and glory, they shall soon be at an end (ye inhabitants of the 1ste) to wit, of the Isle of Tyre. This city lay in an Island. when Ifaias prophefied this] thou whom the merchants of Zidon, [this was alfo a famous city for traffick or trading, lying hard by Tyrus, being under one Lords jurisdiction or dominion, See Exch, 28, 21,] pafling over the Sea, replenished. [to wit, with all manner of wares and merchandile, which they brought in thither with their thips laden , Heb. the merchant of Zidon passing over the Searcplensshed thee.]

3 And whose revenue was the seed. [Here seed is put for flax, which groweth from seed] of Siehot [this is the name of a River which parteth Egypt from Canaan, Jof. 13. 3. See the Annotat, there, Egypt it felfe is sometimes called Sihor, from this river | upon the great waters, [some understand here by the great waters, the ocean : others, the great rivers of Egypt] the barveft [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 brook (of Egypt.) The Prophet intimateth here, that Tyeus grew rich by trading in fruits that grew in other countries] and she was the mast [that

the place of trading See Exek. 27.3,12. Jof the heathen, 4 Be ashamed, O Zidon, [That is, O ye Zidonians. Thefe 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 Pfal. 65. 6.] Speaketh, (ye the firength meaning the city of Tyrus , which by reason of the Sea, wherein it lay, seemed to bee unconquera-ble] saying, I have not travalled, neither have I brought forth children, neither have I made young men great, [that is , brought them to full and perfect growth (nor 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 flark dead, it is at an end with me.]

5 According as the rumour of Egypt hath been , [Underitand 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] fhall they be also in pain, [the Hebrew word which the prophet here ufeth fignifieth 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 fo utterly wasted and destroyed, For all other cities will be afraid that it will happen to them fo 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 [hall be forry for that which they [hall hear of Tyre.]

6 Pals over to Tharlis , [That is , flee out of Tyre, feek new countries and cities, where you may pitch your tents] how ye inhabitants of the Isle to wir, of the

Isle of Tyre, as above verse 2.] Ifte of Tyre, as above veite 2.]
7 Is this join (eity) leaping for joy? [Of the excellency and exceeding great magnificence of Tyre, fee Exch.
27, 34, &C.] whose antiquity is (indeed) of ancient dyer, but her own feet final carry her aftar off; to solven for a solven for the dyer, but her hands a following that is, to go and seek other hands. bitations. When the Tyrians were driven out of their own city and countrey, then they wandred up and down, and fought a convenient place where they might best pitch their tents, and in time they built the cities of Carthage, Leptis, utica, and Gades.]

8 who hath devised this against Tyre that crowning (city) [Or, that the crowner; to wit, that city, which not onely affumed the title of a crowned Queen, but alfo crowned all her inhabitants and Merchants with joyes and honour, making many of them as Princes, as is hinted in the following words] whose merchants are Princes, whose traffickers, [or, merchants, Heb. Caare the most honourable in the land? [or, on the

9 The LORD of holls hath decreed it that he would perform [That is, to stain, to bring into contempt and vilifying] the price of all ornaments, [or the pomp; to wit, of the stately Tyrians] to make contemptible Tthe Hebrew word fignifieth properly to unlade, to mile light, as thips are lightened of the fraight or buiden which they bear. It is here opposed to a word which is here rendred the most honourable, but which properly fignifieth the laden ones, yet withall honourable all the most honourable of the earth. Others, of the land.

10 Pafs through (10) thy land, [This is a speech direfted to the forrein merchants, or to the inhabitants of Tyrus, thus, pafs 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 fea. Others as a river; that is, continually without ccafing] thou daughter of Tharfis, [that is, ye that fail upon the fea into Tyrus, are wont to trade there. Some understand here by the daughter of Tharfis, or, of the fea, the city of Tyrus which lay in the midft of the fea, and feemed to be fprung from thence, yea which also lived, moved, and traded in the sea] there is no more girdle [that is, Tyrus hath loft all her ftrength, glory, and trading. For a girdle is used part-ly for ornament, partly to stiffen and ftrengthen the loins and back, See Fob 12, 18, 21, and 40, 2, Prov. 31, 24, with the Annotar, also above chap, 11, 5, and 22, 21, with the Annotat, Others understand here by the girdle the walls of the city of Tyrus, wherewith it was environed and as it were girded

11 He [To wit the Lord] firetched out his hand [to wit, for to finite] over the fea; [that is, over the city of Tyrus lying in the fea. Others, over the ships of the fea that are wont to trade at Tyrus] he troubled the kingdoms: [that is, diffurbed them, or stirred them up against Tyrus the LORD bath given command [to wit, unto the strange kingdoms or kings. That is, God hath infused or inspired it into those nations; and inciteth them to it, as above chap, 13. 3. and 2 Sam. 16. 11, 12. See the Annotat, there] against Canaan, Ithat is, against the Tyrians, Canaans posterity by Zidon, Gen. 10. 15. Others, the Lord hath given command unto a merchant; meaning Nebuchadneggar, or great Alexander, Others against the merchant city. In the fignification 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] faid, thou shalt no more ship for joy. O thow oppressed virgin, thou daughter

of Zidon : [others, O thou oppreffed virgin of the daughter of Zidon: [so the Prophet calleth the city of Tyrus, because it was fiftt built by the Zidonians, And the Prophet calleth Tyrus here an oppressed or deflowred virgin, because she should be certainly deflowred or ravished, that is, destroyed and cut off] unto Chittim, [bythis abrupt phrase is fignified, 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 fea, as Cilicia, Greece or Macedoria, Italy, &c. whereof also above ver. 1.] get thee up,pafs over; there alfo thatt thou have no reft. that is, Thou shalt neither be able to rest or lie in peace there whither thou fleeft, but shalt be plagued and banished, or driven away, See above ver.7. others, YeChittim, or, people of Chittim, march on &c. taking it as a divine oracle or speech made to Alexander munites, See the Annotat, Job chap. 40. on ver. 25, the Great and his army, that is, should make haste not onely to deftroy Tyrus, but also to march on against the Chaldeans and Babel, See above on ver, 1.]

12 Behold, the land of the Chaldeans, this people was not, | God fetteth before the eyes of the Tyrians the example of the Asiyrian or Chaldean Monarchy, as who were already partly subdued and laid waste, and should partly in time to come be laid waste and defolate, that it might not from firange unto the Tyrians, that they likewife should be waited and destroyed] Affur founded it for them that dwell in the wilderneffes: [that is, the Chal leans that were wont in the wilderness to dwell in tents, were by the Allyrians affembled and brought together into cities, See Gen. 10. ver. 10, 11, and 11, 2, 8, 9, and compare Pial. 72. 9, and 74. 14.] they fet up the firmy holds thereof, (and) built the palaces thereof, (but) he [to wit, God, of whom is spoken above ver. 8, 9, 11, 12.] made it a ruinous h ap. [It, to wit, the land of the Chaldeans; or, he made them, or, to wit, he subdued the Affyrians by the Chaldeans: or in a Prophetical manner he shall afforedly subdue the Affyrious by the Chaldeans or Babylonians, and shall afterward subdue the Babylomians by the Persians, and shall consequently much easier destroy thy city and kingdom, O Tyrus (he made it a vienous beap) that is, he turned it upfide down Compare below, chap, 25, 2,]

14 Howl ye (hips of Tharfis, for your frength is d:froyed, [That is, the city of Tyrus, with all ftrong

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: (feventy years) to wit, as long as the Jews should convinue in the Babylonish captivity as the days of one bing : [that is, as long as a king doth live, or in likelyhood may live, or in general, as long as a man may live; to wit, that attaineth to a great age. See Pfal, 90, 10, others as long as our kingdom shall last, Thus the word melech is also taken for kingdom, Dan, 7. 17. and 8, 21. and here by the fame word is meant the kingdom of Babel, which stood seventy years after the ruine and destruction of Tyrus] (but) at the end of feventy years, (there) (hall be in Tyrus as an harlots fong, [that is, Tyrus thall 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 finging and dancing and exercifing all carnal pleasures and delights, as is further affirmed, ver. 16, 17, others, that the particle as may also have its efficacy and virtue, expound these words thus; the inhabitants of Tyris thall know as plainly to allure and deceive the mer-

chants, as the harlots or whores know to entice and mention is made verf. 1.] Shall be interly tempted. feduce whoremongers by their sweet and pleasant fongs,]

16 Take the harp, go round about in the city, thou utterly lpc forgotten [That is, that hast been forgotten, or hast this word. been had in oblivion] barlot, [O Tyrus, thou city full of whoredome : or, the merchants of Tyrus, who with your pleafant talk and smooth commending of your wares know to allure and draw chapmen to you, as harlots do their lovers and followers] play to you, as hartots do their tovers and to nowers play rwell, [Heb. make it well with playing, or make the playing good, See Ffal, 33, on ver, 3,] fing many four field, which multiply the fong I that thou mayeft be remembered.

17 For it shall come to pass at the end of security years with 1800 from the pass at the end of security years.

that the LORD shall visit Tyrus, and that she shall return to her harlots wayes, and the shall commit fornication with all the kingdoms of the earth, that are in the world, [Almost all Expositors understand here by fornication the filthy lucte of the Tyrians, which they got heir merchandile of all rich and mighty people that and confirmed by the facrament of circumifion. dwell in the countreys that lay round about them.]

18 And her merchandise [To wit, the merchandise of the Tyrians] and her harlots wayes shall be holy, or, be hallowed, Heb, be in holine[s] unto the LOKD, it fhall not be gathered for a treasure, nor lockt up : but her merchandife shall be for them that dwell before the LORD, [Understand by these Christians in general, And especially the Teachers or Ministers of the this phrase fee Genet. 24, 41.] confuncts the land Church] that they may cat unto fairety and that they and they that dwell therein shall be walted : therefore the durable, or which may laft long. Here is foretold, perith either by fice or other waites: Or by the burthat some of the Tyrians in suture times, being con-ning and heat of Gods wrath, Compare above this, verted unto the true God and to Christian Religion, should not lock up and keep their wealth and riches in chefts and coffers, but should liberally distribute them to the glory of God and to the ne-cessity of poor Christians, See Alls 2, 44, and 4.

C H A P. XXIV.

A prophefy concerning the wasting and destroing of the land of Juda, ver. 1, 6. coc. which should happen to all alike. 2 The reason why, 5 the remnant shall extol and praise God, 13 An exhortation to thanksgiving for it. 15 The prophet speaketh again of the destruction of the teople 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.

DEhold, the Lord maketh the land To wit, the land Dof Juda, and of them that take part with the Jewes] empty, [or he emptieth it , draweth it out] and he maketh it wast: [this was to be done first by the Affyrians, and afterward by the Chaldeans] and he firong drink shall be bitter to them that drink it. overturneth the shape 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, upfide down, fo that it shall not be like it felf] and he feattereth abroad the inhabitants thereof.

2 And as the people, so shall the Priest [Or commander, or Ruler. The Hebrew word chosen significant the one as well as the other. See Genel, 41, on very 45, be; as the servant, so his Lord; as the bandward, fo her mistres; as the buyer, fo the feller; as the lender, fo the borrower; as the usure, fo he of whom he recei- evening: That is, it decreaseth, it hath its end, as the veth usury, [the meaning is, that the miseries whereof he speaketh, shall betide all forts and degrees of men, one as well as another, See Hof. 4. 9. Compare alfo Ezek. 7. ver. 12, 13.]

3 That land [to wir, that land whereof mension gate is broken in peices,

[Heb, being empired be emptied] and it shall be utherly boiled: [Heb being Spoyled be Spoyled, [that is, it shall be utterly spoyled and plundred] for the Lord bath Spoken

4 The land mourneth, it fadeth away , the earth [To wit, that part of the earth wherein Judea lieth love guisheth] 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 defiled because of the inhabitants thereof. [Other , under the imbabitants thereof. The meaning is , the people of this land , to wir, of the land of Juda, are fo wicked and corrupt, that they pollute and prophane the land they tread on for they trangress the laws, they change the institution, [to wit, the flatute or ordinance of God] they difanul the everlasting covenant, Liowit, that coveand confirmed by the facrament of circumcifion, Genef. 17, and which God afterward renewed, Exod. 24.1

6 Therefore the curfe [To wit, that curfe which the Ifraelites make themselves liable unto, when they entred into covenant with God, binding themselves to keep his lawes and commandments, Exud. 19, and 24. and Deut. 29. Others, the oath of the curfe, Of 9.18, & 10.16.] there fhall be few men left [the greatelt part of men was flain, or carried away out of the land into bondage and flavery. 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 figh, All the words of this verse and some following ferve to shew the fearful jugements that should come upon the land.]

8 The mirth of tabrits [That is, the joy or delight which men are wont to take in the found of Tabrets] refleth , [that is, ceafeth, The. Hebrew word fignifieth as much as to keep a fabbath] the found [or, the rumbling , the noise] of them that leap for juy ceafeth, the joy of the Harp [that is, the joy or delight which men are wont to take in the found of harps] restate. [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 finging : [or, in finging; that is, when they are joviall and merry with finging and roating in their drunken meetings]

10 The defolate 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 That up, (fo) that no man can come in [Heb, from entring 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 spoyled, or because there is no more to be had] all joy is darkned, [or, hath (its) clear or bright-thining fun-light in the evening or at night - time waxeth dark, and withdraweth it felf. [the joy of the land is paffed away,

12 Defolation is left in the city, and with a crack the

Chap.xxiv.

13 For thus shall it be in the innermost (part) of the | all things shall be destroyed on earth, and shall be 13 For thus shall it come to pass this shall be the case and condition of the land in the mids of these nations, [understand here the tribes of the Jewish people, 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 gleaning of grapes, when the vintage is ended. Ithe 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 7

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

15 Therefore honour the LORD in the valleyes, That is, in all places where faithfull and godly perfons are. Others in the fires; that is, ye that are yet in great afflictions and perfecutions] (even) the name of the Lord the God of Israel in the Isles of the Sea.

16 From the attermost end of the earth [Heb. From the wing of the earth,] do we hear Pfalmes (to) the glorifying of the rightcous: 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) fay 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 faid, but when I confider the perverinels of men, and know for certain that God wil not fuffer the fame to go unpunished, then do I speak in a mournful and lamenting m nner as followeth: I grow lean &c.] wo is me! the treacherous deal treacheroully, & with treathery the treacherous deal treacheroufly, [I grow lean,] grow lean, &c, that is, I take this fo to heart, that I do languish and pine away for grief and forrow, confidering the treachery and pertidiousnes of the greatest part of my country-men, whereby they provoke Gods anger against themselves. Others, I consume away, I

17 Fear, and the pit, and the fnare [Others the net] (are) upon thee, O inhabitant of the land ! [See Pfal. 11. on ver. 16. In this seventeenth verse are three Hebrew words used, all found alike Pathae, pach: which elegancy we are not able to express in our

18 And it final come to pass, (that) who oever shall fee from the voice of the fear, [That is, from the voice of enemies, which shall cause foar and terrour, he shall fallinto the pit, and he that cometh up out of the pit, [Hebr. 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. 24, &c. Jevem. 48. 44. Amos 5. 19.] for the fluces [ox, flood-gates, wears, Others windowes, See Genef. 7. on werfe 11.] in the high place are opened, and the foundations of the earth Shall tremble [The prophet doth incimate, that God would reveal and poure out his wrath upon them, both from heaven above, and on earth beneath, as hapened in the time of the flood or deluge.]

19 The earth shall be utterly broken down: [Heb.

turned upfide down, But understand her e properly those countries wherein the Jewes and their confederates lived in those times, 1

20 The earth (ball utterly roll like a drunkard, [Understand here continuall by vthe 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 eafily be shaken to and fro by the wind, or also be carried and removed from one place to another i See Ferem. 9. 2. So by Shepherds, above chap, 1. 8, by fouldiers, above chap. 10. 29.] her transgreffion [that is, the punishment of her transgression] shall be heavy upon her, and she shall fall, and not rife again. [Heb. not add to rife : to wit, in such excellent prosperity and glory as the was aforetime.]

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

22 And they (hall be gathered together (as) the prifoners in a pit, and they shall be shut up in a Prifon, [Heb. they (hall be gathered (with) the gathering as a prifoner, that is, as Prisoners are gathered together, thut up together in a pit or dungeon] but after many dairs [Heb, after the multitude of daies] 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 on mount Sing and at Ferusalem [That is to say, here in the Christian Church] and before his eldelt [to wit, those whom he appointeth to be protectors and defenders of his Church] fhall be glory. Others most gloriously : or there Shall be glory in the prefence of his eldeft, 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 defirition of their enemics, vers. 1. especially of the city of Babel. 2 A prophely concerning the calling of the Gentiles in the time of the Melliah, 6 And the deliverrance of all believers, 7 as also the destruction of their enemies 10.

ORD, then art my God, I will extell thee, I will praise thy name, [This is a fong of praise of the people of God; to wit, of the Church of believers in the newTestament] For thou halt done wonders: [Or. wonderful things] (thy) counfels from afar off, that is, of old] are truth (and) flability. [or faithfulnefs.]

2 For thou halt made of the city an heap of flones, [For clearness sake the words of this verse are somewhat otherwise disposed then they are in the Hebrew text. By the 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 18.2.] the fenced city a ruinous heap : the palace of firangers, that it be no more a city, it shall never be built again

3 Therefore a mighty people shall honour thee, the city of tyrannicall nations [Or terrible, violent, cruel heathen] shall four thee [A mighty people , meaning that people that will turn unto thee , that by fuch terrible judgements shall learn to fear and honour thee. I breaking be broken] the earth shall be uterly rent asua.

After thou hash been a strength unto the poor. Or a strength are, the earth shall be uterly moved [The meaning is, of the poor] a strength to the needy, when he was in dispress.

Vunuu aref ree from Chap. xxv. from the flood, [or, from the overflowing waters : as a-] bove chap, 4, ver, 6.] a shadow from the heat: for the blowing of tyrants [Heb, the wind (or, as some, foirit; that is, wrath) of tyrants; or, of cruel, or terrible ones] is as a flood (againft) a wall, [or, when the blowing of tyrants was as, &c.]

s Thou halt press down the rage of Grangers as the beat in a dry place, [The meaning is, as the heat in a dry place is foon quelled or allayed by the rain : So hath God by the cloud of his gracious help (whereby he refreshed and revived his Church) quelled and extinguished the raging heat of strangers; that is, of infidels and enemies of his Church | the fong of ty-

rants [that is, the unity, joy, and triumph, which they

were wont to make over the godly] [hall be brought

down, (as) the heat by the shadow of a thick cloud, I See

above chap, 4.6.]
6 And the LORD of hofts 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 fat feaft, Heb, a feaft of fatneffes, In a spiritual fense 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 everlafting joy and falvation, which he hath prepared for us above in heaven. Compare herewith Plat. 22, 27, 30, Matth. 8, 11, and 22, 2, See the Annotat. Pfal. 36. on ver. 9. the Prophet speaketh in this verse, as he doth also verse 7 and verse 10] a feall of pure wine, [or, refined wine [that is, in which there is no lees, or which is refined or purified from the lees. Others, that lieth on the lees of fat full of marrow, [that is, of fat well-marrowed beafts] of pure to the ground, even to the duft.] wines that are refined.

7 And he fhall devour [That is, difanul, make void] on this mountain the wrapping up of the face, wherewith all rations are wrapped up [Heb, the face of the wrapping up, or, covering, wrapped up or covered upon &c, and fo in the fequel; and understand hereby the blindness and ignorance in divine and heavenly things wherein all the heathen or Gentiles stuck before the preaching of the Golpel, Sec 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 faid immediately before, is repeated again in other words.]

8 He Shall fwallow up death, [That is, deprive it of its power, fo that it shall have no power to reign over his elect, or be able to separate them from his love] unto victory, [fo the Apostle took these words, I Cor. 15, 54, Others, for ever, or, everlastingly. See of the Hebrew word, Pfal. 4. on ver. 1. & 13. on ver. 2.] and the Lord LORD will wipe away the tears from off all faces : [To wit, from off the faces of his people, See Revel. 7. 17,99, & 21.24. Jand the reproch of his people be shall take away from off all the carth, [that is, in all lands] for the Lord hath spoken it.

9 And men shall fay in that day, Lo this [To wit, Jesus Christ] is our God] we have waited for him, and he will fave us : [or, deliver, preferve us. This word, and the last of this verse are both derived from the Hebrew or original word from whence the word Fefus is derived] this is the Lord, we have maited for him, we will rejoyce and be glad in his falvation [that is, in the salvation which he procureth for us, Others, in his faving.]

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 Mont [that is, all the enemies and perfecutors of the people of God] shall be threshed under bim] to wit, under the Lord, who shall tread down and destroy him] fram is threshed to dung [understand hereby the worst fort of ftraw, which serveth for nothing else but to make dung of it. Others, Is troden down on the dung-hill. Others, at Madnama, there were two cities of this name: one in Juda, I Chron. 2. 49. and ano. ther in the land of the Monbites, Fer. 48. 2, it feemeth that abundance of corn grew there, above chap

II And he [To wir, the Lord] shall spread furth his hands in the midft of them, like as a frommer foreadeth (them) forth to fivin, [that is, he will with all his frength and power feize upon and destroy his enemies, as a swimmer spreadeth forth both his hands to fwim well] and he shall bring down their wides to wit, the pride of the Mashites] with the firmith of their bands, [the meaning is, Moab is proud in heart, and in his hands is deceit or guile, in which respect he fancieth great things unto himfelf : but God will confound them both, as well the pride of his heart, as the fnares of his hands. So that the particle with fignis fieth here as much as together with. Others, with his lurking hands. As if he had faid, 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 fortreffes of thy walls, That is, the fortifications of thy high walls, (of thy walls) [to wit, Moabs walls; that is, the walls of the enemies of Gods Church] (yea) he [towir, the Lord] shall cause them to carry to the earth, (even) to the dust, [That is, he shall cast them

CHAP. XXVI.

A fong of praise, whereby the people of the Ferne thank God for their deliverance, ver. 1. &c. together with an exhortation to trust in God, 4. And to walk in his wayes, 7. How needsary the Lords rods are, 9. But the wicked are and remain fill hardened, 10, How the Lord did deal with the Jews, 15. Their repentance, 16. Their hope and comfort, 19.

N that day [To wit, when the people of the Tews shall be delivered out of the Babylonish captivity, and the children of God our of the hands of their enemies, both corporal, and especially spiritual] shall this song be sung in the land of Juda: [that is, in the Church of God, wherefoever the fame shall be at this time; for under the name of Juda is oftentimes meant the Church of God,] we have a firing city I the Church is so called, because she is strong and fure (and continueth fo) under Gods protection. Heb. a city of firength , that is,a city of power] (God) appointeth [Heb. he appointeth : to wit, God] falvation for walls and outworks [Ov, fore-wall fences, and bulwarks. The meaning is, the falvation which God giveth it, is that wall and ftrength thereof, whereon it may fafely rely he will preferve and keep it; well thereby, to that even the gates of hell shall not prevail against it, Matth, 16, 18, Or thus, God who is our falvation, (or our faviour and deliverer) will be the wall (or, protector) of this city, (that is, of his Church) therefore it shall be strong, yea invin-

2 Open the gittes , that the rightrons nation which keepeth faithfulneffes, may enter in. [In thefe words the faithful exhort one another, Others, to receive and

nion or fellowship of Saints. Compare Pfal, 118. 19, 20. (the rightcons nation) that is, the elect people of God, which are justified by faith in Christ, and keep all truth and faithfulnels (which heepeth faithfulnels) that is, steadfastly which keepeth the truth or faithfulness which it hath promiled to God and men. Others, which keepeth, or, preserveth all faith-

3 It is a fetled purpose, [Or, thought, decree; to wit, with thee, O God] thou [O God] wilt keep all minary of peace [Heb. peace, peace; that is, all manner of peace: Or, durable, ftrong continual peace. And understand by the word prace all manner of falvation and prosperity. See Gen. 37, on ver. 14.] for they trusted in thee. Others. That (to wit, people) which is fetled in thoughts, wilt thou heep in all meaner of peace, for it trufted in thee. The fense or meaning whereof is, that people, which being once justified, verse 2, is not wavering or unconstant in mind See Tam, 1, ver. 6,8, Some read this third verse thus, (whose) purpose is fure, or, fledfalt (in thee) unto him wilt thou keep a fure, or, fledfult peace, when he trufteth in thee. 1

4 Touft is the LORD for ever, [Here the faithful do again exhort one another] for in the Lord Lord (there) is an everlasting rock. [Others, consisteth the rock of ages; that is, the everlasting rock. The meaning is, he that is indeed the everlafting God, he is an everlasting strong rock unto those that go to him

for refuge.

For he bowith down the high-feated 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 abafeth it, he abafeth it uno the ground, fof the repetition of one and the fame word, fee Ezek, z1. on ver. 9.] he caufeth it to reach unto the other.

6 The foot foull creat it down , the feet of the afflicted, [O:, of him that is wifted away, or, confumed away] the fleps of the poor, [the meaning is, Although belieyers be poor and contemptible in the eyes of the world, and are for a while grievously perfecuted 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 pub of the just is wholly even: Heb, are righteoufnesses, or, uprightnesses; that is, were up-rightness the going of the just thou merghest aright, [that is, in a just or right balance, Others, the path of the just is wholly even, O thou righteous one, thou weighest the parh (that is, the way) of the just. Others, The way of the just are righteousnesses, he is righteous, though it weigh the track of the just : Os, nonder thou the truck of the just That is, do thou, O God, weigh or confider, whether the just be no: wholly upright, and whether his way be not just and righteous]

8 Alfo we, O LORD, have writed for thee in the the way of thy judgements : the defire of (our) foul is to thy name, and to the remembrance of thre, [The meaning is, even now at this time when thou, dost wish us fo forely by the Bibylonians, yet notwithstanding we do fill wait upon thee, and hope in thy faving help, and we defire and with with all our hearts that thy name may be magnified, and alwayes 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 finiteth them with his rod. Sec Pfal. 44, ver. 18, 19, &c.

9 (Wub) my foul bay? I [That is, we thy people,

entercain those that offer themsolves to the commu- | night, alfo (with) my foirit, (which) is in the uttermoft (parts) of m: will I feek thez early : [See Fob chap. 71 on verfe z 1. | for when thy judgements [that is, punishments, or chastifements] are on the earth, then the inhabitants of the world learn righteoufnefs; [the meaning is, by the chaftifements or punishments, are those that are gone aftray brought again into the right way, and learn to mind the commandments of God. See Pfal, 119. verf. 67. and ver. 71.]

10 Let favour be therood to the wicked, (yet) doth he not learn righteoufnefs, he committeth iniquity, in a most upright land, [Heb, in the land of uprightneffes; That is, in the land where the word of God is taught. which sheweth the right way to falvation. The meaning is, although they be in the outward fellowthip and communion of the Church, yet notwithftanding they lead a wicked and ungodly. life] and he confidered not the highness of the Lord, others, therefore he (hall not fee the highness (or, glory, or, Majely) of

the Lord

: 11 LORD, (though) thy hand be lifted up, (yet) they [To wit, thine enemies, the wicked] fee it not : [that is, though thy great and wonderful works be manifest and apparent to the eyes, yet they per-ceive it not] (but) they shall fee it, [that is, they shall be forced to fee 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 assumed, (because of) the zeal (for 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 show in delivering thy people out of the hand of their enemies | also the fire Lof the word fire taken for the wrath and vengeance of God, fee Tob 20, on ver, 26, and Job 22, on ver, 20.] (hall confume thing adverfacies, [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 hatest thine enemies) shalt thou confume them. According to which fense two caufes 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 sierce 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, whatfoever was nedfull for us either in foul or in body, that hast thou procured for us]

13 LORD our God, (other) lords besides thee, [To wit, the Babylonians, and other enemies of thy Church] have had daminion over us; (but) by thee onely 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 bloss and praife thy holy name, & to rely fledfastly upon thee I

14 Being dead, they (hall not live (again,) [That is, no: become alive again, and consequently they tha II not hinder us any more from praising thy name. See Evod. 14. and 15.] being diceafed, [See the Anotat. Job 26, on verf. 5.] they [to wit, those enemies , not others like unto them] (hall not rife: [to wit, for to live here upon the earth | therefore half thou vifited them, 1 to wit, in thine anger] and half destroyed them, and those haft made all their enemies to perift.

15 Thou O LORD, hadle increased this people, [To wit, the Jews, Heb. thou hadft added unto this people; that is, given them many bleffings. Or, as some, added, many judgements to them; by both which God getteth glory unto himfelf] thou hadft increased every one of us | defired thee [to wit, by prayer] in the this people, [of the like repetition of one word, fee

Ununn z

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

16 LORD, in trouble have they [To wir, the people, when thou didft chaftile them] vifited thee : [that is, they called upon thee for help | they powred out their fill prayer, [the Hebrew word Lachus, fignifieth properly a fost or low kind of muttering which can hardly be heard, as 1 Sam. 1, 13, the Prophet will show hereby, that in their distresses they fighed or groned unto God, and prayed in a still and illent manner, which is a loud cry in the cares of God, Exod, 14, 14.] when thy chaftening was upon them. [That is, when thou didft chaften them.]

17 As a woman with child, when the draweth near to travailing, bath forrows, and crieth out in her panes : [Compare Joh, 16, 21.] To have we been, [to wit, in the Babylonith captivity] O LORD, because of thy face. [That is, because of thine anger, See Gen. 32, the Annotar, on veif, 20, and Plal, 21, on veif, 10

18 ne were with child [That is, we were in great affliction and mifery] we had forrowes, [to wit, like a woman in travail | (but) we brought forth (nothing) but mind: [thit is, we troubled our felves in vain, how we should get out of captivity and misery, To bring forth wind is as much to fay as to labour in vain. Heb, we brought forth as it were a wind] we brought no [fity [oi, d. liverance, or, falvation] to the land [that is, to the land of Juda, our own countrey; that is, we were not able by our own strength to imite &1 bdue our enemies that had taken our land Jacob r did the inhabitants of the world [to wit, the Banylonians, that had polletion of our land, and of other kingdomes and countries befides] fall down [0:, they fell not : that is, they perithed not,

19 Thy dead shall live, (also) my dead body, they Bull rife: (By these words the Churchin generall and every believer in particular, do thew the fure confidence which they have concerning the bleffed ref rrection 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 (ball live,) that is, they shall be delivered and raised up again by thy power, (also my dead body, they shall rife:) this every believing man speaketh for himself, or in his own person] amake, and shout, ye that dwell in the duft, [that is, ye that lie as it were in the graves] for thy dew shall be (as) a dew of pot-herbs, Ethat is, as a dew that falleth upon pot-herbs. Undestand hereby, the graffe, and all other he by 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 saft out the dead. [Others, after that thou fhalt have cast thegiants (that is, the mighty and terrible enemies of thy people) down to the ground]

20 Go thy wayes, my people, enter into thy innermost chambers, and shut thy doors after thee. [Heb. before thee, as 2 Kings 4. 4.] hide thy felf as it were for a little moment, [Compare 2 Cor. 4. 17.] until the indignation pass over Huherto 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 rime of her deliverance be come]

21 For Dehold, 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 them, that is, the Lord shall from heaven avenge the blood of his people, which the enemies have fied! and the earth [hall discover her blood, [See the Annotat. Genes, 4.on vers, 10, and Job 16. on vers, 18,] and Shall no longerkeepher flain covered,

C H A P. XXVII.

The destruction of the enemies of Gods Church verf. 1. and that he would protect and blefs his people, 2 &c, when they (hould ceafe from finning, 9, hereunto the Prophet addeth a threatning, concerning the destruction of fe-rusalem, 10, and the return of some Teres from the lands into which they were differfed, 13.

N the day [To wit, when God shall deliver his people out of the Babylonish captivity]the LORD with his hard, and great, and flrong frord [that is, by the Persians and Medes, above chap 13. 17. and 21. 2.] thall wifit [that is, punish, destroy. See Genes]. 11. on vers. 1.] the Lewisthan, the long-winding serpest, See Job 26,13, with the Annotat,] year the Leviathan, the crooked serpent: and be shall slay the dragon that is in the sea. Or the sea-dragon Bythe Leviathan here some do understand the King of Babel, who was crafty or subtil Lke a serpent, venomous or huttful like a diagon, Others do also here understand by the Levels than, the devil, Antichoft, and all both spiritual and corpo, al enemies of the Church of God, See further of the word Leviathan, Job chap. 40, on ver, 20. and Pfal.74. 14.]

2 In that day there shall be a vineyard of red wine, [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 wo.ds of this verse are to be understood of the Church of believers, which should bring fouth precious fruits of piety. Of the spi itual fignification of the vineyard, see above chap, 5, the Annotat, on verse 1.] jing of it by turns [the Hebrew word singing fignifieth pioperly answiring, as Exed. 15. 21. See the Annotat, there. It lignifieth alfo to fing by turns in the dance, as other wayes; 1 Sam, 18, 7, as also here, and elsewhere besides. It is here an exhortation to all the godly, to rejoyce because of their redemption by J. fus Ch ift. 7

3 I the LORD as preferve, I will mater it all (or, every) moment: lest the enemy wift it, [That is, hut it, See Genef. 21. on vers. 1.] I will keep it might

4 Fierceness is not with me, who would set me (as) a thern (and) brier in war, that I should fall on against it, [To wit, against my vineyard] (and) (bould burnit together? [the Prophet Speaketh this in the person of God; as if he had faid, I am now quite appealed and reconciled with my people for Christ his fake; fo that none shall any more provoke me to anger against them, as that making war against them I should become as thorns and thitles, 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 at gainst the enemies thereof, unless they do fincetely repent and turn unto him; and render the words thus, whofever Shall fet me in war as a thorn or brier, I will fall on against him, I will burn him at once: or he ought to take hold on my firength, he must make peace with me coic.

though he (to wit the Vineyard; that is, my people. the Church) (hould take hold of my (brength) he (hall make peace with me, peace shall be make with mee.

6 In the time to come Jacob [That is, the posterity of Tacob] field take root, others, O ye posterity, facob shall take root others, concerning; the pollerity, Jacob (hal take root: that is, the Church of God shall stand fast. rows and flourish I fraet shall sourish and grow. Compare Pfal, 72, 16, 3 and they to wit, the posterity of Jacob or Meacl] shall fill the world with incomes for fruits.

7 Hath he [To wit, the Lord] fmitten him [to wit, Tacob; that is, the people of God] as he smote him that smote [that is, as hard as he smote him that fmote, &c.] him ? [to wit, Jacob, Heb, hath he fmitten bim, as he (mote his smiter ? to wit, Jacobs smiter, namely, the Babylonian] is he to wit, Jacob] flain as his flain ones [to wit, the King of Babels flain ones; others, his flain ones; to wit, Gods flain ones, those whom God flew in his wrath] were flain? Ithe meaning is, that God dealeth far more gracioully with his own people when he chastifeth them, then he doth with the enemies of his people.]

8 In measure [Sec of the Hebrew word, G.nef. 18. on ver. 6.] halt thou [O Lord] contended with kim, [to wit, with thy Vineyard, with thy people] when thou dist 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 Lo.d. The prophet altereth the person, which occasioneth some kind of darkness or obscurity in his speech | took him away by his hard wind : others, win the (enemy) took him away by his hard wind; Ishat is, by war, or other grievous plagues] in the day of his call-wind. [that is, of the entinies, 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 hurtfull wind, See Job 15. 2. Pfa. 48, 8, Heb. 12. 2.]

9 Th refore by it [To wit, by fuch punishments and fache:ly corrections as the Babylonish captivity was] frail the iniquity of Jacob be purged, [to wit, in that regard that the elect should be thereby brought to forrow and repentance for their fins, and to amendment of their lives, and fo should obtain forgiveness of their fins 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 Loid] wil take away his [to wir Jacobs] fin, when be wall make all the flon s of the Altar , [underfland that here is spoken of the stones of those Alta, s that were here and there fet up in the high places to the honour ofidols] as feattered chalk-flones: the meaning is, after he shall have taken away all Idolatry, which is the originall of all other fins | the groves] of Idolatrous groves fee Judges 3. on ver.7.] & the images of the fun of these see the Annotat Le. 26. on ver. 30.] Shall not fland, [others, when no groves nor images of the Sun frall be left flanding. Understand withall , but shall altogether be cut down, and broken to pieces.]

10 For the defenced city [To wit, Jerusalem, See 2bove chap, 22, 2, and 24, 10, Exek, chap, 21.] Shall be defolate, [here the prophet returneth to a description of the judgements wherewith God would vi-fit those of Juda] the inhabitants, [or dwellings] shall be rejetted and forfaben like a wildernefs : there shall the calves feed, and here 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

or he must take hold of my brength [Others | Access, in their gardens and orchards, See the Annora. Fob 18, 16,7

11 The boughs thereof shall be withered, they hall be broken off, (and) and the women coming, [hall fee 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 fought or found] therefore he that made them. [that is , God, Heb. their maker] will not have mercy on them, funderstand withall, but he will destroy them: to wir, by the Babylonians, as presently followeth, verf. 12.] and he that formed them, [Heb, their former] will there them no favour.

12 And it shall come to pass in that day . To wit. when the people of the Jewes shall be in the Babylonish caprivity] that the LORD shall thresh, [Heb. [hall beat out, or, knock out. Compare before chap. 28, 27, where threshing and beating out are distinguithed : but here the word threshing is used for clearness fake] from the fream of the river, unto the river of Egypt : [that is, from the River Euphrates , unto the river of Egypt, called sihor. See fol. 13. on ver. 3.]
but ye shall be gathered up one by one, [or, nuto one or one for one: each in particular] D 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 (hall come to pafs in that day, that great & 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, Egra 1, 1, Secondly, in a spiritual way, the trumpet of the Gos-pel, whereby God called and gathered together un-to himself a Church out of all people and nations of the world then (hall those come, [they shall come again into their own country, into the land of Ju-da] that are lost [that is, those that wander up and down; to and fro] in the land of Affer, [that is, the captives of the ten tribes of the Kingdome of Ifrael] and those chased ones into the land of Leyor : Sthicher were the temnant of the tribe of Juda fled, 2 Kings 25, 26.] and they shall worship the Lord [See Gen f. 24. the Annotat, on ver. 26.] on the holy mount [Heb. on the mount of bolinefs : to wit in the new-builded Temple, and confequently in the holy and Christian Church] at Ferufalem.

CHAP, XXVIII,

A prophely of the destruction of the Kingdome of Ifract by the Affyrians, ver. 1 Go.but that the Lord would brine the remnant of his prople unto honour, A complaint of the drunkenness of those of Juda, 7, 8, and their un! eachablenefs, 9, 10. A threatning, that they fall be overmastered by strange nations, 11, &c. because they mec-hed at the word of God, and at his threatmings. 14. A most glorious description of the Mestalis person, 16. A fore threatning againfle the people of the fewes. 17, G.c. An exbortation to amendment of life, 12 , As a skilful husbandmen knoweth his time and way of acting, so doth the Lord much more know it, who in-

Vo to the proud Crown of the drunkards of Ephralm, whose glorious ornament is a flower falling down, which is on the head of the very fat valley, of them that are smitten of wine. [HeB. Wo to the Crown of pride, &c. It is a description of the Kingdonie of 10, 11.7

the ten tribes of Ifrael, when Samaria was the chief go aftray through frong drink: the Prieff [or, Prine, eny, which he here called the head of the fat valley; because it lay upon a mountain, and below it was 2 very fruitfull valley. See below verf. 3. Hof. 5. 5. and 7. 10. (whose glorious ornament is a flower falling) or, a withering flower. That is, whose glorious flate and condition (to wit, Ephtaims, or the kingdome of Samaria's flate 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 fet upon a very fat val-

ley : of them that are smitten of wine) that is, who are

daily replenished with wine, so that their braines are

as it were smitten and wounded by wine.] 2 Behold, the LORD bath a firong 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 bail, agate of destruction: [this fignifieth the ruine and destruction of the whole state of the Kingdome of Israel, In the city-gates Magistrates did use to sit in judgement. Or it may be taken thus : a gate of dellruetion; that is, a wide opening unto ruine or destruction. Others a tempest of destruction] as a flood of strong waters [or of many waters] that overflow, will be call them down to the earth with the hand. [that is, with power, or might. Salmanasser in few years time Subdued the Kingdome of the ten tribes, 2 Kings 18.

3 The crowns of the drunkards of Ephraim Chall be troden under feet. for, the crown , the pride of the drunhards of Ephraim fhall be troden under feet.

4 And the falling flower of his, [to wit, Ephraims] glorious ornament, which is on the head of the very fat valley, shall be as the foon-ripe [or, too foon ripe, ripe before due time | fruit before the Jummer , [or, before it is fummer; that is, before its scason] which, when any man feeth it [Heb. (when) the seer 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 swalloweds it up, [Or, he swalloweth it down. The meaning of this verse is, that Ephraim shall be suddenly and with great pleafure 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 hofts 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 less [Heb. unto, or, for the remnant] of with forcin or outlandish enemies and armies, whose

6 And for a spirit of judgment, to him that sitteth in judgment. [Or, to him that shall sit over the judgement. That is, God fhall richly communicate his holy spirit unto the this is the reft, give reft to them that are weary, and this Judges and Rulers of his people, that they may rightly govern, and protect their fubjects well] and for firength unto them that turn away the battel to the gate. [That is, God fill also gave vnto his people valiant champions, to fight against their enemies, and to beat and that ye keep Gods commandments, and in doing so drive them back to the very gates of their enemies, you will bring your wearied countrey unto reft] but When men are able to beat and chase their enemies they would not hear. unto and into their own gates, and are able to make them keep in, and not ftir out, then those that beat or chase them in fave their own borders,]

7 And alfo thefe[To wit, many among the Jews, or of the tribe of Juda] do erre through wine, [or, in wine. That is, they have fo wholly given themselves | folly, and be like unto little children, that must be to drunkenness, and to carnal pleasures and delights, | taught one precept after another, and one line or that they are almost bereaved of all their wit. This may be also understood of spiritual drunkenness, backward, and be broken, and snared, and taken. [That whereby men be drowned in fin and wickedness, as is, that they may fall into destruction and all kind

Chap. xxvlii. Ruler, See Genef. 41, on verse 45. and the Prophet [to wit, the false Prophets, as below chap 29. 10.] erre through strong drink; they are swallowed up of wine, [the meaning is, as they have taken in or fwallowed down wine in greatabundance, so dothwine alfo swallow and defit oy them] they go aftray through frong drink, they erre in vision, [that is, the Priests erre frong arms, may erre in vapon, tenac is, the vicins ere in expounding the prophetics, they wrest and turn them as they list, and after their own pleasures and fancies] they flagger in judgement. [Or, flumble in indging.]

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

9 11 hom should be [To wit, the Lord by his Prophets] (then) teach knowledge ? [to wit, the knowledge of necessary things, or, of things worthy to be known and whom (hould be make to understand the thing that is heard? [Heb, hearing. The meaning is, that which I Ifaiah have heard of the Lord. Or praying. See below chap, 53. 1.] them that are weared from the milk? them that are drawn from the breafts? [the Prophet doth intimate, that they are altogether fo full of wind, as that they are like unto little children, that are uncapable of infirection.]

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 ridiculeus lips and by another tongue shall he speak unto this people. [The meaning is, for almuch as 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 obstinacy, Sec 1 Cor. 14. 21, and below chap, 33, 19, (with itdiculous lips, and &c.) That is, with ftrange languages, or tongues; for men do use to laugh at them whom they do not understand, Others, by vidiculoufness of lips. The meaning of these words of Godsas language they should not understand.

12 unto whom [That is, unto which people] he [to wit, the Lord by his ministers the Prophets] faid, 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

13 Therefore (hall 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 rule after another, &c.] that they may go and fall below chap 29. 9. See Prov. 20, on verse, 1.] and they of misery that doth commonly follow, when men will

Chap. xxviii. not receive and embrace the word of God, I

14 Wherefore hear the word of the LORD, ye fcorners; gerulers over this people which is at Ferufalem. [Heb, ye men of scorning, or, mocking : ye rulers of this o:ople.1

opic.1 15 Because ye say, we have made a covenant [See the Annotat, Genef. 15, on verf. 18.] with death, and with hel have me made prudent agreement: [or we have made a consideration with the grave or hel. It might also be read thus, according to the modern fivle, we have, or hold intelligence, or correspondence with hel or the grave. The pleasures and honours of this world do make the wicked commonly fo prefumptuous, and so bold, that they presume that they need not fear either death or hell, fo that they dare even challenge and defie the Almighty himself. See above chap. 5. 19. and Job 5. on ver, 23.] when the overflowing scurrge [he meaneth the army of the King of Babel], which as a flood of waters should overwhelm and cover the land] fhall pass through, fothers paffeth through , or , goeth through (the land)] it (hall not come unto us ; for me have made tying, [thus the prophet calleth the defignes and enterprifes of this people, which they conceived would not fail or miscarry] our refuge, and under falshood [that is hypocrific] have we hid our felves.

16 Therefore thus faith the Lord, behold, I lay in Ziona corner-flone, [Heb. I am he (that) foundeth a flone in Zion, Christ is the true corner-flone 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 hypocrify]a tried flone [& confequently precious and costly, See 1 Pct, 2.6. (a fimilitude taken from precious Stones, which upon triall are found to be precious) and fit, and sufficient to bear up the building of the whole Church Others, a touch-flone a precious cover-flone Compare Pfal 118, 22, Math, 21, 42, Alts, 4. 11, Rom. 9, 33, and 10. 11. Exod. 2. 20. 1 Pet. 2. 6, 7, 8.] which is indeed furely founded: [Heb. which is founded; that is, which is deeply founded or to good purpole] who fo lieuerath, Ito wit in Christ, as the Apostle expoundeth it, 1 Pet, 2. 6.] be shall not make hast, [others, he maketh not hast. Understand with all, and therefore he cometh not to thame, Rom. 5. 4, 5, but obtaineth at length the bleffed end or iffue which he waited for with patience; being fatisfied and contented, looking for no other comfort and refuge then Christ Jesus, The Apostle Paul Rom. 9, 33, and the Apostle Peter 1 Pet. 2. 6. put for these words , he hall not make hall, thefe, 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 righte-oufness to the plummet: [God threatneth in these words, that he will deal with his people according wous, that he will deal with his people according to their workes, See 2 king 21, on very! 13.] and the bail shall sweep away, [as it were with besoms or brooms] the refuge of thing [or, of lies; that is, the falle refuge. The bail, as also presently after the waters signify here the army of the Babylonians. ans, as above verf. 2. Some expound this and some following verses also further of that finall destruction and defolation of the Tewes by the Romans] and the waters shall overrun, [or overflow , overwhelm]

18 And your covenant with death shall be disanulled, [Heb, be pitched over, or be chalked over, or be fmeared over, or be daubed over. That is, it shall be deflroyed, or, difanuld] and your prudent agreement with bell [or, with the grave] (ball not fland; when the overflowing scourge shall pass thorough, then shall ye be trod-

en down by it. Theb. Shall ye be trodendown to chem ? to From the time when it To wit, the overflowing frourge of the flood | paffeth through it, it that take the away [to wit, the wicked and obstinate men] for it shall pass through every morning, by day and by night : Lthe meaning is, it shall come in the morning, and fo continue all day and all night. That is, it firall not cease, but last from time to time, Heb. in morning] and it (hall be that to under fland the report, [Heb. the hearing; that is, the report of the judgements that shall come upon you I shall be more trouble, fithe 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 bate report of the enemies coming shall so affright you, as that you will not be able to know what to do, or what counsel to take I

20 For the bed shall be shorter then that a man can firetch himself on it : and the covering shall be too narrow, when a man fetteth himfelf [Heb, gathereth bimfelf; to wit, by contracting the body | (under it) the meaning is, ye shall endure want and mifery in the Babylonish captivity. Some apply it to the refuge and covering of falshood, whereof mention is made ver. 15, and 17.]

LI For the Lord fhall rife up , as on mount Perazim, On this mount did God formerly finite the Philiftines by David, 2 Sam, 5, 20, and 1 Chron, 14, 11, be (hall be urged, for he shall be moved: that is he shall be wroth] as (in) the valley of Gibeon: See Jos. 10. To, and I Chron. 14. 16.] that he may do his norte his work shall be flrange, and that he may do his att, his att shall be strange. [God is a gracious and mercifull God, who is flow to wrath, and flow to punish, and therefore in comparison of his former loving kindness & mercy continually flewed unto his people, his work of justice or punishment is called a strange work.

22. Now then mack not, tell your bands: [Wherewith
the Babylonians shall bind you] be made faller;
the meaning is , by daily singling are your
bands made daily fatter and faster, but by forrow and repentance for fin, they are made loofer : Therefore would you be eafed of your bands, then return unto the Lord, and ceafe from finning] for I have heard from the LORD Lord of hofts a con-Sumption, that is firmly concluded for, a conclusion. So above chap, to, ver, 22, and 23, that is, which is firmely concluded and determined by the unchangeable God, and shall furely come to pass] upon the whole land.

23 Give ear, and hear my voice, heathen, and hear my (beeches :

24 Doth the plowman plow all the day? [That is, alwaies] doth he open and break the clods of his ground (all the day) ? For doth he cast up in furrowes, or doth he make furrowes alwaies > The meaning of this verse is, as a skilfull husbandinan knoweth the time when he should plow, til, fow, and harrow : So doth God likewise know his time when he should aslay or effect one thing or another to or about his Church, to preserve the godly, and to punish the wicked.]

25 Is it not fo? 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 strength steels [what kind of seed in properly was, is very uncertain] and spreaded Cummins, for the castest in Cumming or the castest in of the best for, noblest, when the castest in of the best for, noblest, when the prince, or, princely, lordy when, so is what called, because it is the Prince, or King, that is, the chiefest feed among all feeds]or choice [Heb. marked out] barley, or falt, each in its [ro wit, the feeds : or, in her; to wit, the earths, or the grounds] place, [that is, each in its proper field or ground.]

Chap. xxix.

17, 22, or . A threatning against Tyrants and scorners.

26 And his God instructeth him concerning the manner,[That is, how he should do. The Hebrew word signlifeth here the way or manner how each thing ought to be done] he teacheth bim. Ithat 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 feed or gain, according to its nature and kind, at what time of the year he is to fow it, and what time of the year he is to reap it.]

27 For fitches are not threshed with the threshing. cart, neither is the cart-wheel luffered to go about upon the cummin , but fitches are beaten out with a flaff, and cummin with a flick. [The Jewes did in former time thresh their feed-fruits or their grain divers or fundry waies. Over some seed or grain they dragged a threshing-cart, or threshing sledge; over some they drew or thrust a wheel; some they caused to be troden out by oxen; the feed that groweth in little shels or bladders, they did beat out with slicks or slaves, speech directed to the Jewes. The meaning is, keep So then this is the meaning of this verse; As the husbandman doth not thresh the seed all one way,

Priesh and Levius] state the state of the seed all one way, but diverfe : So neither doth God alwaies punish one way, but smiteth and punisheth' one forer then another, according to the nature and quality of the of-

28 Bread-(corn) must be bruised, but he [To wit, the husbandman] doth not thresh it threshing continually : [Heb. everlastingly, alwaies, neither doth he break (it with), the wheel of his cart, [or neither doth the wheel of his cart break it neither doth he bruife it with his quite unpunished, because sundry years one after horfes. In the 27, verse he shewed what judgement or discretion the husbandman useth in threshing of feverall forts 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, outward ceremonies. Compare above chap. 1, 11,] fit to make bread of : yet he doth not bruife it by long and often threshing to and again, for so it would be spoiled in the threshing stoor, 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 breadfeed. 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 Pfal. 104. 15.]

29 This also cometh forth from the Lord of Holls: [To wit, this generall destruction, whereof mention is made verf. 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 its being : he performeth or executeth all things glorioufly, Compare Jerem. 32, 19.7

CHAP. XXIX.

similitudes, 7, 8, Because of the Jewes hardness, and

7 To to Ariel, Ariel, [Ariel fignificth as much as a firong lion, or, a lion of God, as Each 43. 15, 16. But we must here understand by Avid the Altar of burnt-offering in the Temple at Jerusa-lem, yea even the Temple it self: now the Altar is called a lion of God, because like a firong lion, it devoured daily much cattel by the fire that was come down from heaven] the city (wherein) David camped: Ithat 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 refided, as also afterward other Kings of Juda did, But under the name of the city of David is here underftood the whole city of Jerusalem, as elsewhere be-Priests and Levites Jay the feast-offerings, [or, cut of (the heads) of the feast-offerings, or cut the throats of the feast-offerings. See V[al. 118. the Annotat, on vers, 27, and Exod, 13, 18. The prophet reproved the folly of those that imagined that they had quitted themselves sufficiently before God, when they did onely perform outward worship and service unto God by offering of facrifices, &c. meaning, that by onely doing this they should thencesorward go another were expired, and they had fill escaped un-

punished, See 2 Pet 3. 4.]
2 Yet will I distress Ariel: [As if he had said, it is in vain that ye think to appeale and pacify me with and there shall be heaviness and forrow, [to wit, among the Jewes, for the breaking down of the Altar of burnt-offering and (that city) fhall be unto me like Ariel [that is, I will likewife diffres it , suffering it to be wasted and destroyed by the Babylonians, Or, as in the Temple dead beafts do lie before the Altar, which were flain to be offered up in facrifice ; fo shall likewise many dead bodies of Jewes that are flain lie in and about this city. Heb. And it shall be unto me like Ariel; to wit, that city of Jerufalem.]

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 round ring, or compass] about thee [round about thee, O Jerusalem] and I will beforge 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 Terusalem; 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 duft. [or be stil, low, weakly, or thy speech shal be deepe low; as the speech of those that lie in a pit or ditch. The meaning is, thou shalt be brought to such a fad and miserable condition, as that thou shalt hardly dare speak or open thy mouth to make thy moan, Others, shal be lower then the duft] & thy voice shall be out of the ground as a forcerer [or, footh faying spirits, divina-tion. Wizards and conjurers, and such as by the de-A prophefy concerning the befreiging and destroying of the Temple and city of Jerusalinos, vers. 1. Of themiserable state and condition of the Jewes, 3, &c. The multiple wash of their enemies is represented by two the finitional as Beauth of the Jewes, 3, &c. The similar wash of their enemies is represented by two the finitional as Beauth of the Jewes, and manner as they cannot well understand what similar as Beauth of the Jewes and manner as they cannot well understand what they say, to wit, with a dark and doubtfull voice, blindayels, 9, &c. A threating that they shall be east above chap, 8, on west, 19, and Levit, chap, 19, on away, because of their hypority, 14, &c. A promise, we 31, and thy speech shall while the concerning the conversion both of Gentiles and Jewes, 5 and the multitude of thy strange (souldiers) [These

entertain or follow the advice and counsel of the upon you [O ye wicked Jews] a spirit of a deep sleep, [6

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words may be taken in a twofold feitfe. First thus, I 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 thut up your eyes: [to wit, the eyes of your understanding] the Prophets, [namely, the falle Prophets] and your heads, [that is, your Rulers] (and) the feers [See 1 Sam. 9. on verfe 9.] hath he blinded. [Heb. covered. To wit with darkness : that is with blindness of mind, Compare above chap, 25, verse 7.]

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11 Therefore all vision [That is, all the predictions and Prophefies of the true Prophets which God fent unto you. Or, the vision of all is become unto you as the words of a feated [that is, hidden, unknown, See above chap 6, on verse 16. I book, which they deliver to one that can read, [Heb, that knoweth letters, or, writing, or, a book f faying, Read this, I pray : and he faith, I cannot, for it is fealed.

12 Or they deliver the book to one that cannot read, faying, read this I pray: and he faith, I cannot read, [The meaning of the II and I2 verses is, that neither the learned nor the unlearned flould understand the predictions or prophefies of God published and preached by the Prophets.]

13 For the Lord faid, Becamfe this people drawnigh (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 Pharifees & Scribes, vea also the greatest part by far of the people, Therefore Christ applieth this speech or faving unto them. Matth, 15, 8, Mar, 7, 6, and their fear (wherewith they fear) [that is, ferve] me, [Heb, their fear on, or towards me are the precepts of men, which are taught

14 Therefore behold, I will hence forth deal wonderfully with this people Or, I will proceed to deal wonderfully with this people wonderfully, and marvelloufly for the wildome of their wife men fault periffs, and the understanding of their men of understanding shall hide it felf [that is, it shall not stand them in any stead at all, Compare Jer. 49, 7. Obad, verle 8, Mat, 11, 25, 1 Cor. 1, 19.7

15 Wo unto them that will hide themfelves dep from the LORD, hiding (their) counfel : [That is, which think that God feeth them not, but that their devices are hid from him, Or thus; which hide (their) counfel deep from the Lord and whose works are done in darkness, and they fay, who feeth us ? and who harmeth us ? [Compare P[al, 94, 7.]

16 Your overturning is as if the Potter (Bould be effectived as clay, that the thing made should fay of its maker, he made me not ; and the formed veffel should fay of its potter, he doth not understand it. [Your overturning &c. To wit that you pervert the nature of things, defiring as we fay, to lord it or play the mafter above God, whereas thou are but his creature. Others, O your perverfaces ! 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 porter is effected 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 himfelf, and were able to hinder and frustrate his purpose; is not that as senseles, as if the clay thould exalt it felf 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 Thall be turned into a fruitful field? [Or, carmel. Sec the Annotat, 2 Kings 19,23, and Ierem, 2, on ver, 7.]

10 For the LORD hath poured out [Heb, mingled]

100 You wicked Towel a thirty of a low of the finitful field [or Carmel, as before] [hall be a low wicked Towel a thirty of a low of the finitful field [or Carmel, as before] [hall be a low of the finitf esteemed as a forrest, [The meaning is, Barren places

that the words of the Prophet may be liere under-

flood of the strange fouldiers that should come

against the Jews, Secondly, they may be understood

of the strange fouliders that were lived by the Jews to lielp and affist them] shall be like thin dust, [that

is, (according to the meaning of those that under-fland 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 numbred : but accor-

ding to the fense and meaning of those that under-

fland it of fuch as were hired to help and aid the

Tews, it will be a matter of no importance, they shall

Jews, It will be a mancer of no importances they mail vanish away, and come to nothing J and the multitude of tyrints [or, of the terrible ones] as chast that slieth away, [Compare Iob 21, 18, Pfal. 1, 4, and 35, 5.

above chap, 17, 13.] and it shall be done in a moment

der, or with earth-quake, & a great found with whirl-

winde and tempell, [That is, with terrible forming

and affault of the enemie; to wit of the Babyloni-

ans, that shall over power and destroy all things. It

may be also understood according to the letter, (and

great found) or noise; that is, with a great cry and of

war and the flame of a devouring fire. [To wit, of ad-

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

her firong hold, and (fhall) diffres her. [The mean-

ing is, it shall happen to the enemies that shall

diffres thee, as if so be they dreamed of a night-visi-

on, See verse 8, and Pfal, 73, on verse 20. Of Ariel see verse 1, (all that shall fight against her,) to wit,

8 It shall be so as when an hungry man dreameth,

and behold be eateth, but when he awaketh, [Heb, that

bihold, he eateth, but when he awaketh. So prefently

again] there his fout [that is, he himfelf : to fpeak

properly, his body. Thus the word foul is taken for

body Pfal 16, 10. \ is empty: or like as when a thirfly

man dreameth, and behold be drinketh, behold then he is

yet weary, for, faint; that is, thirfly, Sec Pfal 63, on

verse 2, below chap, 32, 2.] and his fout [that is, he

himselt, properly his body, as before [is greedy: fo shall

the muliitude of all the heathen be that war against

mount Zion, [That is, against Jerusalem. The mean-

ing is, they will not be fatisfied with the horrible cru-

elties and outrages which they shall have committed

upon or against you, but they shall be still greedy to

commityet more abominable villanies against you, as

having not yet sufficiently wreked their spleenagainst

you, all the tyranny and ciuelty which they formerly

practifed, shall be but as a dream in comparison of

that which they intend to do yet further unto you.]

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 them-

lelves to all pleasures and delights] therefore cry ye:

to wit, unto the Lord, that he be favourable and mer-

ciful unto you they [to wit the wicked Jews] drunk

en, but not with mine, | but with a spirit of giddincss

which blinded their understandings] they stagger, but not with frong drink. [The meaning is, they are for

partial and felf-conceited, as if they were void of all

understanding, wisdom and prudence, nor willing to

9 They [To wit, the wicked Jews] linger, [to wit,

against Jerusalem.]

verfities and plagues, See Tob 15, on verfe, 30.]

6 Thou halt be vifited of the Lord of hofts with thun-

fuddenly. [Compare below chap. 30, 13.]

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

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

19 And the meek [Sec Pfal. 1 on verfe 17.] [hall have joy upon joy [Heb, adde unto joy] in the LORD : [that is because of the faving knowledge of the Lord] and the needy among men, [that is, the poor in spirit, Matth, 5, 3,] shall rejoyce in the buly one of Israel, [that is, in God, whom the people of God do hallow and honour, ScePfal, 71, on verfe, 22]

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

21 Which make a man guilty [Heb, caufe him to fin, 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 fin should be serioufly reproved. This was fulfiled in our bleffed Saviour Christ and his Apostles] and lay snares for him that reproveth (them) in the gate : [that is, in judgement See the Annotat, Genef. 34, 20, and 22, 17, Or, in the gate, that is, openly in the publick affembly, See Amos 5, 10, Others, And lay snares for him in the gate that reproveth them; that is, and feck his de-fruction by falle accusations] and which drive away the rightcous into the defert, [Where they can find no food nor relief, and where all things are dreadful and terrible. The meaning is, which by their false acculation cause the righterus to be condemned in judgement, and to be feattered to mifery and calamity, Others, for a thing of nought.]

22 Therefore thus faith the LORD, who redeemed Abraham, [To wit, from idolatry. See Genef. 12. 1. Jof. 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] [ball fee his children, [which shall be born unto him by the preaching of the Gospel] the work of mine hands [the children whom I shall have begotten again, and as it were created anew by the Holy Ghost, See above chap. 19. 25. Eph. 2. 10. Heb. 2. 10.] in the midft of him, they [to wit, the posterity of Jacob] shall hallow [that is, laud and praise] my name : and they shall

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ballow the holy one of Jacob, [that is, the true God, whom Jacob praised and magnified] and fear [or, reverence; that is honour, glorify] the God of Hrael. That is, of the Ifraclites, I

24 And they that erre in Spirit Shall come to underflanding [Heb. shall know understanding] and the murmerers [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 recrive doffrine. [Or, shall suffer themselves to be taught, or, instructed, Heb, shall learn instruction, See Job 11

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The Lord threatneth the Jews that fought unto the Egyp. tians for help, verfe 1, and foretelleth that it shall be of no vertue, 3, o.c. The Lord commandeth the Prophet to write his prophefy, 8. and he complaineth of bis peoples rebellion, 9. Wherefore he threatneth them that Terufalem (hould be laid waste, 13, &c. but promifeth to have mercy on the pentient, 18, and to give them faithful teachers, 20, whom they should hear, 21. casting away Idolatry, 22. A promise conof greater glory and joy, 25. & c. A prophefy concerning the dult of the Affyrians army, by the fierce anger of the Lord, 27, &c. And the joy of the people of God for it, 29.

To to the children that revolt, [Meaning the wicked and inconstant inhabitants of Icrufalem faith the LORD, to take counfel, [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 lburnot of me; Thaving asked no counsel of me, but following their own mind and fancie] and to cover (themfelves) with a covering [fo he calleth the King of Egypts prosection | but not (of) my Spirit : [that is, not by the inspiration of my Spirit] to adde fin unto fin. [Namely, the fin of affiance in the help of man to the fin of perjury in revolting from the King of Babel See Eze. chap. 17. verfe. 13,14,15. or the fin of forfaking God, and putting confidence in men. Compare Ferem, 2.

2 Which go to descend into Egypt, and inquire not at my mouth: [To wit, neither by Prophers, nor by the high Prich for to ftrengthenthemfelves with the ftrength of Pharaoh, and to feek for refuge under the shadow I that is, under the defence, or protection. In stead of this phrase, it is said Ruth chap, 2, verse 12. under the wings] of Egypt. [How the Kings of Juda fent their Ambastadours 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 Brength of Pharaoh (hall be Chame unto you, and that refuge under the shadow of Egypt, confusion.

4 when his Princes [To wit, the King of Judas Princes. See Exel. 17. 15. Others, their Princes ; to wit, the Princes of the people of the Jews shall have been at Zoan, and his Ambassadours [or, messengers] shall have come neer unto Hanes. [Zoan and Hanes were cities lying in Egypt, See the Annotat, Numb, 13, 12.
Pfal, 78, 12. Hanes is Daphne, See Jerem, 2, on verse16, and 43, on verse, 7.]

5 He [To wit, God, or the King of Egypt] [hall make them all [to wit, all those of Jerusalem, as well Ambaffadours as subjects]afhamed [that is, despicable, or contemptible, Others, he will make them all flinkChap.xxx. ing; to wit, the Egyptians. See Ferem, 37.7. by a peo-1 ole 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 beafts of the South : [That is the prophely against the Jews, concerning the Camels or other beafts that bear burdens; which they fent to Egypt, laden with gifts or presents, to crave aid or assistance of the King of Egypt against the Chaldeans, (of the south) that is, toward Egypt, so called, because it lieth southerly of the land of Juda] into the land of trouble and anguish, [So is Egypt called or described, because many troubles and anguish befell the Jews there in former time, and should yet befall those that seck for help and counsel there] from whence is the firong Lion, and the old Lion, the Cochatrice and the fiery flying Dragon: [Such mischievous, venemous, renting, devouring creatures are found in great abundance in Egypt. Some understand by those creatures, the Souldiers of Egypt, from whom the Jewes could expect nothing but mischiese and destruaion] they, [to wit, the Ambassadours of the Tems, that brought great presents to the King of Egypt] shal carry their goods upon the back of their Colts, and their treasures upon the bunches of the Camels, unto a people (that) fhill not profit (them:) [that is, unto the Egyptians, as verf. 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; fitting fill hall be their frength; [to wit, the frength of the Jews, Compare below verf, 15 Hebr, Rabab-hem feabet, which words others do render thus : Rahab is ceafing, or, Rahab fhall ceafe; that is, Egypt fhall fit ftill,or ceafe; that is,it fhall afford no more help. See Jerem, 37.7. Egypt is more then once by the Prophet called Rahab, as below chap. 51. 9, and Pfal. 87.

4. See the Annotat, there.]

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

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

10 Which fay unto the Seers, [That is, unto the Prophets, See I Sam. 9.9.] See not [that is, Prophe-fie not; as if they had faid, Though God reveal fomewhat unto you, yet publish it not, but conceal it, as if ye had neither feen nor heard it :] and to the Viewers, that is, Prophets] View for us that which is right, Peak unto us foft things: [as if they had faid; but preach unto us that which is pleafant, and accepta-

table,] view for us deceits, [or workings.]

11 Depart from the way: [That is, from your Office and ruling,] Get you gone from the path, caufe the holy One of Ifrael to ceafe from us : [That is, speak no more unto us of the Word and threatnings of the

12 Therefore thus faith the Holy One of Ifrael, because ye cast off this word: [That is , this Prophesie, that which I cause to be preached unto you by my Prophet, concerning the aid of the Egyptians, from which he diffwaded you,] and trust in oppression: [That is, in your wicked devices, which tend to the oppref-

fion of the poor and innocent. Others in apprellion, 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 perver fnesse, and stay thereon : [To wit , upon op-

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 a wall that is full of clefts or chinks, and that bendeth out, doth easily give in, and falleth downe : Compare Pfal, 62, yerf, 4, and the Annotat, there.]

14 Yeahe [To wit, the Lord,or the Enemy [fhall break it : [To wit, Jerusalem and the other Cities of Juda; yea, also the whole Nation of the Jewes, the Ecclefiafficall and the Civil State : [as a Potters pot is broken:] Heb. According to the breaking of a Potters bottle, I in breaking to (hivers he shall not spare: [That is , it shall be quite broken to shivers, fo that nought of it shall remain whole, Compare Jerem, 19. II. 7 So that of the bruifing of it [That is, of the broken pieces thereof] there [hall not be found a fherd, to take fire out of the hearth , or to take up water out of a ditch, for trench, pit, poole.

15 For thus faith the Lord, the Holy One of Ifrae', by returning and reft : [That is, if ye should return and cease, to wit, from your wicked lives, and purpose to go to feek help in Egypt, possessing your souls in patience, and hoping or trufting in God. See above, verf. 7.] [hould ye be faved [or be delivered] in quietnefs and in considence [To wit, in God] should be your frength, but ye would not : [That is, ye would not o-

bey his counsel,]

16 Andye fay, no, but we will flee upon horfes: [To wit, when the Babylonians are too ftrong for us : Others, we will flee, &c. that is, we will run about hither and thither, lo 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 (wift Horses,) [or upon light horses, that run apace,] therefore your Purfuers [to wit , the Babylonians] (hall be froift (alfo.)

17 One thousand (shall flee) at the rebuke of one, at the rebuke of five (hall ye (all) flee : [Compare this with Levit, 26, 8, 36, Deut, 28, 25, and 32, 30.] till ye be left as a Maft or, Maft-tree, high pole, memorial, high exalted villar 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 lest; shouldbe fowen very thin, and should be as case to be feen and told, as a ship-mast, or high pole upon a

Mountain] and as an Enfigu 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 fuffer to remain, (the Lord will wait) to wit, upon your repentance and amendment, (that he may be gracious unto you,) delivering you from your captivity,] and therefore will be be exalted, [To wit, by his judgements, whereby ye shall be brought to repentance and amendment, I that he may have mercy upon you, for the Lord is a God of judgement : Who doth nothing rashly or inconsiderately, but all things juftly, and upon good grounds; who knoweth to moderate and mitigate punishments, as Jerem. 10, 24, where it is faid thus, Correct me Lord, but with measure, or, judgement: God punisheth them that deserve punishments, and sheweth mercy to them that repent and turn unto him [bleffed are all they that wait for him.] Compare Pfal. 2, 12, and 34. 9, Prov. 16, 20, Jerem, 17, 7.]

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